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PENTATEUCH

WITH

RASHI'S COMMENTARY

TRANSLATED INTO ENGLISH

EDITED BY

DR. A. M. SILBERMANN

חמשה חומשי תורה

עם

תרגום אונקלוס, ההפטרות והתפלות לכל שבתות השנה

ועם

פירוש רש"י

מתורגם אנגלית

ע"י

מ. רוזנבוים ודר. א. מ. זילברמן

בהשתתפות עם

א. בלאשקי ול. יוסף

ספר שמות

לונדון

בהוצאת שאפירא ואלנטין ושותפיו

בשנת תרצ"א לפ"ק

PENTATEUCH

WITH

TARGUM ONKELOS, HAPHTAROTH AND PRAYERS FOR SABBATH

AND

RASHI'S COMMENTARY

TRANSLATED INTO ENGLISH AND ANNOTATED

BY

REV. M. ROSENBAUM AND DR. A. M. SILBERMANN

IN COLLABORATION WITH

A. BLASHKI AND L. JOSEPH

OF SYDNEY, N.S.W.

EXODUS

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לזכר נשמות

אורי בן מאיר

וזוגתו חנה פיגה בת אברהם

ז"ל

DEDICATED

TO

PHILLIP AND HANNAH BLASHKI

(OF MELBOURNE, AUSTRALIA)

WHO

DEVOTED THEIR LIVES TO THE BETTERMENT

OF

THEIR FELLOW JEWS

83-325

EXODUS

א וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה אֵת
יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ: ב רְאוּבֵן שִׁמְעוֹן לֵוִי
וִיהוּדָה: ג יִשָּׂשכָר זְבוּלֻן וּבִנְיָמִן: ד דָּן וְנַפְתָּלִי גָּד
וְאָשֵׁר: ה וַיְהִי כָּל־נֶפֶשׁ יֹצְאֵי יֶרֶךְ־יַעֲקֹב שִׁבְעִים
נָפֶשׁ וְיוֹסֵף הָיָה בְמִצְרָיִם: ו וַיָּמָת יוֹסֵף וְכָל־אֶחָיו
וְכֹל הַדּוֹר הַהוּא: ז וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבּוּ
וַיַּעַצְמוּ בִּמְאֹד מְאֹד וַתִּמָּלֵא הָאָרֶץ אֹתָם: פ
ח וַיָּקָם מֶלֶךְ־חָדָשׁ עַל־מִצְרָיִם אֲשֶׁר לֹא־יָדַע
אֶת־יוֹסֵף: ט וַיֹּאמֶר אֶל־עַמּוֹ הִנֵּה עַם בְּנֵי
יִשְׂרָאֵל רַב וְעָצוּם מִמֶּנּוּ: י הָבָה נִתְחַכְּמָה לוֹ פֶּן־
יִרְבֶּה וְהָיָה כִּי־תִקְרֶאנָה מִלְחָמָה וְנוֹסַף גַּם־הוּא

אונקלוס

א וְאִלֵּין שְׁמָהַת בְּנֵי יִשְׂרָאֵל דְּעָלוּ לְמִצְרַיִם עִם יַעֲקֹב גְּבַר וָאֱנָשׁ בֵּיתֵהּ עָלוּ:
ב רְאוּבֵן שִׁמְעוֹן לֵוִי וִיהוּדָה: ג יִשָּׂשכָר זְבוּלֻן וּבִנְיָמִן: ד דָּן וְנַפְתָּלִי גָּד
וְאָשֵׁר: ה וְהָוָה כָּל נַפְשָׁתָא נַפְקֵי יַרְכָּא דְיַעֲקֹב שַׁבְעִין נַפְשָׁן וְיוֹסֵף דַּהֲוָה
בְּמִצְרָיִם: ו וּמִית יוֹסֵף וְכָל אֲחוֹהִי וְכֹל דָּרָא הַהוּא: ז וּבְנֵי יִשְׂרָאֵל נְפִישׁוּ
וְאִתְיַלָּדוּ וּסְגִיאוּ וְתַקִּיפוּ לַחֲדָא לַחֲדָא וְאִתְמְלִיאַת אַרְעָא מִנְּהוֹן: ח וְקָם מַלְכָּא
חַדְתָּא עַל מִצְרַיִם דְּלָא מְקַיֵּם גְּזֵרַת יוֹסֵף: ט וַאֲמַר לְעַמֵּהּ הָא עַמָּא בְּנֵי יִשְׂרָאֵל
סָגֵן וְתַקִּיפִין מִנָּנָא: י הָבוּ נְחַכַּם לְהוֹן דִּלְמָא יִסְגוֹן וְיהֵי אֲרֵי יְעַרְעַנָּא קְרָב

רש"י

שמות. א (א) ואלה שמות בני ישראל. אַע"פ שְׁמָנָן בְּחַיֵּיהֶם בִּשְׁמוֹתָם, חָזַר וּמְנָאָם בְּמִיתָתָם, לְהוֹדִיעַ חִבָּתָם, שֶׁנִּמְשְׁלוּ לְכוֹכָבִים, שֶׁמּוֹצִיאָם וּמַכְנִיסָם בְּמִסְפָּר וּבְשֵׁמוֹתָם (ש"ר). שֶׁנֶּ' הַמּוֹצִיא בְמִסְפָּר צְבָאָם לְכֻלָּם בְּשֵׁם יִקְרָא (ישׁ' מ'): (ה) ויוסף היה במצרים. וַהֲלֹא הִיא וּבָנָיו הָיוּ בִּכְלַל שִׁבְעִים, וּמַה בָּא לְלַמְּדֵנוּ? וְכִי לֹא הָיִינוּ יוֹדְעִים שֶׁהוּא הָיָה בְּמִצְרַיִם? אֶלָּא לְהוֹדִיעֲךָ צִדְקָתוֹ שֶׁל יוֹסֵף, הוּא יוֹסֵף הָרוֹעֶה אֶת צֹאן אָבִיו, הוּא יוֹסֵף שֶׁהָיָה בְּמִצְרַיִם, וְנַעֲשָׂה מֶלֶךְ, וְעוֹמֵד בְּצִדְקוֹ (ש"ר): (ז) וישרצו. שֶׁהָיוּ יוֹלְדוֹת שִׁשָּׁה בְּכֶרֶס אֶחָד (שם): (ח) ויקם מלך חדש. רַב וּשְׁמוּאֵל, חַד אָמַר חָדָשׁ מַמָּשׁ, וְחַד אָמַר שֶׁנִּתְחַדְּשׁוּ גְּזֵרוֹתָיו: אשר לא ידע. עָשָׂה עַצְמוֹ כְּאִלּוּ לֹא יָדָעוֹ (סוטה י"א): (י) הבה נתחכמה. כָּל הָבָה לְשׁוֹן הַכָּנָה וְהַזְמָנָה לְדָבָר הוּא, כְּלוֹמַר, הַזְמִינוּ עַצְמְכֶם לְכָךְ: נתחכמה לו. לָעָם; נִתְחַכְּמָה מָה לַעֲשׂוֹת לוֹ. וְרַבּוֹתֵינוּ דָּרְשׁוּ נִתְחַכֵּם לְמוֹשִׁיעָן שֶׁל יִשְׂרָאֵל לְרוּחַ בַּמַּיִם, שֶׁכְּבָר נִשְׁבַּע שֶׁלֹּא יָבִיא מַבּוּל לָעוֹלָם (שם):

1. [1]Now these *are* the names of the children of Israel, who came into Egypt; *every* man and his house*hold* came with Jacob. [2]Reuben, Simeon, Levi, and Judah, [3]Issachar, Zebulun, and Benjamin, [4]Dan, and Naphtali, Gad, and Asher. [5]And all the souls that came out of the thigh of Jacob were seventy souls: *including* Joseph who was in Egypt. [6]And Joseph died, and all his brethren, and all that generation. [7]And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. [8]Now there arose a new king over Egypt, who knew not Joseph. [9]And he said unto his people, Behold, the people of the children of Israel *are* more numerous and powerful than we: [10]Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they be added also

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1. **(1)** ואלה שמות בני ישראל NOW THESE ARE THE NAMES OF THE CHILDREN OF ISRAEL — Although Scripture has already enumerated them by name whilst they were living, *when they went down into Egypt (Gen. XLVI. 8—27)*, it again enumerates them when it tells us of their death, thus showing how dear they were *to God* — that they are compared to the stars which *also God* brings out and brings in by number and name *when they cease to shine*, as it is said, (Is. XL. 26) "He bringeth out their host by number, He calleth them all by name" (Tanch.)[1]). **(5)** ויוסף היה במצרים lit., AND JOSEPH WAS IN EGYPT — But were not he and his sons included in the seventy? What, then, is this statement intended to tell us? Do we not know that he was in Egypt? But *its purpose is* to inform you of Joseph's righteousness: this is the same Joseph who tended his father's sheep; this is the same Joseph who was in Egypt and became king there, and yet he remained steadfast in his righteousness, *and the change from a humble position to exalted rank in Egypt caused no deterioration in his character* (cf. Sifré האזינו; Ex. R. 1). **(7)** וישרצו AND THEY INCREASED ABUNDANTLY (more lit., they swarmed, a word used of the prolificness of reptiles) — they bore six children at one birth (an exaggeration, of course, but suggesting extraordinary fertility) (Tanch.). **(8)** ויקם מלך חדש NOW THERE AROSE A NEW KING — Rab and Samuel (two Amoraim or Talmudical teachers) *differed in their interpretation of these words.* One said that he was really a new *king;* the other said that *it was the same king but* he made new edicts (Sota 11 a). אשר לא ידע WHO KNEW NOT [JOSEPH] — he comported himself as though he did not know him (ib.)[2]). **(10)** הבה נתחכמה COME ON, LET US DEAL WISELY — Wherever הבה is used it has the meaning of preparing oneself and making oneself ready to *do* a *particular* matter; it signifies as much as: get yourself ready for this (cf. Rashi on Gen. XI. 4 and XXXVIII. 16). נתחכמה לו LET US DEAL WISELY WITH THEM (לו more lit., with him) — *i. e.* with the people (the word לו, which is singular, refers to עם used in the preceding verse in the phrase עם בני ישראל): let us consider wisely what to do to them. Our Rabbis, however, explained *that the singular* לו *refers to God, and that the words mean*: "let us use our wisdom against *Him who would show Himself* Israel's deliverer, by sentencing them *to death* by water, since He has already sworn that He will not bring another flood upon the world, *and He will therefore be unable to punish us 'measure for measure', as is His way.*"[3])

NOTES

[1]) See Appendix.

[2]) This carries on the second explanation given of מלך חדש.

[3]) Some editions add: והם לא הבינו שעל כל העולם אינו מביא אבל הוא מביא על אומה אחת; ברש"י ישן — They, however, did not understand that it was only upon the whole world that He had sworn not to bring a flood, but that He might bring one upon a particular nation. From "They, however" is to be found in an old Rashi-text.

עַל־שֹׂנְאֵינוּ וְנִלְחַם־בָּנוּ וְעָלָה מִן־הָאָרֶץ: יא וַיָּשִׂימוּ
עָלָיו שָׂרֵי מִסִּים לְמַעַן עַנֹּתוֹ בְּסִבְלֹתָם וַיִּבֶן עָרֵי
מִסְכְּנוֹת לְפַרְעֹה אֶת־פִּתֹם וְאֶת־רַעַמְסֵס:
יב וְכַאֲשֶׁר יְעַנּוּ אֹתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרֹץ וַיָּקֻצוּ מִפְּנֵי
בְּנֵי יִשְׂרָאֵל: יג וַיַּעֲבִדוּ מִצְרַיִם אֶת־בְּנֵי יִשְׂרָאֵל
בְּפָרֶךְ: יד וַיְמָרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר
וּבִלְבֵנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֵת כָּל־עֲבֹדָתָם
אֲשֶׁר־עָבְדוּ בָהֶם בְּפָרֶךְ: טו וַיֹּאמֶר מֶלֶךְ מִצְרַיִם
לַמְיַלֶּדֹת הָעִבְרִיֹּת אֲשֶׁר שֵׁם הָאַחַת שִׁפְרָה וְשֵׁם
הַשֵּׁנִית פּוּעָה: טז וַיֹּאמֶר בְּיַלֶּדְכֶן אֶת־הָעִבְרִיּוֹת

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וְיִתּוֹסְפוּן אַף אֱנוֹן עַל סַנְאָנָא וְיִגִיחוּן בָּנָא קְרָב וְיִסְקוּן מִן אַרְעָא: יא וּמַנִּיאוּ
עֲלֵיהוֹן שִׁלְטוֹנִין מַכָּאֲשִׁישִׁין בְּדִיל לֶעְנוֹאֲהוֹן בְּפָלְחָנֵהוֹן וּבְנוֹ קִרְוֵי בֵּית אוֹצָרָא
לְפַרְעֹה יָת פִּיתֹם וְיָת רַעַמְסֵס: יב וּכְמָא דִּמְעַנְּן לְהוֹן כֵּן סָגֵן וְכֵן תַּקִּפִין וַעֲקַת
לְמִצְרָאֵי מִן קֳדָם בְּנֵי יִשְׂרָאֵל: יג וְאַפְלְחוּ מִצְרָאֵי יָת בְּנֵי יִשְׂרָאֵל בְּקָשְׁיוּ:
יד וְאַמָּרוּ יָת חַיֵּיהוֹן בְּפָלְחָנָא קָשְׁיָא בְּטִינָא וּבִלְבְנִין וּבְכָל פָּלְחָנָא בְּחַקְלָא יָת
כָּל פָּלְחָנֵהוֹן דְּאַפְלְחוּ בְהוֹן בְּקָשְׁיוּ: טו וַאֲמַר מַלְכָּא דְמִצְרַיִם לְחַיָּתָא יְהוֹדָיָתָא
דְּשׁוּם חַדָּא שִׁפְרָה וְשׁוּם תִּנְיָתָא פּוּעָה: טז וַאֲמַר כַּד תְּהַוְיָן מוֹלְדָן יָת יְהוֹדָיָתָא

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ועלה מן הארץ. עַל כָּרְחֵנוּ. וְרַבּוֹתֵינוּ דָּרְשׁוּ כְּאָדָם שֶׁמְּקַלֵּל עַצְמוֹ וְתוֹלֶה קִלְלָתוֹ בְּאֲחֵרִים (שם), וַהֲרֵי הוּא כְּאִלּוּ כָּתַב וְעָלִינוּ מִן הָאָרֶץ—וְהֵם יֵרָשׁוּהָ: (יא) עליו. עַל הָעָם: מסים. לְשׁוֹן מַס, שָׂרִים שְׁנוֹבִין מָהֶם הַמַּס, וּמַהוּ הַמַּס? שֶׁיִּבְנוּ עָרֵי מִסְכְּנוֹת לְפַרְעֹה: למען ענתו בסבלתם שֶׁל מִצְרִיִּם: ערי מסכנות. כְּתַרְגּוּמוֹ, וְכֵן לָךְ בֹּא אֶל הַסּוֹכֵן הַזֶּה (ישׁ׳ כ״ב)—נִזְכָּר הַמְּמֻנֶּה עַל הָאוֹצָרוֹת: את פתם ואת רעמסס. שֶׁלֹּא הָיוּ רְאוּיוֹת מִתְּחִלָּה לְכָךְ, וַעֲשָׂאוּם חֲזָקוֹת וּבְצוּרוֹת לְאוֹצָר: (יב) וכאשר יענו אתו. בְּכָל מַה שֶּׁהֵם נוֹתְנִין לֵב לְעַנּוֹת, כֵּן לֵב הַקָּבָ״ה לְהַרְבּוֹת וּלְהַפְרִיץ: כן ירבה. כֵּן רָבָה וְכֵן פָּרָץ. וּמְרָרָשׁוּ, רוּחַ הַקֹּדֶשׁ אוֹמֶרֶת כֵּן, אֲתֶם אוֹמְרִים פֶּן יִרְבֶּה וַאֲנִי אוֹמֵר כֵּן יִרְבֶּה (סוטה י״א): ויקצו. קָצוּ בְּחַיֵּיהֶם. וְרַבּוֹתֵינוּ דָּרְשׁוּ בְּקִצִּים הָיוּ בְעֵינֵיהֶם (שם): (יג) בפרך. בַּעֲבֹדָה קָשָׁה, הַמְפָרֶכֶת אֶת הַגּוּף וּמְשַׁבֶּרְתּוֹ (שם): (טו) למילדת. הוּא לְשׁוֹן מוֹלִידוֹת. אֶלָּא שֵׁשׁ לוֹ קַל וְיֵשׁ לוֹ כָּבֵד, כְּמוֹ שׁוֹבֵר וּמְשַׁבֵּר, דּוֹבֵר וּמְדַבֵּר, כָּךְ מוֹלִיד וּמְיַלֵּד: שפרה. יוֹלֶדֶת, עַל שֵׁם שֶׁמְּשַׁפֶּרֶת אֶת הַוָּלָד (שם): פועה. זוֹ מִרְיָם, שֶׁפּוֹעָה וּמְדַבֶּרֶת וְהוֹנָה לַוָּלָד (שם), כְּדֶרֶךְ הַנָּשִׁים הַמְפַיְּסוֹת תִּינוֹק הַבּוֹכֶה. פועה לשון צְעָקָה, כְּמוֹ כְּיוֹלֵדָה אֶפְעֶה (ישעיה מ״ב): (טז) בילדכן. כְּמוֹ בְּהוֹלִידְכֶן:

to our haters, and fight against us, or go up out of the land. [11]Therefore they did set over them officers of tribute to afflict them with their burdens. And they built for Pharaoh store cities, Pithom and Rameses. [12]And as they afflicted them, so they multiplied and grew. And they were harrassed because of the children of Israel. [13]And the Egyptians made the children of Israel to serve with rigour: [14]And they made their lives bitter with hard service, in slime and in bricks, and in all *manner* of service in the field: all their service, wherein they made them serve, *was* with rigour. [15]And the king of Egypt spake to the Hebrew midwives, of whom the name of the one *was* Shiphrah, and the name of the second Puah: [16]And he said, When ye do the office of a midwife to the Hebrew wo-

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ועלה מן הארץ AND HE WILL GO UP OUT OF THE LAND, against our will. Our Rabbis explained *that they spoke* like a person who is pronouncing a curse against himself but attaches the curse to others (because he does not wish to use an ominous expression of himself), so that it is as though Scripture wrote "and we shall have to go up out of the land" and they will take possession of it (Sota 11a). **(11)** עליו [THEREFORE THEY DID SET] OVER THEM (עליו over him) *i. e.* over the people. מסים has the meaning of tribute (מס), *a forced levy of labour, so that* שרי מסים *are* the officers who exact the tribute *of labour* from them. And what was this tribute? That they should build store-cities for Pharaoh. למען ענתו בסבלתם TO AFFLICT THEM WITH THEIR BURDENS — *i. e. the burdens* of the Egyptians[1]). ערי מסכנות — *Translate this* as the Targum *does*: CITIES WHICH ARE PLACES FOR TREASURES; similarly *we have*, (Is. XXII. 15) "Go, get thee unto this steward (הסוכן)" — the treasurer appointed over the stores[2]). את פתם ואת רעמסס PITHOM AND RAMESES — *These cities already existed*[3]) but were not adapted originally for this purpose; now they strengthened them and fortified them to serve as store-cities. **(12)** וכאשר יענו אתו AND AS THEY AFFLICTED THEM — In whatsoever matter it was that they set their hearts upon afflicting them so was the heart of the Holy One, blessed be He, *set* upon multiplying them and making them grow apace[4]). כן ירבה *signifies*: so they multiplied and so they grew apace (i. e. God's determination was carried out, the imperfect tenses of the verbs denoting the continuance of the increase and growth). *This is the real meaning;* but there is a Midrashic explanation *of these imperfect tenses*: The Holy spirit (God) said this: You say פן ירבה, "lest they increase", but "I" say כן ירבה, "thus will they assuredly increase" (Sota 11a). ויקצו *the word means*, THEY WERE WEARY OF THEIR LIVES. Our Rabbis explained *that it means* that they were as thorns (קוצים) in their eyes (cf. Sota 11a). **(13)** בפרך *means* with hard service which crushes (מפרכת) the body and shatters it (cf. Sota 11b). **(15)** למילדת (the Piel participle) — This is synonymous with מולידות (the Hiphil participle, and both denote the women who assist the mother in bringing the child to birth). But some *verbs* are used in forms of a light *conjugation* (i. e. one which has no strong Dagesh as a characteristic) or in forms of a strong *conjugation* (one that has such a Dagesh), as e. g., שׁוֹבֵר (Kal) and מְשַׁבֵּר (Piel); דּוֹבֵר (Kal) and מְדַבֵּר (Piel), *both having the same meaning*; similarly *here we may have* מוליד (the Hiphil — without a strong Dagesh) or מְיַלֶּדֶת (the Piel), *both signifying one who helps to bring to birth.* שפרה SHIPHRAH — *This was* Jochebed; *she bore this additional name* because she used to put the babe *after its birth* into good *physical* condition (משפרת) *by the care she bestowed upon it* (Sota 11b). פועה PUAH — This was Miriam, *and she bore this additional name* because she used to call aloud and speak and croon to the babe just as women do who soothe a child when it is crying (ib.). פועה has the meaning of crying aloud, as (Is. XLII. 14) "I will cry (אפעה) like a travailing woman". **(16)** בילדכן WHEN YE DO THE OFFICE OF A MIDWIFE — *This word (the Piel)* has the same force as בהוליכן

NOTES

For Notes 1—4 see Appendix.

וּרְאִיתֶן עַל־הָאָבְנָיִם אִם־בֵּן הוּא וַהֲמִתֶּן אֹתוֹ
וְאִם־בַּת הִוא וָחָיָה: יז וַתִּירֶאןָ הַמְיַלְּדֹת אֶת־
הָאֱלֹהִים וְלֹא עָשׂוּ כַּאֲשֶׁר דִּבֶּר אֲלֵיהֶן מֶלֶךְ
מִצְרָיִם וַתְּחַיֶּיןָ אֶת־הַיְלָדִים: שני יח וַיִּקְרָא
מֶלֶךְ־מִצְרַיִם לַמְיַלְּדֹת וַיֹּאמֶר לָהֶן מַדּוּעַ עֲשִׂיתֶן
הַדָּבָר הַזֶּה וַתְּחַיֶּיןָ אֶת־הַיְלָדִים: יט וַתֹּאמַרְןָ הַמְיַלְּדֹת
אֶל־פַּרְעֹה כִּי לֹא כַנָּשִׁים הַמִּצְרִיֹת הָעִבְרִיֹת כִּי־
חָיוֹת הֵנָּה בְּטֶרֶם תָּבוֹא אֲלֵהֶן הַמְיַלֶּדֶת וְיָלָדוּ:
כ וַיֵּיטֶב אֱלֹהִים לַמְיַלְּדֹת וַיִּרֶב הָעָם וַיַּעַצְמוּ מְאֹד:

אונקלוס

וְתֶחֱזֶן עַל מַתְבְּרָא אִם בַּר הוּא תְּקְטְלֶן יָתֵהּ וְאִם בְּרַתָּא הִיא וּתְקַיְמַנַּהּ:
יז וְדָחִילוּ חַיָּתָא מִן קֳדָם יְיָ וְלָא עֲבָדָא כְּמָא דְּמַלִּיל עִמְּהֶן מַלְכָּא דְּמִצְרָיִם
וְקַיְמָא יָת בְּנַיָּא: יח וּקְרָא מַלְכָּא דְּמִצְרַיִם לְחַיָּתָא וַאֲמַר לְהֶן מָה דֵּין עֲבַדְתִּין
יָת פְּתְגָמָא הָדֵין וְקַיְמְתִּין יָת בְּנַיָּא: יט וְאָמְרָא חַיָּתָא לְפַרְעֹה אֲרֵי לָא כְנִשְׁיָא
מִצְרָיְתָא יְהוּדַיְתָא אֲרֵי חַכִּימָן אִנּוּן עַד לָא עַלַת לְוָתְהֶן חַיָּתָא וְיַלְּדָן: כ וְאוֹטֵיב

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עַל הָאבְנַיִם. מוֹשֵׁב הָאִשָּׁה הַיּוֹלֶדֶת, בְּמָקוֹם אַחֵר (ישׁ׳ ל״ז), קוֹרְאוֹ מַשְׁבֵּר; וְכָמוֹהוּ עוֹשָׂה מְלָאכָה עַל הָאָבְנַיִם (יר׳ י״ח),— מוֹשֵׁב כְּלִי אֻמָּנוּת יוֹצֵר חָרֶשׂ: אִם בֵּן הוּא וגו׳. לֹא הָיָה מַקְפִּיד אֶלָּא עַל הַזְּכָרִים, שֶׁאָמְרוּ לוֹ אִצְטַגְנִינָיו שֶׁעָתִיד לְהִוָּלֵד בֵּן הַמּוֹשִׁיעַ אוֹתָם; וחיה. וְתִחְיֶה: (יז) ותחיין את הילדים. מְסַפְּקוֹת לָהֶם מָזוֹן. תַּרְגּוּם הָרִאשׁוֹן וְקַיְמָא, וְהַשֵּׁנִי וְקַיְמַתְּן, לְפִי שֶׁלָּשׁוֹן עֶבֶר לְנְקֵבוֹת רַבּוֹת תֵּיבָה זוֹ וְכֵיוֹצֵא בָּהּ מְשַׁמֶּשֶׁת לְשׁוֹן פָּעֳלוּ וּלְשׁוֹן פְּעַלְתֶּם. כְּגוֹן וַתֹּאמֶרְנָ אִישׁ מִצְרִי (שמ׳ ב), (לשון עֶבֶר) כְּמוֹ וַיֹּאמְרוּ לוֹזְכָרִים, וַתְּדַבֵּרְנָה בְּפִיכֶם (יר׳ מ״ד), לְשׁוֹן דִּבַּרְתֶּן, כְּמוֹ וַתְּדַבְּרוּ לוֹזְכָרִים, וְכֵן וַתְּחַלֶּלְנָה אֹתִי אֶל עַמִּי (יח׳ י״ג), לְשׁוֹן עֶבֶר חִלַּלְתֶּן, כְּמוֹ וַתְּחַלְּלוּ לוֹזְכָרִים: (יט) כי חיות הנה. בְּקִיאוֹת כַּמְיַלְּדוֹת, תַּרְגּוּם מְיַלְּדוֹת חַיָּתָא. וְרַבּוֹתֵינוּ דָּרְשׁוּ הֲרֵי הֵן מְשׁוּלוֹת לְחַיּוֹת הַשָּׂדֶה (סוטה י״א), שֶׁאֵינָן צְרִיכוֹת מְיַלְּדוֹת. וְהֵיכָן מְשׁוּלוֹת לְחַיּוֹת? גּוּר אַרְיֵה, זְאֵב יִטְרָף (בר׳ מ״ט), בְּכוֹר שׁוֹרוֹ (דב׳ ל״ג), אַיָּלָה שְׁלֻחָה (בר׳ מ״ט), וּמִי שֶׁלֹּא נִכְתַּב בּוֹ, הֲרֵי הַכָּתוּב כְּלָלָן וַיְבָרֶךְ אוֹתָם (שם), וְעוֹד כְּתִיב מָה אִמְּךָ לְבִיָּא (יח׳ י״ט): (כ) וייטב. הַטִּיב לָהֶן. וְזֶה חִלּוּק בְּתֵיבָה שֶׁיְּסוֹדָהּ שְׁתֵּי אוֹתִיּוֹת וְנָתַן לָהּ וָי״ו יוֹ״ד בְּרֹאשָׁהּ, כְּשֶׁהִיא בָּאָה לְדַבֵּר לְשׁוֹן וַיִּפְעִיל הוּא נָקוּד חִיּוּ״ד בְּצֵירֵי, שֶׁהוּא קָמֵץ קָטָן, כְּגוֹן וַיֵּיטֶב אֱלֹהִים לַמְיַלְּדֹת, וַיֶּרֶב בְּבֵת יְהוּדָה (איכה ב׳),— הִרְבָּה תַּאֲנִיָּה, וְכֵן וַיֵּגֶל הַשְּׁאֵרִית דִּנְבוּזַרְאֲדָן (דהי״ב ל״ו)— הִגְלָה אֶת הַשְּׁאֵרִית, וַיִּפֶן וָנֵבֶ אֶל וָנֵבְ (שופ׳ ט״ו)— הִפְנָה הַזְּנָבוֹת זוֹ לְזוֹ, כָּל אֲלוּ לְשׁוֹן הִפְעִיל אֶת אֲחֵרִים; וּכְשֶׁהוּא מְדַבֵּר בִּלְשׁוֹן וַיִּפְעַל, הוּא נָקוּד חִיּוּ״ד בְּחִירִק, כְּגוֹן וַיִּיטַב בְּעֵינָיו (ויק׳ י׳), לְשׁוֹן הוּטַב, וְכֵן וַיֵּרֶב הָעָם,— נִתְרַבָּה הָעָם, וַיֵּגֶל יְהוּדָה (מ״ב כ״ה)— הָגְלָה יְהוּדָה, וַיִּפֶן כֹּה וְכֹה (שמ׳ ב׳)— הָפְנָה לְכָאן וּלְכָאן. וְאַל תְּשִׁיבֵנִי וַיַּלְךְ, וַיֵּשֶׁב, וַיֵּרֶד, וַיֵּצֵא, לְפִי שֶׁאֵינָן מִנּוֹרָתָן שֶׁל אֵלּוּ, שֶׁהֲרֵי חִיּוּ״ד יְסוֹד בָּהֶן, יַלְךְ, יַשֵּׁב, יֵרֵד, יַצֵּא— י׳ אוֹת שְׁלִישִׁית בּוֹ:

men, and see upon the stools; if it *be* a son, then ye shall put him to death: but if it *be* a daughter, then she shall live. [17]But the midwives feared God, and did not as the king of Egypt spake to them, but saved the children alive. [18]And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the children alive? [19]And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* vigorous, and bear ere the midwives come unto them. [20]Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

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(the Hiphil): when you assist them to give birth. על האבנים UPON THE STOOLS — the seat for the woman in the act of childbirth; in another passage (Is. XXXVII. 3) Scripture terms it מַשְׁבֵּר. Similar is, (Jer. XVIII. 3) "He was at work on the אבנים" — the place of the vessels of (being produced by) the craftsmanship of the potter. אם בן הוא וגו' IF IT BE A SON etc. — He was particular only about the male children because his astrologers had told him that there was to be born *to a Hebrew woman* a son who would become their deliverer. ותיה *has the same meaning as* ותחיה THEN SHE SHALL LIVE[1]). **(17)** ותחיין את הילדים *This may mean* THEY MAINTAINED THE CHILDREN IN LIFE — they provided them with food. The Targum renders ותחיין the first time *it occurs* (i. e. in this verse) by וקימא (which means, "and they — the women — preserved the babes"), and the second time (v. 18) by וקימתן (which means, "and ye women have preserved etc."). *The Targum is able to distinguish between the two meanings of this word, but this cannot be done in Hebrew* because in the Hebrew language in the case of fem. plur. this word and similar forms (ending in נָה or ךָ) are used in the sense of "they did something" (3rd person) and in the sense of "ye did something" (2nd person). For example: (II. 19) "And they (the daughters of Jethro) said, (וַתֹּאמַרְנָה) "An Egyptian man etc.", which is the past tense (the Rashi text must read here לשון עָבָר) (imperf. with Vau conv.), just as one would use וַיֹּאמְרוּ *if one were speaking* of men; (Jer. LIV. 25) "Ye *women* have spoken (ותדברנה) with your mouths", having the same meaning as דברתן, and corresponding to ותדברו *when used* of men; (Ezek. XIII. 19) "And ye (women) have profaned Me (ותחללנה) among My people" which is a past tense, *the same as* חללתן corresponding to ותחללו *when used* of men[2]). **(19)** כי חיות הנה *signifies* they are just as skilful as midwives. The Aramaic for מילדות, midwives, is חיתא (hence the term חיות in this verse). Our Rabbis, however, (taking this word in the sense of animals) gave the following explanation: they have been compared to the beasts of the field which do not require the help of midwives. And where are they compared to animals? (Gen. XLIX. 9) "*Judah is* a young lion"; (ib. 27) "*Benjamin is* a wolf that teareth"; (Deut. XXXIII. 17) "*Joseph is* the firstling of his ox"; (Gen. XLIX. 21) "*Naphtali is* a hind sent forth". *As for the ancestors of those tribes* about whom *such a comparison* is not *expressly* written Scripture implicitly includes them *in the several blessings bestowed upon their brothers, (and thus they also are compared, as their brothers, to animals), for Scripture states,* (Gen. XLIX. 28) "And he blessed them etc." (cf. Rashi on these words). Then, again, it is written, (Ezek. XIX. 2) "How was thy mother a lioness!" (The prophet is addressing the princes of Israel as the representatives of the people, and by the term "thy mother" means the progenitors of the nation; the chapter proceeds to speak of the mother's offspring as "whelps"). **(20)** וַיֵּיטֶב *means* HE DID GOOD TO THEM. — The following is the difference between certain forms in a word (verb) whose root is two letters when one prefixes ו and י to them: when it intends to express the meaning "and he caused *someone or something to do a particular action*" (i. e. the 3rd masc. sing. imperf. Hiphil with Vau conversive), the י has the vowel Tzéré which is *what we call* Kametz Katan, as, (in this

NOTES

For Notes 1—2 see Appendix.

כא וַיְהִי כִּי־יָרְאוּ הַמְיַלְּדֹת אֶת־הָאֱלֹהִים וַיַּעַשׂ לָהֶם
בָּתִּים: כב וַיְצַו פַּרְעֹה לְכָל־עַמּוֹ לֵאמֹר כָּל־הַבֵּן
הַיִלּוֹד הַיְאֹרָה תַּשְׁלִיכֻהוּ וְכָל־הַבַּת תְּחַיּוּן: פ
ב א וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת־בַּת־לֵוִי: ב וַתַּהַר
הָאִשָּׁה וַתֵּלֶד בֵּן וַתֵּרֶא אֹתוֹ כִּי־טוֹב הוּא
וַתִּצְפְּנֵהוּ שְׁלֹשָׁה יְרָחִים: ג וְלֹא־יָכְלָה עוֹד הַצְּפִינוֹ
וַתִּקַּח־לוֹ תֵּבַת גֹּמֶא וַתַּחְמְרָה בַחֵמָר וּבַזָּפֶת וַתָּשֶׂם
בָּהּ אֶת־הַיֶּלֶד וַתָּשֶׂם בַּסּוּף עַל־שְׂפַת הַיְאֹר:
ד וַתִּתַּצַּב אֲחֹתוֹ מֵרָחֹק לְדֵעָה מַה־יֵּעָשֶׂה לוֹ:
ה וַתֵּרֶד בַּת־פַּרְעֹה לִרְחֹץ עַל־הַיְאֹר וְנַעֲרֹתֶיהָ

אונקלוס

יָ לְחַיָּתָא וּכְנִי עַמָּא וְתִקְיפוּ לַחֲדָא: כא וַהֲוָה כַּד דְּחִילָא חַיָּתָא מִן
קֳדָם יְיָ וַעֲבַד לְהוֹן בָּתִּין: כב וּפַקִּיד פַּרְעֹה לְכָל עַמֵּהּ לְמֵימַר כָּל בְּרָא דְיִתְיְלִיד
לִיהוּדָאֵי בְּנַהֲרָא תְּרְמֻנֵּהּ וְכָל בְּרַתָּא תְּקַיְּמוּן: א וַאֲזַל גַּבְרָא מִדְּבֵית לֵוִי וּנְסִיב
יָת בַּת לֵוִי: ב וְעִדְּיַאת אִתְּתָא וְיָלִידַת בַּר וַחֲזַת יָתֵהּ אֲרֵי טַב הוּא וְאִטְמַרְתֵּהּ
תְּלָתָא יַרְחִין: ג וְלָא יְכִילַת עוֹד לְאַטְמָרוּתֵהּ וּנְסִיבַת לֵהּ תֵּבוּתָא דְגֻמָּא וְחַפְּתָהּ
בְּחֵמְרָא וּבְזֻפְתָּא וְשַׁוְיַאת בָּהּ יָת רַבְיָא וְשַׁוְיַאת בְּיַעֲרָא עַל כֵּיף נַהֲרָא:
ד וְאִתְעַתְּדַת אֲחָתֵהּ מֵרַחֵיק לְמִידַע מָה יִתְעֲבַד לֵהּ: ה וּנְחָתַת בַּת פַּרְעֹה

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וייטב אלהים למילדת. מהו הטובה? (כא) ויעש להם בתים. בָּתֵּי כְהֻנָּה וּלְוָיָה וּמַלְכוּת שֶׁקְּרוּיִין בָּתִּים, כְּמוֹ שֶׁכָּתוּב: לִבְנוֹת אֶת בֵּית ה', וְאֶת בֵּית הַמֶּלֶךְ, (מ"א ט'), כְּהֻנָּה וּלְוָיָה מְיוּבָּד וּמַלְכוּת מִמִּרְיָם—כְּרָאִיתָא בְּמַסֶּכֶת סוֹטָה: (כב) לכל עמו. אַף עֲלֵיהֶם גָּזַר (סוטה י"ב), יוֹם שֶׁנּוֹלַד מֹשֶׁה אָמְרוּ לוֹ אַבַּטְנִינְיוֹ, הַיּוֹם נוֹלַד מוֹשִׁיעָן, וְאֵין אָנוּ יוֹדְעִים אִם מִמִּצְרִיִּים אִם מִיִּשְׂרָאֵל, וְרוֹאִין אָנוּ שֶׁסּוֹפוֹ לִלְקוֹת בַּמַּיִם, לְפִיכָךְ גָּזַר אוֹתוֹ הַיּוֹם אַף עַל הַמִּצְרִיִּים, שֶׁנֶּאֱמַר כָּל הַבֵּן הַיִלּוֹד, וְלֹא נֶאֱמַר הַיִלּוֹד לָעִבְרִים; וְהֵם לֹא הָיוּ יוֹדְעִים שֶׁסּוֹפוֹ לִלְקוֹת עַל מֵי מְרִיבָה:

ב (א) ויקח את בת לוי. פָּרוּשׁ הָיָה מִמָּנָּה מִפְּנֵי גְּזֵרַת פַּרְעֹה, וַהֲחֲזִירָהּ וְעָשָׂה בָהּ לְקוּחִין שְׁנִיִּים, וְאַף הִיא נֶהֱפְכָה לִהְיוֹת נַעֲרָה; וּבַת ק"ל שָׁנָה הָיְתָה, שֶׁנּוֹלְדָה בְּבוֹאָם לְמִצְרַיִם בֵּין הַחוֹמוֹת, וּמֵאתַיִם וְעֶשֶׂר נִשְׁתַּדְּרוּ שָׁם, וּכְשֶׁיָּצְאוּ הָיָה מֹשֶׁה בֶּן שְׁמוֹנִים שָׁנָה, אִם כֵּן כְּשֶׁנִּתְעַבְּרָה מִמֶּנּוּ הָיְתָה בַּת מֵאָה וּשְׁלֹשִׁים וְקוֹרֵא אוֹתָהּ בַּת לֵוִי (עי' סוטה י"ב, ב"ב קי"ט ושי"ר): (ב) כי טוב הוא. כְּשֶׁנּוֹלַד נִתְמַלֵּא הַבַּיִת כֻּלּוֹ אוֹרָה (סוטה י"ב): (ג) ולא יכלה עוד הצפינו. שֶׁמִּנּוּ לָהּ הַמִּצְרִיִּים מְיוֹם שֶׁהֲחֲזִירָהּ, וְהִיא יָלְדָתוֹ לְשִׁשָּׁה חֳדָשִׁים וְיוֹם אֶחָד (שם), שֶׁהַיּוֹלֶדֶת לְשִׁבְעָה יוֹלֶדֶת לְמִקְּטָעִין (נדה ל"ח), וְהֵם בָּרְקוּ אַחֲרֶיהָ לְסוֹף תִּשְׁעָה: גמא. גְּמִי בִּלְשׁוֹן מִשְׁנָה (שבת ע"ח), וּבְלַעַז יונק"ו, וְדָבָר דַּק הוּא וְעוֹמֵד בְּפָנֵי רַךְ וּבְפָנֵי קָשֶׁה (סוטה י"ב): בחמר ובזפת. זֶפֶת מְבַחוּץ וְטִיט מִבִּפְנִים, כְּדֵי שֶׁלֹּא יָרִיחַ אוֹתוֹ צַדִּיק רֵיחַ רַע שֶׁל זֶפֶת (שם):

[21]And it came to pass, because the midwives feared God, that he made them houses. [22]And Pharaoh commanded all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

2. [1]Now there had gone a man of the house of Levi, and had taken *to wife* a daughter of Levi. [2]And the woman was pregnant, and bare a son: and when she saw him that he *was* good*ly*, she concealed him three months. [3]And when she could no longer conceal him, she took for him an ark of paper-reed, and daubed it with bitumen and with pitch, and put the child therein; and she put *it* in the flags by the river's brink. [4]And his sister placed herself afar off, to know what would be done to him. [5]And the daughter of Pharaoh went down to lave at the river; and her damsels

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verse) "And God dealt well (וַיֵּיטֶב) with the midwives" (to Rashi the root is טב; we take it as יטב[1]); (Lam. II. 5) "וַיֶּרֶב for the daughter of Judah [mourning]" *i. e.* He increased (made great) the mourning; (root רב; we take it as רבה). Similarly (2 Chron. XXXVI. 20) "וַיַּגֶל the remnant" *which occurs in connection* with Nebuzaradon[2]), *i. e.* he caused the remnant to be exiled; (Judg. XV. 4) "וַיַּפֶן tail to tail", *i. e.* he turned the tails one towards the other (more lit., he caused one tail to turn to the other) — all these express the meaning "he caused others to do *something*" (i. e. they are of the Hiphil conjugation). When, however, it speaks in the sense of "and he did something" (3rd masc. sing. imperf. Kal with Vau conv.), the י has the vowel Chirik. For example, (Lev. X. 20) "וַיִּיטַב in his eyes" — this means, "it was good". Similarly (in this verse) "וַיִּרֶב the people", *i. e.* the people became many; (2 Kings XXV. 21) "וַיִּגֶל Judah", *i. e.* Judah became an exile; (II. 12) "וַיִּפֶן this way and that way", *i. e.* he turned this way and that way. Do not answer me (do not raise an objection) *by quoting the words* וַיֵּלֶךְ and וַיֵּשֶׁב and וַיֵּרֶד and וַיֵּצֵא (saying that these verbal forms also have ו and י prefixed and the י has the vowel Tzéré and yet they are Kal, not Hiphil forms), because these are not of the same class of verbs as those *above-mentioned*, for the י is part of the root in them — in יָלַךְ and יָשַׁב and יָרַד and יָצָא, the י is a third root letter in each of these. ויטב אלהים למילדת THEREFORE GOD DEALT WELL WITH THE MIDWIVES — What was the good *He dealt out to them*? *The next verse gives the reply to this* — **(21)** ויעש להם בתים HE MADE THEM HOUSES — houses (dynasties) of the priesthood and the Levites and of royalty which are all termed בתים, "houses", as it is said, (1 King IX. 1) "and Solomon built the house of the Lord and the house of the king"[3]): "*the house of the Lord*" *i. e.* a dynasty of priests and Levites — from Jochebed (Shifrah); *and "the house of the king"*, *i. e.* a royal dynasty — from Miriam (Puah), just as it is stated in Treatise Sota (11b). **(22)** לכל עמו *This may be translated* AND PHARAOH GAVE COMMAND REGARDING ALL (לכל) HIS PEOPLE — Regarding them, too, he made a decree (Sota 12a). For on the day when Moses was born his astrologers said to him, "To-day their deliverer has been born, but we know not whether he is born of an Egyptian father or of an Israelite (Ez. R. 1); but we see *by our astrological art* that he will ultimately suffer misfortune through water". Pharaoh therefore made a decree that day regarding the Egyptians also, as it is said *here*, "Every son that is born [ye shall cast into the river]", and it is not stated "[every son] who is born to the Hebrews". They (the astrologers), however, were not aware that Moses was ultimately to suffer misfortune through the waters of Meribah *and not through the waters of the Nile* (Sota 12b; cf. also Rashi on Num. XX. 13).

2. (1) ויקח את בת לוי AND HE HAD TAKEN TO WIFE A DAUGHTER OF LEVI — He had lived apart from her in consequence of Pharaoh's decree *that the*

NOTES

For Notes 1—3 see Appendix.

הִלֶּכֶת עַל־יַד הַיְאֹר וַתֵּרֶא אֶת־הַתֵּבָה בְּתוֹךְ
הַסּוּף וַתִּשְׁלַח אֶת־אֲמָתָהּ וַתִּקָּחֶהָ: ו וַתִּפְתַּח
וַתִּרְאֵהוּ אֶת־הַיֶּלֶד וְהִנֵּה־נַעַר בֹּכֶה וַתַּחְמֹל עָלָיו
וַתֹּאמֶר מִיַּלְדֵי הָעִבְרִים זֶה: ז וַתֹּאמֶר אֲחֹתוֹ אֶל־
בַּת־פַּרְעֹה הַאֵלֵךְ וְקָרָאתִי לָךְ אִשָּׁה מֵינֶקֶת מִן
הָעִבְרִיֹּת וְתֵינֵק לָךְ אֶת־הַיָּלֶד: ח וַתֹּאמֶר־לָהּ בַּת־
פַּרְעֹה לֵכִי וַתֵּלֶךְ הָעַלְמָה וַתִּקְרָא אֶת־אֵם הַיָּלֶד:
ט וַתֹּאמֶר לָהּ בַּת־פַּרְעֹה הֵילִיכִי אֶת־הַיֶּלֶד הַזֶּה
וְהֵינִקֵהוּ לִי וַאֲנִי אֶתֵּן אֶת־שְׂכָרֵךְ וַתִּקַּח הָאִשָּׁה
הַיֶּלֶד וַתְּנִיקֵהוּ: י וַיִּגְדַּל הַיֶּלֶד וַתְּבִיאֵהוּ לְבַת־פַּרְעֹה
וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־

אונקלוס

לְמִסְחֵי עַל נַהֲרָא וְעוּלֵימָתָהָא מְהַלְכָן עַל כֵּיף נַהֲרָא וַחֲזַת יָת תֵּבוּתָא בְּגוֹ
יַעֲרָא וְאוֹשִׁטַת יָת אַמְתַהּ וּנְסִבְתַּהּ: ו וּפְתַחַת וַחֲזַת יָת רַבְיָא וְהָא עוּלֵימָא בָּכֵי
וְחָסַת עֲלוֹהִי וַאֲמָרַת מִבְּנֵי יְהוּדָאֵי הוּא דֵּין: ז וַאֲמָרַת אֲחָתֵהּ לְבַת פַּרְעֹה
הַאֵיזִיל וְאִקְרֵי לִיךְ אִתְּתָא מֵינַקְתָּא מִן יְהוּדַיָּתָא וְתוֹנִיק לִיךְ יָת רַבְיָא:
ח וַאֲמָרַת לָהּ בַּת פַּרְעֹה אֵיזִילִי וַאֲזָלַת עוּלֶמְתָּא וּקְרַת יָת אִמֵּהּ דְּרַבְיָא:
ט וַאֲמָרַת לָהּ בַּת פַּרְעֹה אוֹבִילִי יָת רַבְיָא הָדֵין וְאוֹנְקִיהִי לִי וַאֲנָא אֶתֵּן יָת
אַגְרָךְ וּנְסִיבַת אִתְּתָא יָת רַבְיָא וְאוֹנְקַתֵּהּ: י וּרְבָא רַבְיָא וְאַיְתִיתֵהּ לְבַת פַּרְעֹה

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ותשם בסוף. הוּא לְשׁוֹן אָנַם, רוּשִׁיי"ל בְּלַעַ"ז, וְדוֹמֶה לוֹ קִנָּה וְסוּף קָמְלוּ (ישׁ' י"ט): (ה) לרחץ
על היאר. סָרַס הַמִּקְרָא וּפָרְשָׁהוּ: ותרד בת פרעה על היאר לרחץ בו: על יד היאר. אֵצֶל
הַיְאוֹר, כְּמוֹ רָאוּ חֶלְקַת יוֹאָב אֶל יָדִי (ש"ב י"ד), וְהוּא לְשׁוֹן יָד מָשָׁל, שַׁיָּד הָאָדָם סְמוּכָה לוֹ.
וְרַבּוֹתֵינוּ אָמְרוּ, "הולכות" לְשׁוֹן מִיתָה (סוטה י"ב), כְּמוֹ הֵנָּה אָנֹכִי הוֹלֵךְ לָמוּת (בר' כ"ה)—
הולכות לָמוּת לְפִי שְׁמִחוּ בָהּ; וְהַכָּתוּב מְסַיְּעָן, כִּי לָמָּה לָנוּ לִכְתּוֹב וַעֲרוֹתֶיהָ הולכות: את
אמתה. אֶת שִׁפְחָתָהּ. וְרַבּוֹתֵינוּ דָּרְשׁוּ (סוטה שם), לְשׁוֹן יָד, אֶבֶל לְפִי דִּקְדּוּק לְשׁוֹן הַקֹּדֶשׁ
הָיָה לוֹ לְהַנְקֵד אַמָּתָהּ, דְּנוּשָׁה, וְהֵם דָּרְשׁוּ אֶת אֲמָתָהּ—אֶת יָדָהּ, וְנִשְׁתַּרְבְּבָה אַמָּתָהּ אֵמוֹת
הַרְבֵּה: (ו) ותפתח ותראהו. אֶת מִי רָאֲתָה? אֶת הַיֶּלֶד, וְהוּא פְּשׁוּטוֹ. וּמִדְרָשׁוֹ (שם), שֶׁרָאֲתָה
עָמוֹ שְׁכִינָה: והנה נער בכה. קוֹלוֹ כְּנָעַר (שם): (ז) מן העבריות. שֶׁהֶחֱזִירָתוֹ עַל מְצָרִיוֹת
הַרְבֵּה לֵינֵק וְלֹא יָנַק, לְפִי שֶׁהָיָה עָתִיד לְדַבֵּר עִם הַשְּׁכִינָה (שם): (ח) ותלך העלמה. הֲלָכָה
בְּזְרִיזוּת וְעַלְמוּת כֹּחַ (שם): (ט) היליכי. נִתְנַבְּאָה וְלֹא יָדְעָה מַה נִּתְנַבְּאָה—הֵי שֶׁלִּיכִי:

walked by the river's side; and when she saw the ark among the flags, she sent her maid-servant and she took it. [6]And when she had opened *it*, she saw it—the child: and, behold, it was a weeping boy. And she pitied him, and said, This *is one* of the Hebrews' children. [7]Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nursing-woman of the Hebrews, that she may suckle the child for thee? [8]And Pharaoh's daughter said to her, Go. And the young woman went and called the child's mother. [9]And Pharaoh's daughter said unto her, Take this child away, and suckle it for me, and I will give *thee* thy hire. And the woman took the child and suckled it. [10]And the child grew, and she brought him unto Pharaoh's daughter, and he became as her son. And she called his name Moses: and she said, Because

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children should, on their birth, be drowned. Now he took her back and entered into a second marriage with her[1]), and she also *physically* became young *again*. For really she was then 130 years old — for she was born "between the walls" when they were about to enter Egypt (cf. Rashi on Gen. XLVI. 15) and they (the Israelites) remained there 210 years, and when they left Egypt Moses was 80 years old; consequently when she became pregnant with him she was 130 years old — and yet Scripture calls her בת לוי a young daughter of Levi[2]) (Sota 13a; B. Bath. 119b). **(2)** כי טוב הוא THAT HE WAS GOODLY — When he was born the whole house became filled with light (Sota 12a). **(3)** ולא יכלה עוד הצפינו AND SHE COULD NO LONGER CONCEAL HIM, because the Egyptians calculated *the period* from when he (Amram) took her back. She, however, bore him after *a term of* six months and one day — for a woman who gives birth to a child in the seventh month may do so in incomplete *months* (i. e. the seventh month of pregnancy may not be completed) (Nid. 38b) — and they (the Egyptians) made enquiry regarding her at the end of nine months (the normal term of pregnancy, but in this case three months after the child's birth; therefore "she could no longer conceal him"). גמא PAPER-REED — In the language of the Mishna it is called גמי (Sabb. 78a), and in O. F. junc. It is a flexible substance that offers resistance to *the pressure of* both soft and hard things (Sota 12a). בחמר ובזפת — with pitch (זפת) outside, but with slime (חמר) inside, in order that that righteous child might not smell the disagreeable odour of the pitch (ib.).[3]) ותשם בסוף AND SHE PUT IT IN THE FLAGS — It (סוף) has the same meaning as אגם, O. F. rosel. Another example of the word is (Is. XIX. 6) "And reeds and flags (סוף) shall wither". **(5)** לרחץ על היאר — Invert the *order of the words in this* verse and then explain it: "The daughter of Pharaoh went down על היאר, by the river, לרחץ to bathe in it". על יד היאר *means* BESIDE THE RIVER. Similar is (2 Sam. XIV. 30) "See, the field of Joab is beside mine (על ידי)". It *really* denotes *even in this sense* the actual hand, for a person's hand is beside him (i. e. beside his body). Our Rabbis explained that the word הלכת "they were going" denotes dying, similar to (Gen. XXV. 32) "Behold I am going (הולך) to die" — they were going to their death because they attempted to prevent her *from saving the child*. Scripture, too, supports them *in this explanation*, for *if this is not the meaning*, why do we need that it should write "and her damsels were going"? (Scripture reports nothing as having happened because they were walking there. Why then stress this detail if it merely signifies that they were walking along the bank?). את אמתה *means* her handmaid. Our Rabbis, however, explained it in the sense of hand (cf. Sota 12b) — but according to the grammar of the Holy Language it should then have been written אַמָּתָהּ, dageshed *in the* מ. — And *the reason why* they explained את אמתה *to mean* את ידה[4]) "she stretched forth her hand" *is because*

NOTES

For Notes 1—4 see Appendix.

הַמַּיִם מְשִׁיתְהוּ: שלישי יא וַיְהִי בַּיָּמִים הָהֵם וַיִּגְדַּל
מֹשֶׁה וַיֵּצֵא אֶל־אֶחָיו וַיַּרְא בְּסִבְלֹתָם וַיַּרְא אִישׁ
מִצְרִי מַכֶּה אִישׁ־עִבְרִי מֵאֶחָיו: יב וַיִּפֶן כֹּה וָכֹה
וַיַּרְא כִּי אֵין אִישׁ וַיַּךְ אֶת־הַמִּצְרִי וַיִּטְמְנֵהוּ בַּחֹול:
יג וַיֵּצֵא בַּיּוֹם הַשֵּׁנִי וְהִנֵּה שְׁנֵי־אֲנָשִׁים עִבְרִים נִצִּים
וַיֹּאמֶר לָרָשָׁע לָמָּה תַכֶּה רֵעֶךָ: יד וַיֹּאמֶר מִי שָׂמְךָ
לְאִישׁ שַׂר וְשֹׁפֵט עָלֵינוּ הַלְהָרְג�Qִנִי אַתָּה אֹמֵר כַּאֲשֶׁר
הָרַגְתָּ אֶת־הַמִּצְרִי וַיִּירָא מֹשֶׁה וַיֹּאמַר אָכֵן נוֹדַע

אונקלוס

יְהֵוֵי לָהּ לְבַר וּקְרֵת שְׁמֵהּ מֹשֶׁה וַאֲמָרַת אֲרֵי מִן מַיָּא שְׁחַלְתֵּהּ: יא וַהֲוָה
בְּיוֹמַיָּא תָּאנּוּן וּרְבָא מֹשֶׁה וּנְפַק לְוָת אַחוֹהִי וַחֲזָא בְּפָלְחַנְהוֹן וַחֲזָא גְּבַר מִצְרִי
מְחֵי לְגֻבַר יְהוּדִי מֵאַחוֹהִי: יב וְאִסְתְּפִי לְכָא וּלְכָא וַחֲזָא אֲרֵי לֵית גַּבְרָא וּמְחָא
יָת מִצְרָאָה וְטַמְּרֵהּ בְּחָלָא: יג וּנְפַק בְּיוֹמָא תִּנְיָנָא וְהָא תְּרֵין גֻּבְרִין יְהוּדָאִין
נָצָן וַאֲמַר לְחַיָּבָא לְמָא אַתְּ מָחֵי לְחַבְרָךְ: יד וַאֲמַר מָן שַׂוָּךְ לְגֻבַר רַב וְדַיָּן
עָלָנָא הֲלְמִקְטְלִי אַתְּ אָמַר כְּמָא דְקַטַלְתָּא יָת מִצְרָאָה וּדְחִיל מֹשֶׁה וַאֲמַר

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(י) משיתהו. שְׁחָלִיתַהּ. הוּא לְשׁוֹן הוֹצָאָה בִּלְשׁוֹן אֲרַמִּי, "כְּמִשְׁחַל בִּינְתָא מֵהֲלָכָא", וּבִלְשׁוֹן עִבְרִי מְשִׁיתִיהוּ לְשׁוֹן הֲסִירוֹתִיו, כְּמוֹ לֹא יָמוּשׁ, לֹא מָשׁוּ, כַּךְ חִבְּרוּ מְנַחֵם. וַאֲנִי אוֹמֵר שֶׁאֵינוֹ מִמְּחֻבֶּרֶת מָשׁ וְיָמוּשׁ אֶלָּא מְנוּקֶדֶת משה, וּלְשׁוֹן הוֹצָאָה הוּא, וְכֵן יַמְשֵׁנִי מַיִם רַבִּים, (ש״ב כ״ב), שֶׁאִלּוּ הָיָה מִמְּחֻבֶּרֶת מָשׁ לֹא יִתָּכֵן לוֹמַר מְשִׁיתִיהוּ אֶלָּא הֲמִישׁוֹתִיהוּ, כַּאֲשֶׁר יֹאמַר מִן קָם הַקִּימוֹתִי, וּמִן שָׁב הֲשִׁיבוֹתִי, וּמִן בָּא הֲבִיאוֹתִי, אוֹ מְשַׁחְתִּיהוּ, כְּמוֹ וּמָשַׁחְתִּי אֶת עֲוֹן הָאָרֶץ (זכ׳ ג׳), אֲבָל מָשִׁיתִי אֵינוֹ אֶלָּא מְנוּקֶדֶת תֵּיבָה שָׁפְעַל שָׁלְפָה מְיֻסָּד בְּהֵ״א בְּסוֹף הַתֵּיבָה, כְּגוֹן מֹשֶׁה, בִּנָּה, עָשָׂה, צוֹרָה, פָּנָה, כְּשֶׁיָּבוֹא לוֹמַר בָּהֶם פָּעַלְתִּי, תָּבֹא הַיּ״ד בְּמָקוֹם ה״א, כְּמוֹ בָּנִיתִי, עָשִׂיתִי, צוּיתִי: (יא) וינדל משה. הֲלֹא כְּבָר כָּתַב וַיִּגְדַּל הַיָּלֶד? אָמַר רַבִּי יְהוּדָה בְּרַבִּי אִלְעַאי, הָרִאשׁוֹן לְקוֹמָה וְהַשֵּׁנִי לְגָדְלָה, שָׂמְנוּהוּ פַּרְעֹה עַל בֵּיתוֹ (ילק׳): וירא בסבלתם. נָתַן עֵינָיו וְלִבּוֹ לִהְיוֹת מֵצֵר עֲלֵיהֶם (ש״ר א׳): איש מצרי. נוֹגֵשׂ הָיָה מְמֻנֶּה עַל שׁוֹטְרֵי יִשְׂרָאֵל וְהָיָה מְעָמְּדָם מִקְּרוֹת הַנָּבָר לְמִלַּאכְתָּם (שם): מכה איש עברי. מִלְקָדוּ וְרוֹדֵהוּ. וּבַעֲלָהּ שֶׁל שְׁלוֹמִית בַּת דִּבְרִי הָיָה וְנָתַן עֵינָיו בָּהּ, וּבַלַּיְלָה הֵעֲמִידוֹ וְהוֹצִיאוֹ מִבֵּיתוֹ, וְהוּא חָזַר וְנִכְנַס לַבַּיִת וּבָא עַל אִשְׁתּוֹ, כְּסִבּוּרָה שֶׁהוּא בַּעֲלָהּ, וְחָזַר הָאִישׁ לְבֵיתוֹ וְהִרְגִּישׁ בַּדָּבָר, וּכְשֶׁרָאָה אוֹתוֹ מִצְרִי שֶׁהִרְגִּישׁ בַּדָּבָר, הָיָה מַכֵּהוּ וְרוֹדֵהוּ כָּל הַיּוֹם (שם): (יב) ויפן כה וכה. רָאָה מָה עָשָׂה לוֹ בַּבַּיִת וּמָה עָשָׂה לוֹ בַּשָּׂדֶה (שם). וּלְפִי פְּשׁוּטוֹ כְּמַשְׁמָעוֹ: וירא כי אין איש. עָתִיד לָצֵאת מִמֶּנּוּ שְׁתֵּי שֵׂרֵי (ת״י): (יג) שני אנשים עברים. דָּתָן וַאֲבִירָם, הֵם שֶׁהוֹתִירוּ מִן הַמָּן (נד׳ ס״ד): נצים. מְרִיבִים: למה תכה. אַעַ״פ שֶׁלֹּא הִכָּהוּ נִקְרָא רָשָׁע בַּהֲרָמַת יָד (סנה׳ נ״ח): רעך. רָשָׁע כְּמוֹתְךָ (תנח׳): (יד) מי שמך לאיש. וְהַגַּה עוֹדְךָ נָעַר: הלהרגני אתה אמר. מִכָּאן אָנוּ לְמִדִים שֶׁהָרְגוֹ בַּשֵּׁם הַמְפֹרָשׁ (ש״ר א׳): ויירא משה. כְּפָשׁוּטוֹ. וּמִדְרָשׁוֹ: דָּאַג לוֹ עַל שֶׁרָאָה בְּיִשְׂרָאֵל רְשָׁעִים

I pulled him out of the water. [11]And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and saw their burdens: and he saw an Egyptian-man smiting an Hebrew-man, *one* of his brethren. [12]And he turned this way and that way, and when he saw that *there was* no man, he smote the Egyptian *to death*, and secreted him in the sand. [13]And when he went out the second day, behold, two men of the Hebrews strove together: and he said to the guilty one, Wherefore smitest thou thy fellow? [14]And he said, Who made thee a personage an officer, or a judge over us? intendest thou to slay me, as thou slewest the Egyptian? And Moses feared, and said, Surely

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they hold that Scripture intentionally uses this term to indicate that her hand increased in length several cubits (אמה, a cubit) *in order that she might more easily reach the cradle.* **(6)** ותפתח ותראהו lit., AND SHE OPENED IT AND SHE SAW HIM — whom did she see? את הילד THE CHILD. This is the literal sense *of the suffix in* ותראהו. A Midrashic explanation is (taking את in the sense of "with" — she saw Him with the child): she saw the Shechina with him (cf. Sota 12b). והנה נער בכה lit., AND BEHOLD A BOY WEEPING — *Although he was a* ילד, *"a child"*, his voice was like that of a נער, a grown up boy (cf. ib.). **(7)** מן העבריות OF THE HEBREWS — *She expressly said, "shall I call a nurse of the Hebrews?"* because she (Pharaoh's daughter) had handed him to many Egyptian women to suckle him and he had refused to take suck — *this was* because he was destined to hold converse with the Shechina (Ex. R. 1 and Sota ib.). **(8)** ותלך העלמה AND THE YOUNG WOMAN WENT — she went eagerly and with vigour (עלמות) like a young man (עלם) (cf. Sota 12 b[1]). **(9)** היליכי (the word may be explained as a compound of two Aramaic words, הי, here is, and ליכי, that which belongs to thee — thine own) — she prophesied without knowing what she was prophesying (unconsciously she stated the actual fact) — here is thine own (Ex. R. and Sota ib.). **(10)** משיתיהו *The Targum renders this by* שחליתה which in the Aramaic language means drawing out. *The word occurs in the Talmud*, (Ber. 8a) "as one draws out (משחל) a hair from milk", and in the Hebrew language משיתיהו *might be taken to* mean "I have removed him", just as, (Josh. I. 8) "it shall not depart (ימוש)"; (Num. XIV. 44) "they did not depart (משו)". Thus indeed did Menachem *b. Seruk*[2]) classify it (i. e. he put משיתיהו under the same root as מש and משו in the verses quoted; according to him a biliteral root מש, our ע"ו root מוש). I, however, say, that it should not be classified together with מש and ימוש but that it is to be derived from משה, and that it means taking out, similar to (2 Sam. XXII. 17) "He draws me out (ימשני) from many waters". For if it were of the same class as מש, it would not be correct to say משיתיהו (in the Kal), but הֲמִישׁוֹתִיהוּ *a Hiphil form*, (since this root in the Kal means "to depart" or "go away" and not "to make a thing go away"), just as from קם one says הֲקִימוֹתִי and from שכ — הֲשִׁיבוֹתִי and from נא — הֲבִיאוֹתִי; or one must say מַשְׁתִּיהוּ (which is also a form from מוש used in a causative sense), just as, (Zech. III. 9) "And I will remove (וּמַשְׁתִּי) the iniquity of that land". But מָשִׁיתִי can only be derived from a word whose verbal form has a ה as a root letter at the end of the word, as e. g., משה and בנה and עשה and צוה and סנה. When it wishes to say in regard to these *verbs*, "I have done so-and-so" (a Kal), a י takes the place of the ה, as in בָּנִיתִי and עָשִׂיתִי and צִוִּיתִי. **(11)** ויגדל משה AND MOSES WAS GROWN — But has it not already been written, (v. 10) "And the child grew"? Rabbi Judah the son of Eloai said: the first time it refers to *growth in* stature, the second time to greatness, — that Pharaoh appointed him *to have charge* over his palace (Tanch. וארא; cf. also Yalk.). וירא בסבלתם AND HE SAW THEIR BURDENS — he set his eyes and mind

NOTES

For Notes 1—2 see Appendix.

הַדָּבָר׃ טו וַיִּשְׁמַע פַּרְעֹה אֶת־הַדָּבָר הַזֶּה וַיְבַקֵּשׁ
לַהֲרֹג אֶת־מֹשֶׁה וַיִּבְרַח מֹשֶׁה מִפְּנֵי פַרְעֹה וַיֵּשֶׁב
בְּאֶרֶץ־מִדְיָן וַיֵּשֶׁב עַל־הַבְּאֵר׃ טז וּלְכֹהֵן מִדְיָן שֶׁבַע
בָּנוֹת וַתָּבֹאנָה וַתְּדַלֶּנָה וַתְּמַלֶּאנָה אֶת־הָרְהָטִים
לְהַשְׁקוֹת צֹאן אֲבִיהֶן׃ יז וַיָּבֹאוּ הָרֹעִים וַיְגָרְשׁוּם
וַיָּקָם מֹשֶׁה וַיּוֹשִׁעָן וַיַּשְׁקְ אֶת־צֹאנָם׃ יח וַתָּבֹאנָה
אֶל־רְעוּאֵל אֲבִיהֶן וַיֹּאמֶר מַדּוּעַ מְהַרְתֶּן בֹּא הַיּוֹם׃
יט וַתֹּאמַרְן אִישׁ מִצְרִי הִצִּילָנוּ מִיַּד הָרֹעִים וְגַם־
דָּלֹה דָלָה לָנוּ וַיַּשְׁקְ אֶת־הַצֹּאן׃ כ וַיֹּאמֶר אֶל־בְּנֹתָיו
וְאַיּוֹ לָמָּה זֶּה עֲזַבְתֶּן אֶת־הָאִישׁ קִרְאֶן לוֹ וְיֹאכַל
לָחֶם׃ כא וַיּוֹאֶל מֹשֶׁה לָשֶׁבֶת אֶת־הָאִישׁ וַיִּתֶּן

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בְּקוּשְׁטָא אִתְיְדַע פִּתְגָמָא׃ טו וּשְׁמַע פַּרְעֹה יָת פִּתְגָמָא הָדֵין וּבְעָא לְמִקְטַל יָת
מֹשֶׁה וַעֲרַק מֹשֶׁה מִן קֳדָם פַּרְעֹה וְיתֵיב בְּאַרְעָא דְמִדְיָן וְיתֵיב עַל בֵּירָא׃
טז וּלְרַבָּא דְמִדְיָן שִׁבְעָ בְּנָן וְאָתָאָה וּדְלָאָה וּמְלָאָה יָת רַהֲטַיָּא לְאַשְׁקָאָה עָנָא
דַּאֲבוּהֶן׃ יז וַאֲתוֹ רָעַיָא וּטְרָדוּנּוּן וְקָם מֹשֶׁה וּפְרְקִנּוּן וַאֲשְׁקֵה יָת עָנְהֶן׃
יח וַאֲתָאָה לְוָת רְעוּאֵל אֲבוּהֶן וַאֲמַר מָה־דֵין אוֹחֵיתִין לְמֵיתֵי יוֹמָא דֵין׃
יט וַאֲמָרָא גַּבְרָא מִצְרָאָה שֵׁזְבָנָא מִיַּד רָעַיָּא וְאַף מַרְלָא דְלָא לָנָא וַאֲשְׁקֵי יָת
עָנָא׃ כ וַאֲמַר לִבְנָתֵיהּ וְאַן הוּא לְמָה דְנַן שְׁבַקְתִּין יָת גַּבְרָא קְרַן לֵהּ וְיֵכוֹל
לַחְמָא׃ כא וּצְבִי מֹשֶׁה לְמֵיתַב עִם גַּבְרָא וְיַהַב יָת צִפּוֹרָה בְּרַתֵּהּ לְמֹשֶׁה׃

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דְּלַטּוּרִין, אָמַר, מַעֲתָּה שָׁמָּא אֵינָם רְאוּיִין לְהַצִּיל (ש״ר א׳): אכן נודע הדבר. כִּמְשָׁמְעוֹ. וּמִדְרָשׁוֹ, נוֹדַע לִי הַדָּבָר שֶׁהָיִיתִי תָּמֵהַּ עָלָיו, מָה חָטְאוּ יִשְׂרָאֵל מִכָּל שִׁבְעִים אֻמּוֹת לִהְיוֹת נִרְדִּים בַּעֲבוֹדַת פָּרֶךְ, אֲבָל רוֹאֶה אֲנִי שֶׁהֵם רְאוּיִים לְכָךְ (שם): (טו) וישמע פרעה. הֵם הִלְשִׁינוּ עָלָיו (שם): ויבקש להרג את משה. מְסָרוֹ לַקּוֹסְטִינָר לְהָרְגוֹ וְלֹא שָׁלְטָה בּוֹ הַחֶרֶב (שם), הוּא שֶׁאָמַר מֹשֶׁה וַיַּצִּלֵנִי מֶחֶרֶב פַּרְעֹה (שמ׳ י״ח): (וישב בארץ מדין. נִתְעַכֵּב שָׁם: כְּמוֹ: וַיֵּשֶׁב יַעֲקֹב (בר׳ ל״ז): וישב על הבאר. לְשׁוֹן יְשִׁיבָה. לְמַד מִיַּעֲקֹב שֶׁנְּזְדַּוֵּג לוֹ זִוּוּגוֹ מִן הַבְּאֵר (ש״ר א׳): (טז) ולכהן מדין. רַב שְׁבָהֶן; וּפָרַשׁ לוֹ מַעֲיָן וְנִדּוּהוּ מֵאֲצִלָּם (שם): את הרהטים. אֶת בְּרֵכוֹת מְרוּצוֹת הַמַּיִם הָעֲשׂוּיוֹת בָּאָרֶץ: (יז) ויגרשום. מִפְּנֵי הַנִּדּוּי: (כ) למה זה עזבתן. הִכִּיר בּוֹ שֶׁהוּא מְזַרְעוֹ שֶׁל יַעֲקֹב, שֶׁהַמַּיִם עוֹלִים לְקָרָאתוֹ (ש״ר א׳): ויאכל לחם. שָׁמָּא יִשָּׂא

the thing is known. [15]Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and abode in the land of Midian: and he sat down by a well. [16]Now the priest of Midian had seven daughters: and they came and drew water, and filled the gutters to give their father's flock drink. [17]And the shepherds came and drove them away: but Moses arose and saved them, and gave drink to their flock. [18]And when they came to Reuel their father, he said, Why have ye come so hastily to day? [19]And they said, An Egyptian-man delivered us out of the hand of the shepherds, and also drew water enough for us and gave drink to the flock. [20]And he said unto his daughters, And where *is* he? wherefore have ye left the man? call him, that he may eat bread. [21]And Moses was content to abide with the man: and he gave

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to share in their distress[1]). איש מצרי AN EGYPTIAN MAN — This was one of the taskmasters appointed over the Israelite officers and he used to rouse them *from their beds* at cock-crow *that they might proceed* to their work (Ex. R. 1 and Lev. R. 32). מכה איש עברי SMITING A HEBREW MAN — beating and flogging him. The latter was the husband of Shelomith, the daughter of Dibri (see Levit. XXIV. 11), and the Egyptian taskmaster had set his fancy upon her. During the night he compelled him (her husband) to rise and made him leave the house. He, however, returned, entered the house and forced his attentions upon the woman, she believing it was her husband. The man returned and became aware of what had happened, and when the Egyptian perceived that he was aware of it he beat him and flogged him the whole day long (ib.). **(12)** ויפן כה וכה AND HE TURNED THIS WAY AND THAT WAY — he saw what he had done to him in the house and what he had done to him in the field (outside the house, viz., the beating to which he had subjected him) (ib.). But according to the literal meaning *it must be explained* in its ordinary sense: *he turned this way and that way*. וירא כי אין איש AND HE SAW THAT THERE WAS NO MAN destined to issue from him, who would become an adherent of Israel's religion (cf. Targ. Jon.). **(13)** שני אנשים עברים TWO MEN OF THE HEBREWS — *viz.*, Dathan and Abiram; it was they, too, who left over some of the manna (Ned. 64b)[2]). נצים *means* quarelling. למה תכה lit., WHEREFORE WILT THOU SMITE — Although he had not *yet* smitten him[3]) he is termed here רשע wicked, because he had merely raised his hand against him (Sanh. 58b). רעך THY FELLOW (the word denotes one who is the equal of another) — *who is* as wicked as yourself (Tanch.). **(14)** מי שמך לאיש WHO MADE THEE A PERSONAGE (lit., a man), and you are yet only a boy (ib.). הלהרגני אתה אמר lit. WILT THOU SPEAK IN ORDER TO SLAY ME — From this we may learn that he had killed him by *the mere utterance of*[4]) the "Shem Hamephorash"[5]) (Tanch., Ex. R. 1). ויירא משה AND MOSES FEARED — Explain it in its literal sense: *he was afraid of Pharaoh*. A Midrashic explanation is: he felt distressed because he saw that there were wicked men among the Israelites — common informers. He said: Since this is so (מעתה), perhaps they are not worthy to be delivered *from bondage* (ib.). אכן נודע הדבר SURELY THE THING IS KNOWN — Explain it in its literal sense: *the fact that I have killed the Egyptian is known*[6]). A Midrashic explanation is: now there is known to me that matter about which I have been puzzled — how has Israel sinned more than all the seventy nations, that they should be oppressed by this crushing servitude? But *now* I see that they deserve this (ib.). **(15)** וישמע פרעה AND PHARAOH HEARD IT — they (Dathan and Abiram) slandered (denounced) him (ib.). ויבקש להרג את משה AND HE SOUGHT TO SLAY MOSES — He handed him over to the executioner to slay him, but the sword proved powerless against him. It is to this that Moses referred when he said, (XVIII. 4) "And He delivered me from Pharaoh's sword" (see Mechilta יתרו

NOTES

For Notes 1—6 see Appendix.

אֶת־צִפֹּרָה בִתְּוֹ לְמֹשֶׁה׃ כב וַתֵּלֶד בֵּן וַיִּקְרָא אֶת־
שְׁמוֹ גֵּרְשֹׁם כִּי אָמַר גֵּר הָיִיתִי בְּאֶרֶץ נָכְרִיָּה׃ פ
כג וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם
וַיֵּאָנְחוּ בְנֵי־יִשְׂרָאֵל מִן־הָעֲבֹדָה וַיִּזְעָקוּ וַתַּעַל
שַׁוְעָתָם אֶל־הָאֱלֹהִים מִן־הָעֲבֹדָה׃ כד וַיִּשְׁמַע
אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ
אֶת־אַבְרָהָם אֶת־יִצְחָק וְאֶת־יַעֲקֹב׃ כה וַיַּרְא
אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל וַיֵּדַע אֱלֹהִים׃ ס רביעי
ג א וּמֹשֶׁה הָיָה רֹעֶה אֶת־צֹאן יִתְרוֹ חֹתְנוֹ כֹּהֵן
מִדְיָן וַיְנַהַג אֶת־הַצֹּאן אַחַר הַמִּדְבָּר וַיָּבֹא אֶל־
הַר הָאֱלֹהִים חֹרֵבָה׃ ב וַיֵּרָא מַלְאַךְ יְהוָה אֵלָיו
בְּלַבַּת־אֵשׁ מִתּוֹךְ הַסְּנֶה וַיַּרְא וְהִנֵּה הַסְּנֶה בֹּעֵר

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כב וִילִידַת בַּר וּקְרָא יָת שְׁמֵהּ גֵּרְשֹׁם אֲרֵי אָמַר דַּיָּר הֲוֵיתִי בְּאַרַע נוּכְרָאָה׃
כג וַהֲוָה בְּיוֹמַיָּא סַגִּיאַיָּא הָאִנּוּן וּמִית מַלְכָּא דְּמִצְרַיִם וְאִתְנָחוּ בְּנֵי יִשְׂרָאֵל מִן פֻּלְחָנָא דַּהֲוָה קָשֵׁי עֲלֵיהוֹן וּזְעִיקוּ וּסְלִיקַת קְבֵלְתְּהוֹן לָקֳדָם יְיָ מִן פֻּלְחָנָא׃
כד וּשְׁמַע יְיָ יָת קְבֵלְתְּהוֹן וּדְכִיר יְיָ יָת קְיָמֵהּ דְּעִם אַבְרָהָם דְּעִם יִצְחָק וְדְעִם יַעֲקֹב׃ כה וּגְלִי קֳדָם יְיָ שִׁעְבּוּדָא דִּבְנֵי יִשְׂרָאֵל וַאֲמַר בְּמֵימְרֵהּ לְמִפְרַקְהוֹן יְיָ׃ א וּמֹשֶׁה הֲוָה רָעֵי יָת עָנָא דְּיִתְרוֹ חֲמוֹהִי רַבָּא דְּמַדְיָן וּדְבַר יָת עָנָא לְבָתַר שְׁפַר רַעְיָא לְמַדְבְּרָא וְאָתָא לְטוּרָא דְּאִתְגְּלִי עֲלוֹהִי יְקָרָא דַיְיָ לְחוֹרֵב׃ ב וְאִתְגְּלִי מַלְאָכָא דַיְיָ לֵהּ בְּשַׁלְהוֹבִית אֶשָׁתָא מִגּוֹ אֲסָנָא וַחֲזָא וְהָא אֲסָנָא בָּעֵר בְּאֶשָׁתָא

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אַחַת מִכָּם; כְּמָה דְּאַתְּ אָמַר: כִּי אִם הַלֶּחֶם אֲשֶׁר הוּא אוֹכֵל (בר' י"ח): (כא) ויואל. כְּתַרְגּוּמוֹ, וְדוֹמֶה לוֹ הוֹאֵל נָא וְלִין (שופ' י"ט), וְלוֹ הוֹאַלְנוּ (יהוש' ז'), הוֹאַלְתִּי לְדַבֵּר (בר' י"ח). וּמִדְרָשׁוֹ: לְשׁוֹן אָלָה—נִשְׁבַּע לוֹ שֶׁלֹּא יָזוּז מִמִּדְיָן כִּי אִם בִּרְשׁוּתוֹ (נד' ס"ה): (כג) (ויהי בימים הרבים ההם. שָׁהָיָה מֹשֶׁה נָר בְּמִדְיָן, וימת מלך מצרים, וְהִצְרִכוּ יִשְׂרָאֵל לִתְשׁוּעָה, ומשה היה רעה (שמ' ג'), וּבְאַת תְּשׁוּעָה עַל יָדוֹ, לְכָךְ נִסְמְכוּ פָּרָשִׁיּוֹת הַלָּלוּ:) וימת מלך מצרים. נִצְטָרַע וְהָיָה שׁוֹחֵט תִּינוֹקוֹת יִשְׂרָאֵל וְרוֹחֵץ בָּדָמָם (ש"ר א'): (כד) נאקתם. צַעֲקָתָם, וְכֵן מֵעִיר מְתִים יִנְאָקוּ (איוב כ"ד): את בריתו את אברהם. עִם אַבְרָהָם: (כה) וידע אלהים. נָתַן עֲלֵיהֶם לֵב וְלֹא הֶעֱלִים עֵינָיו:

ג (א) אחר המדבר. לְהִתְרַחֵק מִן הַגָּזֵל, שֶׁלֹּא יִרְעוּ בִּשְׂדוֹת אֲחֵרִים (ש"ר ב'): אל הר האלהים. עַל שֵׁם הֶעָתִיד: (ב) בלבת אש. כְּשַׁלְהֶבֶת אֵשׁ—לִבּוֹ שֶׁל אֵשׁ, כְּמוֹ לֵב הַשָּׁמַיִם (דב' ד').

Moses Zipporah his daughter. [22]And she bare *him* a son, and he called his name Gershom: for he said, I have been a stranger in a strange land. [23]And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the service, and they cried, and their cry for help came up unto God by reason of the service. [24]And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. [25]And God saw the children of Israel, and God knew *their affliction.*

3. [1]Now Moses fed the flock of Jethro his father-in-law, the priest of Midian: and he led the flock behind the desert, and came to the mountain of God, *even* to Horeb. [2]And the angel of the Eternal appeared unto him in a flame of fire out of the midst of a bush: and he saw, and, behold the bush

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and Ex. R. 1). [וישב בארץ מדין AND HE ABODE IN THE LAND OF MIDIAN — *the word* וישב *means* he stayed there, as (Gen. XXXVII. 1) "And Jacob abode (וישב)".] וישב על הבאר — *Here the word* וישב has the meaning of sitting down. He learnt *to sit at the well* from Jacob whose marriage had been brought about by means of a well (Ex. R. 1). **(16)** ולכהן מדין THE PRIEST OF MIDIAN — כהן *signifies* the chief amongst them (see Targ. Onk. and Mech. יתרו); he had abandoned the idol-worship *to which they were addicted* and they banished him, *driving him away* from them. את הרהטים THE GUTTERS — the troughs for the currents of water which are excavated in the ground. **(17)** וינרשם AND THEY DROVE THEM AWAY, because of the banishment *into which their father and his family had been driven* (Tanch.). **(20)** למה זה עזבתן — WHEREFORE HAVE YE LEFT [THE MAN]? — He recognised that he was of the offspring of Jacob because for him (Moses), *as for Jacob*, the water had risen *in the well* at his approach (Tanch.)[1]). ויאכל לחם THAT HE MAY EAT BREAD — perhaps he will marry one of you — just as you say, (Gen. XXXIX. 6) "except the b r e a d which he did e a t" (cf. Rashi on this verse, where the word "bread" is explained as a euphemism) (Tanch.). **(21)** ויואל — *Translate this* as the Targum *does*: AND HE WAS WILLING. Similar are: (Judg. XIX. 6) "Be content (הואל), I pray thee, and tarry all night"; (Josh. VII. 7) "would that we had been content (הואלנו)"; (Gen. XVIII. 31) "I am content (הואלתי) to speak". A Midrashic explanation is that it has the sense of taking an oath (אלה), *so that it should be rendered*, "*And Moses pledged himself by an oath*[2]) *to remain with the man*" — he swore to him that he would not stir from Midian save by his permission (cf. IV. 18) (Ned. 65a). **(23)** [ויהי בימים הרבים ההם AND IT CAME TO PASS DURING THOSE MANY DAYS during which Moses was sojourning in Midian, וימת מלך מצרים THAT THE KING OF EGYPT DIED, and the Israelites felt the need of help; *and therefore* ומשה היה רעה "And Moses fed the flock" and help came through him. For this reason these chapters are placed in juxtaposition]. וימת מלך מצרים THE KING OF EGYPT DIED — he became stricken with leprosy (and therefore may be spoken of as dead; cf. Num. XII. 12), and he used to slaughter Israelitish children and bathe in their blood *as a cure for his disease* (cf. Targ. Jon. and Ex. R. 1)[3]). **(24)** נאקתם *means* THEIR CRY. Similar is, (Job XXIV. 12) "from out of the populous city men groan (ינאקו)"[4]). את בריתו את אברהם — *The words* את אברהם, *are the same as* עם אברהם, with Abraham (i. e. the word את means "with", whilst in the preceding phrase, את בריתו, it is the sign of the accusative). **(25)** וידע אלהים AND GOD KNEW — He directed His heart to them and did not hide His eyes *from them.*

3 **(1)** אחר המדבר [HE LED THE SHEEP] BEHIND THE DESERT — in order to keep them away from private property (גָּזֵל i. e. things which can be appropriated only as the result of "robbery") — that they should not graze in other people's fields

NOTES

For Notes 1—4 see Appendix.

בָּאֵשׁ וְהַסְּנֶה אֵינֶנּוּ אֻכָּל׃ ג וַיֹּאמֶר מֹשֶׁה אָסֻרָה־
נָּא וְאֶרְאֶה אֶת־הַמַּרְאֶה הַגָּדֹל הַזֶּה מַדּוּעַ לֹא־יִבְעַר
הַסְּנֶה׃ ד וַיַּרְא יְהוָה כִּי סָר לִרְאוֹת וַיִּקְרָא אֵלָיו
אֱלֹהִים מִתּוֹךְ הַסְּנֶה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר
הִנֵּנִי׃ ה וַיֹּאמֶר אַל־תִּקְרַב הֲלֹם שַׁל־נְעָלֶיךָ מֵעַל
רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עֹמֵד עָלָיו אַדְמַת־
קֹדֶשׁ הוּא׃ ו וַיֹּאמֶר אָנֹכִי אֱלֹהֵי אָבִיךָ אֱלֹהֵי
אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב וַיַּסְתֵּר מֹשֶׁה
פָּנָיו כִּי יָרֵא מֵהַבִּיט אֶל־הָאֱלֹהִים׃ ז וַיֹּאמֶר יְהוָה
רָאֹה רָאִיתִי אֶת־עֳנִי עַמִּי אֲשֶׁר בְּמִצְרָיִם וְאֶת־
צַעֲקָתָם שָׁמַעְתִּי מִפְּנֵי נֹגְשָׂיו כִּי יָדַעְתִּי אֶת־
מַכְאֹבָיו׃ ח וָאֵרֵד לְהַצִּילוֹ מִיַּד מִצְרַיִם וְלַהֲעֲלֹתוֹ
מִן־הָאָרֶץ הַהִוא אֶל־אֶרֶץ טוֹבָה וּרְחָבָה אֶל־אֶרֶץ

אונקלוס

וְאַפְּנָא לֵיתוֹהִי מִתְאָבִיל׃ ג וַאֲמַר מֹשֶׁה אֶתְפְּנֵי כְעַן וְאֶחֱזֵי יָת חֱזְוָנָא רַבָּא הָדֵין
מָא דֵין לָא מִתּוֹקַד אַסְנָא׃ ד וְחָזָא יְיָ אֲרֵי אִתְפְּנִי לְמֶחֱזֵי וְקָרָא לֵהּ יְיָ מִגּוֹ
אַסְנָא וַאֲמַר מֹשֶׁה מֹשֶׁה וַאֲמַר הָא אֲנָא׃ ה וַאֲמַר לָא תִּקְרַב הַלְכָא שְׁרִי סִינָךְ
מֵעַל רַגְלָךְ אֲרֵי אַתְרָא דְּאַתְּ קָאֵים עֲלוֹהִי אָתַר קַדִּישׁ הוּא׃ ו וַאֲמַר אֲנָא אֱלָהָא
דְּאָבוּךְ אֱלָהָא דְּאַבְרָהָם אֱלָהָא דְּיִצְחָק וֵאלָהָא דְּיַעֲקֹב וּכְבִשְׁנוּן מֹשֶׁה לְאַפּוֹהִי
אֲרֵי דָּחִיל מִלְּאִסְתַּכָּלָא בְּצֵית יְקָרָא דְיְיָ׃ ז וַאֲמַר יְיָ מְגָלָא גְלֵי קֳדָמַי יָת שִׁעְבּוּד
עַמִּי דִי בְמִצְרָיִם וְיָת קְבֵלְתְּהוֹן שְׁמִיעַ קֳדָמַי מִן קֳדָם מַפְלְחֵיהוֹן אֲרֵי גְלֵי קֳדָמַי
יָת כֵּיבֵיהוֹן׃ ח וְאִתְגְּלֵיתִי לְשֵׁזָבוּתְהוֹן וּמֵידָא דְמִצְרָאֵי וּלְאַסָּקוּתְהוֹן מִן אַרְעָא
הַהִיא לְאַרְעָא טָבָא וּפַתְיָא לְאַרְעָא עָבְדָא חֲלָב וּדְבָשׁ לַאֲתַר כְּנַעֲנָאֵי וְחִתָּאֵי

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בְּלַב הָאָלָה (ש״ב י״ח); וְאַל תִּתְמַהּ עַל הַתִּי״ו, יֶשׁ לָנוּ כַּיּוֹצֵא בוֹ, מָה אָמְלָה לְבָתְךָ (יח׳ ט״ז):
מִתּוֹךְ הַסְּנֶה. וְלֹא אִילָן אַחֵר, מְשׁוּם עִמּוֹ אָנֹכִי בְצָרָה: אכל. נָאֱכָל, כְּמוֹ לֹא עֻבַּד בָּהּ (דב׳ כ״א),
אֲשֶׁר לִקַּח מִשָּׁם (בר׳ נ׳): (ג) אסרה נא. אָסוּרָה מִבַּאן לְהִתְקָרֵב שָׁם: (ה) של. שְׁלוֹךְ וְהוֹצֵא,

burned with fire, and the bush *was* not devoured. [3]And Moses said, I will just depart, and see this great sight, why the bush is not consumed. [4]And when the Eternal saw that he departed to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I. [5]And he said, Approach not hither: put off thy shoes from thy feet, for the place whereon thou standest *is* holy ground. [6]Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses screened his face; for he was afraid to look upon God. [7]And the Eternal said, I have surely seen the affliction of my people who *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; [8]And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good and large land, unto a land

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(Ex. R. 2). אל הר האלהים TO THE MOUNTAIN OF GOD — *Scripture so names it* with reference to *what happened there in* the future (Sifré on Deut. I. 24). **(2)** בלבת אש *means* IN A FLAME OF FIRE, i. e. in the *very* heart of (לב) the fire[1]). Similarly is לב *used of inanimate objects in*: (Deut. IV. 11) "in the heart of (לב) heaven"; (2 Sam. XVIII. 14) "in the midst of (לב) the terebinth". Do not be puzzled by the ת, *although the ordinary word for heart*, לב, *does not require the suffix* ת *in the construct form*, because we have another example of this form, *viz.*, (Ezek. XVI. 30) "how weak is thy heart (לבתך)". מתוך הסנה OUT OF THE MIDST OF A BUSH (a thornbush) — and not from any other tree, in accordance with *the idea* (Ps. XCI. 15) "I will be with him in trouble"[2]). אֻכָּל *means* DEVOURED, eaten. It is of the same grammatical form as, (Deut. XXI. 3) "which hath not been wrought with (עָבַד)"; (Gen. III. 23) "whence he was taken (לֻקַּח)"[3]). **(3)** אסרה נא *means* I WILL TURN ASIDE from here in order that I may approach thither[4]). **(5)** של *means* DRAW OFF and take off. It is of the same root as, (Num. XIX. 5)

NOTES

[1]) It has been suggested that Rashi's words לבו של אש offer another explanation of בלבת אש, the first being that לבת means flame, viz., שלהבת אש. But more probably Rashi means that לבת אש refers to the flame and not that the word לבת denotes flame. Had he intended this, a more appropriate word was at his command as a synonym of לבת in the sense of a flame, viz., להבה (cf. Num. XXI. 28). This would also have given him the opportunity of stating that לבת is a contraction of לַהֲבַת, the construct of להבה. He goes on to prove by quotations that לב denotes the very heart of a thing. In the case of fire this would be the flame.

[2]) God selected the thornbush, the lowliest of all trees, to be the place of this revelation as a symbol that He was with the Israelites in their state of humiliation.

[3]) See Appendix.

[4]) סור in connection with מן means to move away, to deviate from (cf. Ex. XXXII. 8 סרו מהר מן הדרך). In connection with אל or ל it means to move from one spot in order to go to another.

זָבַת חָלָב וּדְבָשׁ אֶל־מְקוֹם הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי
וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי׃ ט וְעַתָּה הִנֵּה צַעֲקַת בְּנֵי־
יִשְׂרָאֵל בָּאָה אֵלָי וְגַם־רָאִיתִי אֶת־הַלַּחַץ אֲשֶׁר
מִצְרַיִם לֹחֲצִים אֹתָם׃ וְעַתָּה לְכָה וְאֶשְׁלָחֲךָ אֶל־
פַּרְעֹה וְהוֹצֵא אֶת־עַמִּי בְנֵי־יִשְׂרָאֵל מִמִּצְרָיִם׃
יא וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים מִי אָנֹכִי כִּי אֵלֵךְ
אֶל־פַּרְעֹה וְכִי אוֹצִיא אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרָיִם׃
יב וַיֹּאמֶר כִּי־אֶהְיֶה עִמָּךְ וְזֶה־לְּךָ הָאוֹת כִּי אָנֹכִי
שְׁלַחְתִּיךָ בְּהוֹצִיאֲךָ אֶת־הָעָם מִמִּצְרַיִם תַּעַבְדוּן
אֶת־הָאֱלֹהִים עַל הָהָר הַזֶּה׃ יג וַיֹּאמֶר מֹשֶׁה אֶל־
הָאֱלֹהִים הִנֵּה אָנֹכִי בָא אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי

אונקלוס

וַאֲמוֹרָאִי וּפְרִזָאִי וְחִוָּאֵי וְיבוּסָאִי׃ ט וּכְעַן הָא קֳבִילַת בְּנֵי יִשְׂרָאֵל עֲלַת קֳדָמָיַ
וַאַף גְּלִי קֳדָמַי יָת דּוּחֲקָא דִּי מִצְרָאֵי דָּחֲקִין לְהוֹן׃ י וּכְעַן אִיתָא וַאֲשַׁלְחִנָּךְ לְוָת
פַּרְעֹה וְאַפֵּיק יָת עַמִּי בְנֵי יִשְׂרָאֵל מִמִּצְרָיִם׃ יא וַאֲמַר מֹשֶׁה קֳדָם יְיָ מָן אֲנָא
אֲרֵי אֵזִיל לְוָת פַּרְעֹה וַאֲרֵי אַפֵּיק יָת בְּנֵי יִשְׂרָאֵל מִמִּצְרָיִם׃ יב וַאֲמַר אֲרֵי יְהֵי
מֵימְרִי בְּסַעֲדָךְ וְדֵין לָךְ אָתָא אֲרֵי אֲנָא שְׁלַחְתָּךְ בְּאַפָּקוּתָךְ יָת עַמָּא מִמִּצְרַיִם
תִּפְלְחוּן קֳדָם יְיָ עַל טוּרָא הָדֵין׃ יג וַאֲמַר מֹשֶׁה קֳדָם יְיָ הָא אֲנָא אָתֵי לְוָת
בְּנֵי יִשְׂרָאֵל וְאֵימַר לְהוֹן אֱלָהָא דַּאֲבָהַתְכוֹן שְׁלָחַנִי לְוָתְכוֹן וְיֵמְרוּן לִי מָה שְׁמֵהּ

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כְּמוֹ וְנָשַׁל הַבַּרְזֶל (דב' י"ט), כִּי יֶשׁ לַיִתְדּ (שם כ"ח): אַדְמַת קֹדֶשׁ הוּא. הַמָּקוֹם: (ז כִּי יָדַעְתִּי
אֶת מַכְאוֹבָיו. כְּמוֹ וַיֵּדַע אֱלֹהִים (שמ' ב'), כְּלוֹמַר כִּי שָׂמְתִּי לֵב לְהִתְבּוֹנֵן וְלָדַעַת אֶת מַכְאוֹבָיו
וְלֹא הֶעֱלַמְתִּי עֵינַי לֵאמֹר אָנוּסִים אָנוּ מִצַּעֲקָתָם:) (י) וְעַתָּה לְכָה וְאֶשְׁלָחֲךָ אֶל פַּרְעֹה. וְאִם תֹּאמַר מָה
תּוֹעִיל? וְהוֹצֵא אֶת עַמִּי. יוֹעִילוּ דְּבָרֶיךָ וְתוֹצִיאֵם מִשָּׁם: (יא) מִי אָנֹכִי. מָה אֲנִי חָשׁוּב לְדַבֵּר עִם
הַמְּלָכִים? וְכִי אוֹצִיא אֶת בְּנֵי יִשְׂרָאֵל. וְאַף אִם חָשׁוּב אֲנִי, מָה זְכוּ יִשְׂרָאֵל שֶׁיֵּעָשֶׂה לָהֶם נֵס
וְאוֹצִיאֵם מִמִּצְרַיִם? (יב) וַיֹּאמֶר כִּי אֶהְיֶה עִמָּךְ. הֵשִׁיבוֹ עַל רִאשׁוֹן רִאשׁוֹן וְעַל אַחֲרוֹן אַחֲרוֹן;
שֶׁאָמַרְתָּ מִי אָנֹכִי כִּי אֵלֵךְ אֶל פַּרְעֹה—לֹא שֶׁלְּךָ הִיא כִּי אִם מִשֶּׁלִּי, כִּי אֶהְיֶה עִמָּךְ—וְזֶה הַמַּרְאָה
אֲשֶׁר רָאִיתָ בַּסְּנֶה לְךָ הָאוֹת כִּי אנכי שלחתיך, וּכְדַאי אֲנִי לְהַצִּיל, כַּאֲשֶׁר רָאִיתָ הַסְּנֶה עוֹשֶׂה
שְׁלִיחוּתִי וְאֵינוֹ אֻכָּל, כֵּךְ תֵּלֵךְ בְּשְׁלִיחוּתִי וְאֵינְךָ נִזּוֹק; וְשֶׁשְּׁאַלְתָּ מַה זְּכוּת יֵשׁ לְיִשְׂרָאֵל שֶׁיַּצְּאוּ
מִמִּצְרַיִם? דָּבָר גָּדוֹל יֶשׁ לִי עַל הוֹצָאָה זוֹ, שֶׁהָרֵי עֲתִידִים לְקַבֵּל הַתּוֹרָה עַל הָהָר הַזֶּה לְסוֹף
ג' חֳדָשִׁים שֶׁיָּצְאוּ מִמִּצְרַיִם. דְּ"אִ: כִּי אֶהְיֶה עִמָּךְ וְזֶה שֶׁתַּצְלִיחַ בְּשְׁלִיחוּתְךָ לְךָ הָאוֹת עַל הַבְטָחָה

flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. [9]Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. [10]Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. [11]And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? [12]And he said, Because I will be with thee; and this *shall be* a sign unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. [13]And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say

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"and the iron-head slippeth off (נשל) from the handle"; (Deut. XXVIII. 40) "for thine olives shall drop off (ישל)". אדמת קדש הוא the place IS HOLY GROUND (i. e. the masculine pronoun הוא refers to the word המקום and not to אדמת, which is feminine). [**(7)** כי ידעתי את מכאביו FOR I KNOW THEIR SORROWS — *The verb has* the same meaning as in (II. 25) "and God knew", signifying as much as: for I have set my heart upon noticing and understanding their sorrows, and I have not hidden my eyes *from their distress*, nor have I stopped my ears against their cry.] **(10)** ועתה לך ואשלחך אל פרעה COME NOW, THEREFORE, AND I WILL SEND THEE UNTO PHARAOH — And if you ask "What will this avail?" והוצא את עמי AND BRING FORTH MY PEOPLE — your words will prove effective and you will bring them forth from there[1]). **(11)** מי אנכי WHO AM I? — Of what importance am I that I should speak with monarchs? וכי אוציא את בני ישראל AND THAT I SHOULD BRING FORTH THE CHILDREN OF ISRAEL — and even if I am of *sufficient* importance for this, how has Israel merited that a miracle should be wrought for them and that I should bring them forth from Egypt? **(12)** ויאמר כי אהיה עמך AND HE SAID, BECAUSE I WILL BE WITH THEE — He answered his first question first and his last question last: as regards what thou hast said, "Who am I that I should go unto Pharaoh?" *i. e. of what importance am I to speak with kings, I reply*, it is not *an undertaking* of yours, but it is partly mine for "I" will be with thee", וזה AND THIS — *i. e.* the sight which thou hast witnessed in the bush לך האות כי אנכי שלחתיך SHALL BE A SIGN UNTO THEE, BECAUSE (כי) "I" HAVE SENT THEE and "I" am competent to save: just as thou hast seen the bush carrying out the mission I laid upon it and it was not consumed, so go thou *too* on the mission I entrust to thee and thou shalt suffer no harm. And as regards thy question: What merit have the Israelites that they should go forth from Egypt? — *I reply* that I have a great purpose in this, My bringing them forth, for they are destined to accept the Torah upon this mountain at the expiration of three months after they leave Egypt (cf. Ex. R. 3). Another explanation is: כי אהיה עמך FOR I WILL BE WITH THEE *and thou wilt therefore succeed*, וזה AND THIS — *viz., the fact* that thou wilt succeed in thy mission לך האות WILL BE A SIGN UNTO THEE with respect to another promise: for I promise thee that when thou hast brought them forth from Egypt ye will serve Me upon this mountain — *i. e.* that ye will receive the Torah upon it. This is the merit which is an advocate for Israel. An exactly similar use *of the word* אות, *where something that will happen in the future is to serve as an* אות *in regard to an event that will transpire in the more distant future we find elsewhere*:

NOTES

[1]) One would expect ואשלחך . . . להוציא וכו', but God puts it in this manner in order to express at the same time the purpose of his mission and the assurance that he will be able to carry it to a successful issue.

לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלָחַנִי אֲלֵיכֶם וְאָמְרוּ־לִי
מַה־שְּׁמוֹ מָה אֹמַר אֲלֵהֶם: יד וַיֹּאמֶר אֱלֹהִים אֶל־
מֹשֶׁה אֶהְיֶה אֲשֶׁר אֶהְיֶה וַיֹּאמֶר כֹּה תֹאמַר לִבְנֵי
יִשְׂרָאֵל אֶהְיֶה שְׁלָחַנִי אֲלֵיכֶם: טו וַיֹּאמֶר עוֹד
אֱלֹהִים אֶל־מֹשֶׁה כֹּה תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל יְהוָה
אֱלֹהֵי אֲבֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי
יַעֲקֹב שְׁלָחַנִי אֲלֵיכֶם זֶה־שְּׁמִי לְעֹלָם וְזֶה זִכְרִי
לְדֹר דֹּר: חמישי טז לֵךְ וְאָסַפְתָּ אֶת־זִקְנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם נִרְאָה אֵלַי
אֱלֹהֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב לֵאמֹר פָּקֹד פָּקַדְתִּי
אֶתְכֶם וְאֶת־הֶעָשׂוּי לָכֶם בְּמִצְרָיִם: יז וָאֹמַר

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מָה אֵימַר לְהוֹן: יד וַאֲמַר יְיָ לְמֹשֶׁה אֶהְיֶה אֲשֶׁר אֶהְיֶה וַאֲמַר כִּדְנַן תֵּימַר
לִבְנֵי יִשְׂרָאֵל אֶתְיֵה שַׁלְחַנִי לְוָתְכוֹן: טו וַאֲמַר עוֹד יְיָ לְמֹשֶׁה כִּדְנַן תֵּימַר לִבְנֵי
יִשְׂרָאֵל יְיָ אֱלָהָא דַּאֲבַהַתְכוֹן אֱלָהֵהּ דְּאַבְרָהָם אֱלָהֵהּ דְּיִצְחָק וֵאלָהֵהּ דְּיַעֲקֹב
שַׁלְחַנִי לְוָתְכוֹן דֵּין שְׁמִי לְעָלַם וְדֵין דָּכְרָנִי לְכָל דָּר וְדָר: טז אִזֵיל וְתִכְנוֹשׁ יָת
סָבֵי יִשְׂרָאֵל וְתֵימַר לְהוֹן יְיָ אֱלָהָא דַּאֲבַהַתְכוֹן אִתְגְּלִי לִי אֱלָהֵהּ דְּאַבְרָהָם
יִצְחָק וְיַעֲקֹב לֵימָרָ מִדַּבַּר דְּכִירְנָא יָתְכוֹן וְיָת דְּאִתְעֲבַד לְכוֹן בְּמִצְרָיִם:
יז וַאֲמָרִית אַסֵּיק יָתְכוֹן מִשִּׁעְבּוּד מִצְרָאֵי לַאֲרַע כְּנַעֲנָאֵי וְחִתָּאֵי וֶאֱמוֹרָאֵי וּפְרִזָּאֵי

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אַחֶרֶת, שֶׁאֲנִי מַבְטִיחֲךָ שֶׁכְּשֶׁתּוֹצִיאֵם מִמִּצְרַיִם תַּעַבְדוּן אוֹתִי עַל הָהָר הַזֶּה, שֶׁתְּקַבְּלוּ הַתּוֹרָה עָלָיו, וְהִיא הַזְּכוּת הָעוֹמֶדֶת לְיִשְׂרָאֵל. וְדוֹגְמַת לָשׁוֹן זֶה מָצִינוּ: וְזֶה לְךָ הָאוֹת אָכוֹל הַשָּׁנָה סָפִיחַ וְגוֹ' (יש' ל"ז), מַפֶּלֶת סַנְחֵרִיב תִּהְיֶה לְךָ אוֹת עַל הַבְטָחָה אַחֶרֶת, שֶׁאַרְצְכֶם חֳרָבָה מִפְּרוֹת וַאֲנִי אֶבְרְךָ הַסְּפִיחִים: (יד) אהיה אשר אהיה. אֶהְיֶה עִמָּם בְּצָרָה זוּ אֲשֶׁר אֶהְיֶה עִמָּם בְּשִׁעְבּוּד שְׁאָר מַלְכֻיּוֹת. אָמַר לְפָנָיו, רִבּוֹנוֹ שֶׁל עוֹלָם, מָה אֲנִי מַזְכִּיר לָהֶם צָרָה אֲחֶרֶת? דַּיָּם בְּצָרָה זוּ! אָמַר לוֹ כָּךְ אֲמָרֶתָּ כה תאמר וגו' (ברכ' ט"): (טו) זה שמי לעלם. חָסֵר וָי"ו, לוֹמַר, הָעֲלִימֵהוּ — שֶׁלֹּא יִקָּרֵא בְּכָתְבוֹ (פסחים נ"): וזה זכרי. לְמִדּוֹ הַיּאַךְ נִקְרָא. וְכֵן דָּוִד הוּא אוֹמֵר, ה' שִׁמְךָ לְעוֹלָם ה' וְזִכְרְךָ לְדֹר וָדֹר (תהלים קל"ה): (טז) את זקני ישראל. מְיֻחָדִים לִישִׁיבָה. וְאִם תֹּאמַר זְקֵנִים סְתָם, הַיּאַךְ אֶפְשָׁר לוֹ לָאֱסוֹף זְקֵנִים שֶׁל

unto them, The God of your fathers hath sent me unto you: and they shall say to me, What *is* his name? what shall I say unto them? [14]And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. [15]And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Eternal, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations. [16]Go, and gather the elders of Israel together, and say unto them, The Eternal God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt: [17]And I have said,

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(Is. XXVII. 30.) "And this shall be a sign unto thee — for ye shall eat this year that which groweth of itself etc." (the passage proceeds to state that after a few years the devastated land will have regained its former fertility) — *this, i. e.* the fall of Sennacherib *promised in the preceding section of that chapter* shall be a sign to thee in respect to another promise: for your land is now barren of fruits, but I will bless that which grows of itself *and the land shall bring forth fruits in abundance* (Ex. R. 3). **(14)** אהיה אשר אהיה I AM THAT I AM — I will be with them in this sorrow — I Who I will be with them in the subjection *they will suffer at the hands* of other kingdoms (Ber. 9b). *Whereupon* Moses said to him: Lord of the Universe! Why should I mention to them other sorrows: they have enough with this sorrow! God replied to him: You have spoken rightly — כה תאמר THUS SHALT THOU SAY etc. . . . Ehyeh, "I am" — *without the addition of* אשר אהיה *which has reference to future sorrows* — has sent me unto you"[1]). **(15)** זה שמי לעלם THIS IS MY NAME FOR EVER — *The last word is written* without ו (so that it may be read לְעֻלָּם and it would mean "this is My Name which is to be concealed") to suggest: Conceal it (this Divine Name), so that it shall not be read exactly as it is written (but should be read as אדני; cf. Pesach. 50a; Ex. R. 3). וזה זכרי AND THIS IS MY MEMORIAL (the word may signify "the mention of Me") — He taught him how *the Divine Name* should be read. So, too, did David say, (Ps. CXXXV. 13) "O Lord, Thy name is for ever (שמך לעולם), O Lord, Thy memorial is throughout all generations (וזכרך לדר ודר)"[2]). **(16)** את זקני ישראל THE ELDERS OF ISRAEL, those singled out to *attend* meetings, (i. e. the leaders) (cf. Joma 28b). If, however, you should say *that the text means* old men in the ordinary sense *I ask*: How was it possible for

NOTES

[1]) See Appendix.

[2]) Evidently the comment means that this verse must be explained thus: Thy Name, ה' is to be concealed, and Thy memorial — the mention of Thee by the appellation אדני — will be for all time. However לעולם in this case cannot have this Midrashic sense, since it is written with a ו; then, too, the Divine Name is written the second time not אדני but ה'. As a matter of fact the quotation with the introductory words וכן דוד וכו' is missing in many MSS and editions of Rashi.

אַעֲלֶה אֶתְכֶם מֵעֳנִי מִצְרַיִם אֶל־אֶרֶץ הַכְּנַעֲנִי
וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי אֶל־אֶרֶץ
זָבַת חָלָב וּדְבָשׁ: יח וְשָׁמְעוּ לְקֹלֶךָ וּבָאתָ אַתָּה
וְזִקְנֵי יִשְׂרָאֵל אֶל־מֶלֶךְ מִצְרַיִם וַאֲמַרְתֶּם אֵלָיו
יְהוָה אֱלֹהֵי הָעִבְרִיִּים נִקְרָה עָלֵינוּ וְעַתָּה נֵלְכָה־נָּא
דֶּרֶךְ שְׁלֹשֶׁת יָמִים בַּמִּדְבָּר וְנִזְבְּחָה לַיהוָה אֱלֹהֵינוּ:
יט וַאֲנִי יָדַעְתִּי כִּי לֹא־יִתֵּן אֶתְכֶם מֶלֶךְ מִצְרַיִם
לַהֲלֹךְ וְלֹא בְּיָד חֲזָקָה: כ וְשָׁלַחְתִּי אֶת־יָדִי וְהִכֵּיתִי
אֶת־מִצְרַיִם בְּכֹל נִפְלְאֹתַי אֲשֶׁר אֶעֱשֶׂה בְּקִרְבּוֹ
וְאַחֲרֵי־כֵן יְשַׁלַּח אֶתְכֶם: כא וְנָתַתִּי אֶת־חֵן הָעָם־
הַזֶּה בְּעֵינֵי מִצְרָיִם וְהָיָה כִּי תֵלֵכוּן לֹא תֵלְכוּ רֵיקָם:
כב וְשָׁאֲלָה אִשָּׁה מִשְּׁכֶנְתָּהּ וּמִגָּרַת בֵּיתָהּ כְּלֵי־כֶסֶף

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וְתִנְאֵי וִיבוּסָאֵי לַאֲרַע עֲבְדָא חֲלָב וּדְבָשׁ: יח וְיַקְבְּלוּן לְמֵימְרָךְ וְתֵיתֵי אַתְּ
וְסָבֵי יִשְׂרָאֵל לְוָת מַלְכָּא דְמִצְרַיִם וְתֵימְרוּן לֵהּ יְיָ אֱלָהָא דִיהוּדָאֵי אִתְקְרֵי
עֲלָנָא וּכְעַן נְזֵיל כְּעַן מְהַלֶךְ תְּלָתָא יוֹמִין בְּמַדְבְּרָא וּנְדַבַּח קֳדָם יְיָ אֱלָהָנָא:
יט וְקַדָמַי גְּלִי אֲרֵי לָא יְשִׁבּוֹק יָתְכוֹן מַלְכָּא דְמִצְרַיִם לְמֵיזַל וְלָא מִן קֳדָם
דְחֵילָה תַּקִיף: כ וֶאֱשַׁלַּח פּוֹן יָת מְחַת גְּבָרְתִי וְאֶמְחֵי יָת מַצְרָאֵי בְּכֹל פִּרְשָׁוָתִי
דִי אֶעְבֵּד בֵּינֵיתוֹן וּכְתַר כֵּן יְשַׁלַּח יָתְכוֹן: כא וְאִתֵּן יָת עַמָּא תְּרִין לְרַחֲמִין בְּעֵינֵי
מִצְרָאֵי וִיהֵי אֲרֵי תְהָכוֹן לָא תְהָכוֹן רֵיקָנִין: כב וְתִשְׁאַל אִתְּתָא מִשְׁכֵּבְתַּהּ

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שִׁשִּׁים רִבּוֹא? (יומא כ"ח) (יח) ושמעו לקלך. מִכָּאן שֶׁתֹּאמַר לָהֶם לְשׁוֹן זֶה, יִשְׁמְעוּ לְקוֹלְךָ, שֶׁכְּבָר סִימָן זֶה מָסוּר בְּיָדָם מִיַּעֲקֹב וּמִיוֹסֵף, שֶׁבִּלְשׁוֹן זֶה הֵם נִגְאָלִים, יַעֲקֹב אָמַר לָהֶם "אֱלֹהִים פָּקֹד יִפְקֹד אֶתְכֶם" (בר' נ'), יוֹסֵף אָמַר לָהֶם "פָּקֹד יִפְקֹד אֱלֹהִים אֶתְכֶם" (שם): נקרא עלינו. לְשׁוֹן מִקְרֶה: וְכֵן וַיִּקַר אֱלֹהִים, וְאָנֹכִי אִקָּרֶה כֹּה (במ' כ"ג)—אֲהָא נִקְרָא מֵאִתּוֹ הַלּוֹם: (יט) לא יתן אתכם מלך מצרים להלך. אִם אֵין אֲנִי מַרְאֶה לוֹ יָדִי הַחֲזָקָה; כְּלוֹמַר, כָּל עוֹד שֶׁאֵין אֲנִי מוֹדִיעוֹ יָדִי הַחֲזָקָה, לֹא יִתֵּן אֶתְכֶם לַהֲלֹךְ: לא יתן. לָא יַשְׁבּוֹק כְּמוֹ: עַל כֵּן לֹא נְתַתִּיךָ (בר' כ'), וְלֹא נְתָנוֹ אֱלֹהִים לְהָרַע עִמָּדִי (שם ל"א), וְכֵן לְשׁוֹן נְתִינָה הֵם. וַי"מְ ולא ביד חזקה ולא בְּשִׁבְיל שֶׁיָּדוֹ חֲזָקָה, כִּי מֵאָז אֶשְׁלַח אֶת יָדִי וְהִכֵּיתִי אֶת מִצְרַיִם וְגוֹ', וּמְתַרְגְּמִין אוֹתוֹ וְלָא מִן קֳדָם דְּחֵילָה תַּקִיף. מִשְּׁמוֹ שֶׁל רַבִּי יַעֲקֹב בְּרַבִּי מְנַחֵם נֶאֱמַר לִי:

I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. [18]And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Eternal God of the Hebrews hath happened to meet us: and now let us go, we pray thee, three days' journey into the desert, that we may sacrifice to the Eternal our God. [19]And I know that the king of Egypt will not let you go, not even by a strong hand. [20]And I will stretch out my hand, and smite the Egyptians wits all my wonders which I will do among them: and after that he will let you go. [21]And I will give this people favour in the eyes of the Egyptians: and it shall come to pass, that, when ye go ye shall not go empty: [22]But *every* woman shall ask of her neighbour, and of her that sojourneth in her house, vessels of

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him to gather all the old men amongst *a male population of* 600,000? **(18)** ושמעו לקלך AND THEY SHALL HEARKEN TO THY VOICE — as soon as you will mention to them this expression (the double use of the verb פקד as in v. 16) they will hearken to your voice, for they have long had this sign as a tradition from Jacob and Joseph that by *mention of* this phrase their deliverance will be brought about. Jacob said to them[1]) "And God will surely visit you", and Joseph said to them (Gen. L. 25) "God will surely visit you". נקרה עלינו GOD HATH HAPPENED TO MEET US — *The word* נקרה *signifies* a casual meeting. Similar are: (Num. XXIII. 4) "And God happened to meet (ויקר) [Balaam]"; (ib. 15) ואנכי אֶקָּרֶה כה *which means* "I will be met by him yonder". **(19)** לא יתן אתכם מלך מצרים להלך THE KING OF EGYPT WILL NOT LET YOU GO, if I do not (ולא) show him My strong hand (יד חוקה) — it is as much as to say: so long as I do not let him feel My strong hand he will not let you go. לא יתן — *Translate this as the Targum does*: he will not give leave. Similar *uses of* נתן *followed by* ל *with the infinitive in sense of permitting are:* (Gen. XX. 6) "therefore I did not permit thee (נתתיך) to touch her"; (ib. XXXI. 7) "And God did not permit him (נתנו) to do me evil". Still all these *passages really* have the sense of giving"[2]). Some explain the phrase ולא ביד חזקה *to signify: "He will not permit you to go,* and *this will* not *be* because his hand is strong", for (v. 20) "As soon as I stretch forth My hand I will smite the Egyptians [...and afterwards he will let you go]". And so the Targum renders it: and not on account that his power is mighty. *This explanation* was told me in the name of Rabbi Jacob the son of

NOTES

[1]) As a matter of fact both verses quoted are placed by Scripture in the mouth of Joseph, whilst Rashi assigns the second to him and the former to Jacob. The Midrashim all speak of Joseph alone as the originator of this tradition, except Ex. R. 5, sect. 16, where it is stated: שכך היה מסורת בידם מיעקב שיעקב מסר את הסוד ליוסף ויוסף לאחיו and this is evidently the source of Rashi's statement. It probably arose from the difficulty of explaining why Joseph apparently repeats the statement of verse 24 in verse 25. But the latter is not a mere repetition. After having assured his brothers in v. 24 that God would bear them in mind he states (v. 25) "And when God will bear you in mind, ye shall bring up my bones with you". Since these are certainly the words of Joseph, the preceding sentence must be assigned to Jacob. This ascription is the more probable since it contains a prophecy and Joseph was not a prophet, whilst his father, as all the patriarchs, is always regarded as such.

[2]) Cf. Rashi on Gen. XX. 6.

וּכְלֵי זָהָב וּשְׂמָלֹת וְשַׂמְתֶּם עַל־בְּנֵיכֶם וְעַל־בְּנֹתֵיכֶם
וְנִצַּלְתֶּם אֶת־מִצְרָיִם: ד א וַיַּעַן מֹשֶׁה וַיֹּאמֶר וְהֵן
לֹא־יַאֲמִינוּ לִי וְלֹא יִשְׁמְעוּ בְקֹלִי כִּי יֹאמְרוּ לֹא־
נִרְאָה אֵלֶיךָ יְהוָה: ב וַיֹּאמֶר אֵלָיו יְהוָה מַזֶּה בְיָדֶךָ
וַיֹּאמֶר מַטֶּה: ג וַיֹּאמֶר הַשְׁלִיכֵהוּ אַרְצָה וַיַּשְׁלִכֵהוּ
אַרְצָה וַיְהִי לְנָחָשׁ וַיָּנָס מֹשֶׁה מִפָּנָיו: ד וַיֹּאמֶר
יְהוָה אֶל־מֹשֶׁה שְׁלַח יָדְךָ וְאָחֹז בִּזְנָבוֹ וַיִּשְׁלַח יָדוֹ
וַיֶּחֱזַק־בּוֹ וַיְהִי לְמַטֶּה בְּכַפּוֹ: ה לְמַעַן יַאֲמִינוּ כִּי־
נִרְאָה אֵלֶיךָ יְהוָה אֱלֹהֵי אֲבֹתָם אֱלֹהֵי אַבְרָהָם

סמה־זה ק׳

אונקלוס

וּמִקְרֵיבַת בֵּיתַהּ מָנִין דְּכַסְפָּ֫ וּמָנִין דְּדַהֲבָ וּלְבוּשִׁין וְתִשְׁוֹון עַל בְּנֵיכוֹן וְעַל
בְּנַחֲיכוֹן וְתִרוֹקְנוּן יָת מָצְרָיִם: א וַאֲתֵיב מֹשֶׁה וַאֲמַר וְהָא לָא יְהֵמְנוּן לִי וְלָא
יְקַבְּלוּן מֵימְרִי אֲרֵי יֵימְרוּן לָא אִתְגְּלִי לָךְ יְיָ: ב וַאֲמַר לֵהּ יְיָ מָה דֵּין בִּידָךְ וַאֲמַר
חוּטְרָא: ג וַאֲמַר רְמִיהִי לְאַרְעָא וּרְמָהִי לְאַרְעָא וַהֲוָה לְחֻיָּא וַעֲרַק מֹשֶׁה מִן
קֳדָמוֹהִי: ד וַאֲמַר יְיָ לְמֹשֶׁה אוֹשֵׁיט יְדָךְ וְאַחוֹר בִּזְנְבֵהּ וְאוֹשִׁיט יְדֵהּ וְאַתְקֵף
בֵּהּ וַהֲוָה לְחוּטְרָא בִּידֵהּ: ה בְּדִיל דֵּיהֵמְנוּן אֲרֵי אִתְגְּלִי לָךְ יְיָ אֱלָהָא דְּאַבְהָתְהוֹן

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(כב) ומגרת ביתה. מְאוּתָהּ שֶׁהִיא נָרָה אִתָּהּ בַּבָּיִת: וְנִצַּלְתֶּם. כְּתַרְגּוּמוֹ וְתִרוֹקְנוּן, וְכֵן וַיְנַצְּלוּ אֶת מִצְרַיִם (שמ׳ י״ב), וַיְנַתְּצֵלוּ בְּנֵי יִשְׂרָאֵל אֶת עֲרָיָם (שם ל״ג), וְהַנּוֹ״ן בּוֹ יְסוֹד: וּמְנַחֵם חִבְּרוּ בְּמַחְבֶּרֶת צר״י עִם וַיַּצֵּל אֱלֹהִים אֶת מִקְנֵה אֲבִיכֶם, אֲשֶׁר הִצִּיל אֱלֹהִים מֵאֲבִינוּ (בר׳ ל״א), וְלֹא יַאֲמִנוּ דָּבָרְיוּ, כִּי אִם לֹא הָיְתָה הַנּוֹ״ן יְסוֹד וְהִיא נְקוּדָה בְּחִירֶק, לֹא תִהְיֶה מְשַׁמֶּשֶׁת בִּלְשׁוֹן וּפְעַלְתֶּם אֶלָּא בִּלְשׁוֹן וְנִפְעַלְתֶּם, כְּמוֹ וְנִסְחֲתֶם מֵעַל הָאֲדָמָה, וְנִתַּתֶּם בְּיַד אוֹיֵב (דב׳ כ״ח), וְנִגַּפְתֶּם לִפְנֵי אֹיְבֵיכֶם (ויק׳ כ״ו), וְנִתַּכְתֶּם בְּתוֹכָהּ (יח׳ כ״ב), וַאֲמַרְתֶּם נִצַּלְנוּ (ירי׳ ז׳), לְשׁוֹן נִפְעַלְנוּ, וְכָל נוּ״ן שֶׁהִיא בָּאָה בְּתַיְבָה לְפָרָקִים וְנוֹפֶלֶת מִמָּנָּה—כְּנוּ״ן שֶׁל נוֹגֵף, נוֹשֵׂא, נוֹתֵן, נוֹשֵׁךְ—כְּשֶׁהִיא מְדַבֶּרֶת לְשׁוֹן וּפְעַלְתֶּם תִּנָּקֵר בַּחֲטַף, כְּנוֹן וּנְשָׂאתֶם אֶת אֲבִיכֶם (בר׳ מ״ה), וּנְתַתֶּם לָהֶם אֶת אֶרֶץ הַגִּלְעָד (במ׳ ל״ב), וּנְמַלְתֶּם אֵת בְּשַׂר עָרְלַתְכֶם (בר׳ י״ז), לָכֵךְ אֲנִי אוֹמֵר שְׁוּאת הַנְּקוּדָה בְּחִירֶק מִן הַיְסוֹד הִיא, וְיסוֹד שָׁם דָּבָר נִצּוּל, וְהוּא מִן הַלְּשׁוֹנוֹת הַכְּבֵדִים, כְּמוֹ דָּבוּר, כָּפוּר, לָמוּד, כְּשֶׁיְּדַבֵּר בִּלְשׁוֹן וּפְעַלְתֶּם. יִנָּקֵד בְּחִירֶק כְּמוֹ וְדִבַּרְתֶּם אֶל הַסֶּלַע (במ׳ כ׳), וְכִפַּרְתֶּם אֶת הַבַּיִת (יח׳ מ״ה), וְלִמַּדְתֶּם אֹתָם אֶת בְּנֵיכֶם (דב׳ י״א):

ד (ב) מזה בידך. לְכָךְ נִכְתַּב תֵּיבָה אַחַת, לִדְרוֹשׁ: מַזֶּה שְׁבִּידְךָ אַתָּה חַיָּב לִלְקוֹת, שֶׁחָשַׁדְתָּ בִּכְשֵׁרִים: וּפְשׁוּטוֹ: כְּאָדָם שֶׁאוֹמֵר לַחֲבֵרוֹ מִזֶּה אַתָּה שָׁוֶה שֶׁלְּפָנֶיךָ אֶבֶן הִיא? אָמַר לוֹ הַן; אָמַר לוֹ הֲרֵינִי עוֹשֶׂה אוֹתָהּ עֵץ: (ג) ויהי לנחש. רָמַז לוֹ שֶׁסִּפֵּר לָשׁוֹן הָרַע עַל יִשְׂרָאֵל וְתָפַשׂ אוּמָנוּתוֹ שֶׁל נָחָשׁ (שמות רבה): (ד) ויחזק בו. לְשׁוֹן אֲחִיזָה הוּא; וְהַרְבֵּה יֵשׁ בַּמִּקְרָא, נִיחָוִיקוּ הָאֲנָשִׁים בְּיָדוֹ (בראשית י״ט), וְהֶחֱזִיקָה בְּמִקְשָׁיו (דברים כ״ה), וְהֶחֱזַקְתִּי

silver, and vessels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

4. [1]And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say the Eternal hath not appeared unto thee. [2]And the Eternal said unto him, What *is* that in thine hand? And he said, A staff. [3]And he said, Cast it on the earth. And he cast it on the earth, and it became a serpent; and Moses ran away from before it. [4]And the Eternal said unto Moses, Put forth thine hand, and seize *it* by its tail. And he put forth his hand, and laid hold of it, and it became a staff in his hand: [5]That they may believe that the Eternal God of their fathers, the God of Abraham,

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Menachem[1]). **(22)** ומגרת ביתה *means* from that *woman* with whom she sojourneth in one house[2]). ונצלתם *render it* as the Targum *does*: and ye shall empty out Egypt. Similar are: (XII. 36) "And they emptied out (וינצלו) Egypt"; (XXXIII. 6) "And the children of Israel stripped themselves (ויתנצלו) of their ornaments". The נ in it is a root-letter. Menachem *ben Seruk* placed it (this word ויתנצלו) in section צ (taking the root as צל not as נצל) together with, (Gen. XXXI. 9) "And God took away (ויצל) your father's cattle", *and with*, (ib. 16) "which God hath taken away (הציל) from our father", but his view cannot be sustained. For if the נ is not a root-letter, then seeing that it (the word ונצלתם) is vowelled with Chirik, it cannot be used in the sense of "and ye shall do something" (the active voice, which is required here since את מצרים can only be the object of the verb), but in the sense of "and ye shall have something done to you" (the passive — "Niphal"), as (Deut. XXVIII. 63) "And ye shall be plucked up (וְנִסַּחְתֶּם) from off your land"; (Lev. XXVI. 25) "and ye shall be given (וְנִתַּתֶּם) into the hand of the enemy"; (ib. 17) "And ye shall be smitten (וְנִגַּפְתֶּם) before your enemies"; (Ezek. XXII. 21) "And ye shall be melted (וְנִתַּכְתֶּם) in the midst thereof"; (Jer. VII. 10) "And ye say, נִצַּלְנוּ" — which expresses the idea "we have had something done to us" (the Niphal: we have been delivered). Then again, every נ which sometimes appears in a word and sometimes is omitted, as e. g. the נ of נוגף and נושא and נותן and נושך, when the word expresses the sense "and ye shall do something" (the Kal), it is pointed with vocal Sheva (חטף a "snatched" sound), as, for instance, (Gen. XLV. 19) "and ye shall bear (וּנְשָׂאתֶם) your father"; (Num. XXXII. 29) "And ye shall give (וּנְתַתֶּם) them the land of Gilead"; (Gen. XVII. 11) "And ye shall circumcise (וּנְמַלְתֶּם) the flesh of your foreskin". Consequently I am of the opinion that this letter נ which is vowelled with a Chirik is one of the root letters, and the grammatical form of the noun of the same root is נְצוֹל which is of the strong (dageshed) forms, just as דְּבוֹר and לְמוּד and כְּפוֹר. When, *in the case of verbs formed from these roots* one expresses the idea of "and ye shall do something" (active voice) the נ has the vowel Chirik (i. e. it is the Piel conjugation), as (Num. XX. 8) "And ye shall speak (וְדַבַּרְתֶּם) unto the rock"; (Ezek. XLV. 20) "And ye shall atone (וְכִפַּרְתֶּם) for the house"; (Deut. XI. 19) "And ye shall teach (וְלִמַּדְתֶּם) them unto your children".

4. (2) מוה בידך WHAT IS THAT IN THINE HAND? — The reason why *the words* מה זה are written here as one word is *to afford the opportunity* to explain it thus: on account of this (מִזֶּה) that is in thine hand thou wilt make thyself liable to punishment because thou hast harboured suspicion about worthy per-

NOTES

For Notes 1—2 see Appendix.

אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב: ו וַיֹּאמֶר יְהוָה לוֹ עוֹד
הָבֵא־נָא יָדְךָ בְּחֵיקֶךָ וַיָּבֵא יָדוֹ בְּחֵיקוֹ וַיּוֹצִאָהּ וְהִנֵּה
יָדוֹ מְצֹרַעַת כַּשָּׁלֶג: ז וַיֹּאמֶר הָשֵׁב יָדְךָ אֶל־חֵיקֶךָ
וַיָּשֶׁב יָדוֹ אֶל־חֵיקוֹ וַיּוֹצִאָהּ מֵחֵיקוֹ וְהִנֵּה־שָׁבָה
כִּבְשָׂרוֹ: ח וְהָיָה אִם־לֹא יַאֲמִינוּ לָךְ וְלֹא יִשְׁמְעוּ
לְקֹל הָאֹת הָרִאשׁוֹן וְהֶאֱמִינוּ לְקֹל הָאֹת הָאַחֲרוֹן:
ט וְהָיָה אִם־לֹא יַאֲמִינוּ גַּם לִשְׁנֵי הָאֹתוֹת הָאֵלֶּה
וְלֹא יִשְׁמְעוּן לְקֹלֶךָ וְלָקַחְתָּ מִמֵּימֵי הַיְאֹר וְשָׁפַכְתָּ
הַיַּבָּשָׁה וְהָיוּ הַמַּיִם אֲשֶׁר תִּקַּח מִן־הַיְאֹר וְהָיוּ לְדָם
בַּיַּבָּשֶׁת: י וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה בִּי אֲדֹנָי לֹא
אִישׁ דְּבָרִים אָנֹכִי גַּם מִתְּמוֹל גַּם מִשִּׁלְשֹׁם גַּם

אונקלוס

אֱלָהָהּ דְּאַבְרָהָם אֱלָהָהּ דְּיִצְחָק וֵאלָהָהּ דְּיַעֲקֹב: ו וַאֲמַר יְיָ לֵהּ עוֹד אֲעֵיל כְּעַן
יְדָךְ בְּעִטְפָךְ וְאָעֵיל יְדֵהּ בְּעִטְפֵהּ וְאַפְּקֵהּ וְהָא יְדֵהּ חַוָרָא כְּתַלְגָּא: ז וַאֲמַר
אָתֵיב יְדָךְ לְעִטְפָךְ וַאֲתֵיב יְדֵהּ לְעִטְפֵהּ וְאַפְּקֵהּ מֵעִטְפֵהּ וְהָא תָבַת חֲוַרַת
כְּבִשְׂרֵהּ: ח וִיהֵי אִם לָא יְהֵמְנוּן לָךְ וְלָא יְקַבְּלוּן לָקל אָתָא קַדְמָאָה וְיהֵמְנוּן
לְקל אָתָא בַּתְרָאָה: ט וִיהֵי אִם לָא יְהֵמְנוּן אַף לְתַרִין אָתַיָא הָאִלֵּין וְלָא יְקַבְּלוּן
מֵנָךְ וְתִסַּב מִמַּיָא דִּבְנַהֲרָא וְתִשׁוֹד לְיַבֶּשְׁתָּא וִיהוֹן מַיָא דִּי תִסַּב מִן נַהֲרָא
וְיהוֹן לְדָמָא בְּיַבֶּשְׁתָּא: י וַאֲמַר מֹשֶׁה קֳדָם יְיָ בְּבָעוּ יְיָ לָא גְּבַר דְּמִלּוֹל אֲנָא

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בזקנו (ש"א י"ז), (כָּל לְשׁוֹן חִזּוּק הַדְּבוּק לְבֵי"ת לְשׁוֹן אֲחִיזָה הוּא): (ו) מצרעת כשלג. דָּרָךְ צָרַעַת לִהְיוֹת לְבָנָה—"וְאִם בַּהֶרֶת לְבָנָה הִוא" (ויק' י"ג); אַף בְּאוֹת זֶה רָמַז שֶׁלָּשׁוֹן הָרָע סִפֵּר בְּאָמְרוֹ לֹא יַאֲמִינוּ לִי, לְפִיכָךְ הִלְקָהוּ בְּצָרַעַת, כְּמוֹ שֶׁלִּקָּתָה מִרְיָם עַל לָשׁוֹן הָרָע (שבת צ"ז): (ז) ויוצאה מחיקו והנה שבה כבשרו. מִכָּאן שֶׁמִּדָּה טוֹבָה מְמַהֶרֶת לָבֹא מִמִּדַּת פּוּרְעָנוּת, שֶׁהָרֵי בְּרִאשׁוֹנָה לֹא נֶאֱמַר מֵחֵיקוֹ (שם): (ח) והאמינו לקל האת האחרון. מִשֶּׁתֹּאמַר לָהֶם בְּשָׁבִילְכֶם לָקִיתִי, עַל שֶׁסִּפַּרְתִּי עֲלֵיכֶם לָשׁוֹן הָרָע, יַאֲמִינוּ לָךְ, שֶׁכָּבָר לָמְדוּ בְּכָךְ שֶׁהַמּוֹדִיעִין לָרָע לָהֶם לוֹקִים בְּנִגְעִים, כְּגוֹן פַּרְעֹה וַאֲבִימֶלֶךְ בְּשָׁבִיל שָׂרָה: (ט) והיו המים וגו'. וְהָיוּ וְהָיוּ ב' פְּעָמִים! נִרְאֶה בְּעֵינַי, אִלּוּ נֶאֱמַר וְהָיוּ הַמַּיִם אֲשֶׁר תִּקַּח מִן הַיְאֹר לְדָם בַּיַּבָּשֶׁת, שׁוֹמֵעַ אֲנִי, שֶׁבְּיָדוֹ הֵם נֶהְפָּכִים לְדָם—וְאַף כְּשֶׁיֵּרְדוּ לָאָרֶץ יִהְיוּ בַּהֲוָיָתָן, אֲבָל עַכְשָׁיו מְלַמְּדֵנוּ שֶׁלֹּא יִהְיוּ דָם עַד שֶׁיִּהְיוּ בַּיַּבָּשֶׁת: (י) גם מתמול וגו'. לְמָדְנוּ, שֶׁכָּל ז' יָמִים הָיָה הַקָּבָ"ה מְפַתֶּה

the God of Isaac, and the God of Jacob, hath appeared unto thee. [6]And the Eternal said furthermore unto him, Bring now thine hand into thy bosom. And he brought his hand into his bosom: and when he brought it out, behold, his hand *was* leprous as snow. [7]And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and brought it out of his bosom, and, behold, it had returned as his *other* flesh. [8]And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. [9]And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land*: and the water which thou takest out of the river shall become blood upon the dry *land*. [10]And Moses said unto the Eternal, Pardon, my Lord, I *am* not a man of words, neither heretofore,

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sons[1]). The real meaning, however, is that it is a question such as one puts to his fellow: "You admit that this object in front of you is a stone?" The other replies, "Yes". The former says, "Well, I'll turn it into wood". **(3)** ויהי לנחש AND IT BECAME A SERPENT — This was an indication to him, that he had slandered the Israelites *by saying (v. 1) "But, behold they will not believe me etc.*", and that he had made the serpent's occupation (slander) his own (cf. Gen. III. 5) (Ex. R. 3). **(4)** ויחזק בו AND HE LAID HOLD OF IT — The phrase signifies "grasping" (אחז)[2]). There are many examples of it in the Scriptures: (Gen. XIX. 16) "The men laid hold of (ויחזיקו בְּ..) his hand"; (Deut. XXV. 11) "And she layeth hold of (והחזיקה בְּ..) his secret parts"; (1 Sam. XVII. 35) "And I caught him by (והחזקתי בְּ..) his beard". [Wherever the root חזק *in the Hiphil* is followed by the preposition ב it denotes "taking hold *of a thing*"]. **(6)** מצרעת כשלג LEPROUS AS SNOW — It is the nature of leprosy to be white[3]), *and thus we read in reference to a leper,* (Lev. XIII. 4) "If the bright spot be white [in the skin of his flesh]". By this sign, too, he indicated that he had made a slanderous statement when he said, (v. 1) "But, behold, they will not believe me". Therefore He smote him with leprosy even as Miriam was so smitten for the slander *she had spoken* (cf. Sabb. 97a). **(7)** ויוצאה מחיקו והנה שבה כבשרו AND HE BROUGHT IT OUT OF HIS BOSOM AND, BEHOLD, IT HAD RETURNED AS HIS OTHER FLESH — From this we may infer that the measure of *Divine* good comes more quickly than the measure of the punishment *He inflicts,* for in the former case it does not say מחיקו *after the word* ויוצאה[4]). (Sabb. 97a; Ex. R. 3). **(8)** והאמינו לקל האת האחרון THEY WILL BELIEVE THE VOICE OF THE LATTER SIGN — As soon as you say to them, "On your account have I been smitten — because I uttered slander about you", they will believe you, for they are already experienced in this: that those who combine to harm them are smitten by plagues, e. g., Pharaoh and Abimelech *who were punished* on Sarah's account. **(9)** והיו המים וגו' — Here we have the word והיו twice. It appears to me that if it was stated והיו המים אשר תקח מן היאר לדם ביבשת, I might understand *it to mean* that it would be turned into blood in his hand and that also when it reached the ground it would retain that state (more lit., it would be as it was). But now (as the text stands) it tells us that it would not become blood until it would come on the dry ground[5]). **(10)** גם מתמול וגו' NEITHER FROM YESTERDAY [NOR FROM BEFORE YESTERDAY] — *This* teaches us that for an entire period of seven days God had been endeavouring to persuade Moses at the thornbush to go on his mission, *for the terms* מתמול and שלשום

NOTES

For Notes 1—5 see Appendix.

מֵאָז דַּבֶּרְךָ אֶל־עַבְדֶּךָ כִּי כְבַד־פֶּה וּכְבַד לָשׁוֹן
אָנֹכִי: יא וַיֹּאמֶר יְהוָה אֵלָיו מִי שָׂם פֶּה לָאָדָם אוֹ
מִי־יָשׂוּם אִלֵּם אוֹ חֵרֵשׁ אוֹ פִקֵּחַ אוֹ עִוֵּר הֲלֹא
אָנֹכִי יְהוָה: יב וְעַתָּה לֵךְ וְאָנֹכִי אֶהְיֶה עִם־פִּיךָ
וְהוֹרֵיתִיךָ אֲשֶׁר תְּדַבֵּר: יג וַיֹּאמֶר בִּי אֲדֹנָי שְׁלַח־
נָא בְּיַד־תִּשְׁלָח: יד וַיִּחַר־אַף יְהוָה בְּמֹשֶׁה וַיֹּאמֶר
הֲלֹא אַהֲרֹן אָחִיךָ הַלֵּוִי יָדַעְתִּי כִּי־דַבֵּר יְדַבֵּר הוּא
וְגַם הִנֵּה־הוּא יֹצֵא לִקְרָאתֶךָ וְרָאֲךָ וְשָׂמַח בְּלִבּוֹ:
טו וְדִבַּרְתָּ אֵלָיו וְשַׂמְתָּ אֶת־הַדְּבָרִים בְּפִיו וְאָנֹכִי

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אַף מִתְמַלֵּי אַף מְרָקְמוֹתִי אַף מֵעַתָּן דְּמַלָּלְתָּא עִם עַבְדָּךְ אֲרֵי יַקִּיר מַמְלָל
וַעֲמִיק לִישָׁן אֲנָא: יא וַאֲמַר יְיָ לֵהּ מָן שַׂוִּי פּוּמָא לַאֲנָשָׁא אוֹ מָן שַׂוִּי אִלְּמָא
אוֹ חֵרְשָׁא אוֹ פִּקְחָא אוֹ עַוְרָא הֲלָא אֲנָא יְיָ: יב וּכְעַן אֱזֵל וּמֵימְרִי יְהֵא עִם
פּוּמָךְ וְאַלֶּפְנָךְ דִּי תְמַלֵּיל: יג וַאֲמַר בְּבָעוּ יְיָ שְׁלַח בְּעַן בְּיַד מָן דְּכַשַּׁר דְּתִשְׁלַח:
יד וְתֻקֵּף רוּגְזָא דַיְיָ בְּמֹשֶׁה וַאֲמַר הֲלָא אַהֲרֹן אָחוּךְ לֵוָאי גְּלִי קָדָמַי אֲרֵי מַלָּלָא
יַמֵּלֵל הוּא וְאַף הָא הוּא נָפֵק לְקֳדָמוּתָךְ וְיֶחֱזֵנָךְ וְיֵחְדֵּי בְלִבֵּהּ: טו וְתִמַלֵּל עִמֵּהּ

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אֶת מֹשֶׁה בַּמָּנָה לֵילֵךְ בִּשְׁלִיחוּתוֹ, "מִתְמוֹלֵי", "שִׁלְשׁוֹם", "מֵאָז דִּבַּרְךָ" הֲרֵי ג' וּשְׁלֹשָׁה נִמְּיָן רִבּוּיִין הֵם, הֲרֵי שִׁשָּׁה, וְהוּא עוֹמֵד בַּיּוֹם הַשְּׁבִיעִי כְּשֶׁאָמַר לוֹ וְאֶת עוֹד שְׁלַח נָא בְּיַד תִּשְׁלָח, עַד שֶׁחָרָה בּוֹ וְקִבֵּל עָלָיו (שמו"ר): וְכָל זֶה שֶׁלֹּא הָיָה רוֹצֶה לְטוֹל גְּדֻלָּה עַל אַהֲרֹן אָחִיו שֶׁהָיָה גָּדוֹל הִימֶנּוּ וְנָבִיא הָיָה, שֶׁנֶּאֱמַר הֲנִגְלֹה נִגְלֵיתִי אֶל בֵּית אָבִיךָ בִּהְיוֹתָם בְּמִצְרַיִם (ש"א ב') — הוּא אַהֲרֹן, וְכֵן וָאִוָּדַע לָהֶם בְּאֶרֶץ מִצְרַיִם... וַאֲמַר אֱלֵיהֶם אִישׁ שִׁקּוּצֵי עֵינָיו הַשְׁלִיכוּ (יח' כ'), וְאוֹתָהּ נְבוּאָה לְאַהֲרֹן נֶאֶמְרָה (תנח'): כבד פה. בִּכְבֵדוּת אֲנִי מְדַבֵּר. וּבִלְשׁוֹן לַעַז בלב"ו: (יא) מי שם פה וגו'. מִי לְמִדְךָ לְדַבֵּר, כְּשֶׁהָיִיתָ נָדוֹן לְפָנַי פַּרְעֹה עַל הַמִּצְרִי? אוֹ מִי יָשׂוּם אִלֵּם. מִי עָשָׂה פַּרְעֹה אִלֵּם, שֶׁלֹּא נִתְאַמֵּץ בְּמִצְוַת הָרֵינָתְךָ, וְאֶת מַשָּׂרָתִיו חֵרְשִׁים שֶׁלֹּא שָׁמְעוּ בְּצַוּוֹתוֹ עָלֶיךָ, וְאֶת אֶסְפָּקְלַטּוֹרִין הַהוֹרְגִים מִי עָשָׂאָם עִוְרִים שֶׁלֹּא רָאוּ כְּשֶׁבָּרַחְתָּ מִן הַבִּימָה וְנִמְלַטְתָּ? הֲלֹא אנכי. שִׁמְּשִׁי ה' עָשִׂיתִי כָּל זֹאת (שם): (יג) ביד תשלח. בְּיַד מִי שֶׁאַתָּה רָגִיל לִשְׁלוֹחַ, וְהוּא אַהֲרֹן. דָּ"אַ: בְּיַד אַחַר שֶׁתִּרְצֶה לִשְׁלוֹחַ, אֵין סוֹפִי לְהַכְנִיסָם לָאָרֶץ וְלִהְיוֹת גּוֹאֲלָם לֶעָתִיד, יֵשׁ לְךָ שְׁלוּחִים הַרְבֵּה: (יד) ויחר אף. רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה אוֹמֵר כָּל חָרוֹן אַף שֶׁבַּתּוֹרָה עוֹשֶׂה רוֹשֶׁם וְזֶה לֹא נֶאֱמַר בּוֹ רוֹשֶׁם וְלֹא מְצִינוּ שֶׁבָּא עוֹנֶשׁ עַ"י אוֹתוֹ חָרוֹן; אָמַר לוֹ רַבִּי יוֹסֵי אַף בְּזוֹ נֶאֱמַר בּוֹ רוֹשֶׁם — הֲלֹא אהרן אחיך הלוי — שֶׁהָיָה עָתִיד לִהְיוֹת לֵוִי וְלֹא כֹהֵן, וְהַכְּהוּנָּה הָיְתָה אוֹמֶרֶת לָצֵאת מִמֶּנָּה, מַעֲשֶׂה לֹא יִהְיֶה כֵּן אֶלָּא הוּא יִהְיֶה כֹּהֵן וְאַתָּה הַלֵּוִי, שֶׁנֶּאֱמַר וּמֹשֶׁה אִישׁ הָאֱלֹהִים בָּנָיו יִקָּרְאוּ עַל שֵׁבֶט הַלֵּוִי (דהי"א כ"ג) (זב' ק'ב): הִנֵּה הוּא יֹצֵא לִקְרָאתֶךָ. כְּשֶׁתֵּלֵךְ לְמִצְרַיִם: וראך ושמח בלבו. לֹא כְּשֶׁאַתָּה סָבוּר, שֶׁיִּהָא מַקְפִּיד

nor since thou hast spoken unto thy servant: but I *am* slow of speech and of a slow tongue. [11]And the Eternal said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the open-eyed, or the blind? have not I the Eternal? [12]Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. [13]And he said, Pardon, my Lord, send, I pray thee, by the hand *of him whom* thou wilt send. [14]And the wrath of the Eternal glowed against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he goeth forth towards thee: and when he seeth thee, he will be glad in his heart. [15]And thou shalt speak unto him, and put the words in his mouth: and I

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and מאו דברך imply three days, and the three-fold גם *which is mentioned here point to* three extensions *of the period*, making six in all, and *therefore* he had now reached the seventh day when he further said to him, (v. 13) "Send, I pray thee, by the hand of him whom Thou wilt send" — until God became angry with him (v. 14), and he accepted the mission (cf. Lev. R. 11, and Seder Olam ch. 5)[1]). All this *reluctance* was because he was unwilling to assume any dignity that would make him superior to his brother Aaron who was older than he and was also a prophet, as it is said (1 Sam. II. 27) *that the man of God spake to Eli, the high-priest, in God's name*, "Surely I revealed myself unto the house of thy father when they were in Egypt" — *thy father* means Aaron. Similarly *in Ezekiel*: (XX. 5, 7) "And I made myself known unto them in the land of Egypt ... and I said unto them, "cast ye away every man the detestable things of his eyes", and that prophecy was spoken to Aaron[2]) (cf. Tanch., Ex. R. 3 and בר' דל"ב מדות). כבד פה SLOW OF SPEECH (lit. heavy of mouth) — I speak heavily (with difficulty); O. F. balbus. *Engl. a stammerer.* **(11)** מי שם פה וגו' WHO HATH MADE MAN'S MOUTH etc.? — Who taught you to speak when you were arraigned in judgment before Pharaoh on account of the Egyptian *whom you slew?* או מי ישום אלם OR WHO MAKETH THE DUMB — Who made Pharaoh dumb so that he could not insist upon the carrying out of his command to kill you? *Who made* his ministers deaf so that they could not hear when he gave orders concerning you? And the executioners whose task it was to slay — who made them blind so that they could not see when you fled from the platform (raised place of execution) and escaped? (Tanch.) הלא אנכי ה' DID NOT I whose name is THE LORD do all this?[3]) **(13)** ביד תשלח *signifies* by the hand of him whom Thou art accustomed to send; viz., Aaron. Another explanation is: by the hand of some other person whom Thou wilt be pleased to send — for in the end "I" shall not bring them into the land *of Palestine* nor shall "I" become their deliverer in the future — and You have many messengers! **(14)** ויחר אף AND [THE LORD'S] WRATH GLOWED — Rabbi Joshua the son of Korcha said: wherever the term "and *God's* wrath glowed" occurs in the Scriptures it leaves a definite impression (mention of punishment of some kind follows), but here no such result is mentioned, for we do not find that any punishment came *upon Moses* in consequence of that anger *of God*. Rabbi José said to him: *As a matter of fact* here, too, some definite result is mentioned, viz., הלא אהרן אחיך הלוי "Is not Aaron the Levite thy brother?" — *which implies*, that he was destined to be a Levite (an attendant on the priests) and not a priest, — and I intended that the priesthood should proceed from you. Now, however, this shall not be so, but he will be the Priest and you the Levite, as it is said, (1 Chron. XXIII. 14) "But as for Moses the man of God his sons are named among the tribe of Levi" (Zeb. 102a). הנה הוא יצא לקראתך HE WILL BE GOING FORTH TOWARDS THEE, when you will be going to Egypt[4]). וראך ושמח בלבו AND WHEN HE SEETH THEE, HE WILL BE GLAD

NOTES

For Notes 1—4 see Appendix.

אֶֽהְיֶה עִם־פִּ֖יךָ וְעִם־פִּ֑יהוּ וְהוֹרֵיתִ֖י אֶתְכֶ֥ם אֵ֛ת
אֲשֶׁ֥ר תַּעֲשֽׂוּן׃ טז וְדִבֶּר־הוּא֩ לְךָ֨ אֶל־הָעָ֜ם וְהָיָ֣ה
הוּא֩ יִֽהְיֶה־לְּךָ֥ לְפֶ֖ה וְאַתָּ֣ה תִֽהְיֶה־לּ֑וֹ לֵֽאלֹהִֽים׃
יז וְאֶת־הַמַּטֶּ֥ה הַזֶּ֖ה תִּקַּ֣ח בְּיָדֶ֑ךָ אֲשֶׁ֥ר תַּעֲשֶׂה־בּ֖וֹ
אֶת־הָאֹתֹֽת׃ פ ששי.
יח וַיֵּ֣לֶךְ מֹשֶׁ֗ה וַיָּשָׁב֮ אֶל־יֶ֣תֶר חֹתְנוֹ֒ וַיֹּ֣אמֶר לוֹ֩ אֵֽלְכָ֨ה־
נָּ֜א וְאָשׁ֗וּבָה אֶל־אַחַי֙ אֲשֶׁר־בְּמִצְרַ֔יִם וְאֶרְאֶ֖ה
הֲעוֹדָ֣ם חַיִּ֑ים וַיֹּ֥אמֶר יִתְרוֹ֙ לְמֹשֶׁ֔ה לֵ֖ךְ לְשָׁלֽוֹם׃
יט וַיֹּ֤אמֶר יְהוָה֙ אֶל־מֹשֶׁ֣ה בְּמִדְיָ֔ן לֵ֚ךְ שֻׁ֣ב מִצְרָ֔יִם
כִּ֥י־מֵ֖תוּ כָּל־הָאֲנָשִׁ֑ים הַמְבַקְשִׁ֖ים אֶת־נַפְשֶֽׁךָ׃
כ וַיִּקַּ֣ח מֹשֶׁ֗ה אֶת־אִשְׁתּוֹ֙ וְאֶת־בָּנָ֔יו וַיַּרְכִּבֵ֖ם עַל־
הַחֲמֹ֑ר וַיָּ֣שָׁב אַ֔רְצָה מִצְרָ֑יִם וַיִּקַּ֥ח מֹשֶׁ֛ה אֶת־מַטֵּ֥ה

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וְתִשְׁוֵי יָת פִּתְגָמַיָּא בְּפוּמָהּ וּמֵימְרֵי יְהֵא עִם פּוּמָךְ וְעִם פּוּמֵהּ וְאַלִּיף יָתְכוֹן יָת
דִּי תַעְבְּדוּן׃ טז וְיִמַלֵּל הוּא לָךְ לְעַמָּא וְיְהֵי הוּא יְהֵי לָךְ לְמִתַּרְגְּמָן וְאַתְּ תְּהֵי
לֵהּ לְרַב׃ יז וְיָת חֻטְרָא הָדֵין תִּסַּב בִּידָךְ דְּתַעְבִּיד־בֵּהּ יָת אָתַיָּא׃ יח וַאֲזַל מֹשֶׁה
וְתָב ו לְוָת־יִתְרוֹ חֲמוֹהִי וַאֲמַר לֵהּ אִיזֵיל כְּעַן וְאִיתוּב לְוָת אַחָי דִּי בְּמִצְרַיִם
וְאֶחֱזֵי הַעַד כְּעַן קַיָּמִין וַאֲמַר יִתְרוֹ לְמֹשֶׁה אֲזֵיל לִשְׁלָם׃ יט וַאֲמַר יְיָ לְמֹשֶׁה
בְּמִדְיָן אֲזֵיל תּוּב לְמִצְרָיִם אֲרֵי־מִיתוּ כָּל־גְּבַרַיָּא דִּבְעוֹ לְמִקְטְלָךְ׃ כ וּדְבַר מֹשֶׁה
יָת אִתְּתֵהּ וְיָת בְּנוֹהִי וְאַרְכִּבִנּוּן עַל חֲמָרָא וְתָב לְאַרְעָא דְּמִצְרָיִם וּנְסִיב מֹשֶׁה

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עָלֶיךָ שֶׁאַתָּה עוֹלֶה לִגְדֻלָּה: וּמִשָּׁם וָהָבָה אַהֲרֹן לַעֲרֵי הַחשֶׁן הַנָּתוּן עַל הַלֵּב (שבת קל"ט):
(טז) ודבר הוא לך. בִּשְׁבִילְךָ יְדַבֵּר אֶל הָעָם. וְזֶה יוֹכִיחַ עַל כָּל לְךָ וְלִי וְלוֹ וְלָכֶם וְלָהֶם
הַמְּסוּכִים לְדַבּוּר שֶׁכֻּלָּם לְשׁוֹן עַל הֵם: יהיה לך לפה. לְמַלִּיץ, לְפִי שֶׁאַתָּה כָּבֵד פֶּה:
לאלהים. לְרַב וּלְשַׂר: (יח) וישב אל יתר חתנו. לְטוּל רְשׁוּת, שֶׁהָרֵי נִשְׁבַּע לוֹ (נדר' ס"ה).
וְזֶ֫ שֵׁמוֹת הָיוּ לוֹ, רְעוּאֵל, יֶתֶר, יִתְרוֹ, קֵינִי, חוֹבָב, חֶבֶר, פּוּטִיאֵל: (יט) כי מתו כל האנשים.
מִי הֵם? דָּתָן וַאֲבִירָם; חַיִּים הָיוּ, אֶלָּא שֶׁנִּרְדּוּ מִנִּכְסֵיהֶם וְהָעֲנִי חָשׁוּב כְּמֵת: (כ) על החמר.
חֲמוֹר הַמְיוּחָד, הוּא הַחֲמוֹר שֶׁחָבַשׁ אַבְרָהָם לַעֲקֵדַת יִצְחָק, וְהוּא שֶׁעָתִיד מֶלֶךְ הַמָּשִׁיחַ לְהִגָּלוֹת
עָלָיו, שֶׁנֶּאֱמַר עָנִי וְרֹכֵב עַל חֲמוֹר (זכ' ט') (פדר"א ל"א): וישב ארצה מצרים, ויקח משה

will be with thy mouth, and with his mouth, and will teach you what ye shall do. [16]And he shall speak for thee unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God. [17]And thou shalt take this staff in thine hand, wherewith thou shalt do the signs. [18]And Moses went and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren who *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. [19]And the Eternal said unto Moses in Midian, Go, return into Egypt: for all the men are dead who sought thy life. [20]And Moses took his wife and his sons, and made them ride upon the ass, and he returned to the land of Egypt: and Moses took the staff

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IN HIS HEART — not as you believe, that he will be angry with you because you have attained a high position. In consequence of this, Aaron was privileged to wear the ornament of the breastplate which was placed over his heart (cf. XXVIII. 29) (Sabb. 139a and Tanch.). **(16)** ודבר הוא לך *means* HE WILL SPEAK to the people ON THY ACCOUNT (לך). This passage is proof, regarding every usage of לך and לי and לו and לכם and להם that follow after the verb דבר, that they all have the meaning of על "on account of"[1]). יהיה לך לפה HE SHALL BE TO THEE INSTEAD OF A MOUTH — he will be to thee as a spokesman because thou art slow of speech. לאלהים *means* a superior and chief (cf. Onkelos). **(18)** וישב אל יתר חתנו AND HE RETURNED TO JETHRO HIS FATHER-IN-LAW, to obtain *his* permission *to go to Egypt*, for he had sworn to him *that he would not leave Midian except by his permission* (Ned. 65a). *He is here called* יתר and he had seven names: Reuel, Jether, Jethro, Keni, Hobab, Cheber and Putiel (cf. Mechita יתרו). **(19)** כי מתו כל האנשים FOR ALL THE MEN ARE DEAD — Who were these *men*? Dathan and Abiram: *Really* they were *still* alive, but they had come down *in the world*, having lost their property, and a poverty-stricken man may well be regarded as dead (Nedar. 64b). **(20)** על החמור UPON "THE" ASS — the ass designated for this purpose[2]): this was the ass which Abraham had saddled *for the purpose of travelling* to bind Isaac *on Mount Moriah*, and this, too, is the ass upon which King Messiah will once show himself in public, as it is said, (Zech. IX. 9) "[Behold, thy king cometh unto thee, . . .] lowly and riding upon an ass" (Pirké d'R. Eliez. 31). וישב ארצה מצרים ויקח משה את מטה AND HE RETURNED TO THE LAND

NOTES

1) For it is evident that דבר לך cannot here signify "he shall speak to thee", since God states that he will speak לעם to the people.

2) This is derived from the definite article ה"-חמור — the well-known ass.

הָאֱלֹהִים בְּיָדוֹ: כא וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בְּלֶכְתְּךָ
לָשׁוּב מִצְרַיְמָה רְאֵה כָּל־הַמֹּפְתִים אֲשֶׁר־שַׂמְתִּי
בְיָדֶךָ וַעֲשִׂיתָם לִפְנֵי פַּרְעֹה וַאֲנִי אַחֲזֵק אֶת־לִבּוֹ
וְלֹא יְשַׁלַּח אֶת־הָעָם: כב וְאָמַרְתָּ אֶל־פַּרְעֹה כֹּה
אָמַר יְהוָה בְּנִי בְכֹרִי יִשְׂרָאֵל: כג וָאֹמַר אֵלֶיךָ שַׁלַּח
אֶת־בְּנִי וְיַעַבְדֵנִי וַתְּמָאֵן לְשַׁלְּחוֹ הִנֵּה אָנֹכִי הֹרֵג
אֶת־בִּנְךָ בְּכֹרֶךָ: כד וַיְהִי בַדֶּרֶךְ בַּמָּלוֹן וַיִּפְגְּשֵׁהוּ
יְהוָה וַיְבַקֵּשׁ הֲמִיתוֹ: כה וַתִּקַּח צִפֹּרָה צֹר וַתִּכְרֹת

אונקלוס

יָת חוּטְרָא דְּאִתְעֲבִידוּ בֵּהּ נִסִּין מִן קֳדָם יְיָ בִּידֵהּ: כא וַאֲמַר יְיָ לְמֹשֶׁה בְּמֵהָכָךְ
לְמִתּוּב לְמִצְרַיִם חֲזִי כָּל מוֹפְתַיָּא דְּשַׁוִּיתִי בִידָךְ וְתַעְבְּדִנּוּן קֳדָם פַּרְעֹה וַאֲנָא
אַתְקֵיף יָת לִבֵּהּ וְלָא יְשַׁלַּח יָת עַמָּא: כב וְתֵימַר לְוָת פַּרְעֹה כִּדְנָן אֲמַר יְיָ בְּרִי
בּוּכְרִי יִשְׂרָאֵל: כג וַאֲמָרִית לָךְ שַׁלַּח יָת בְּרִי וְיִפְלַח קֳדָמַי וְאִם סָרִיב אַתְּ
לְשַׁלָּחוּתֵהּ הָא אֲנָא קָטִיל יָת בְּרָךְ בּוּכְרָךְ: כד וַהֲוָה בְּאָרְחָא בְּבֵית מְבָתָּא
וְעָרַע בֵּהּ מַלְאָכָא דַיְיָ וּבָעָא לְמִקְטְלֵהּ: כה וּנְסִיבַת צִפּוֹרָה טַנָּרָא וּגְזָרַת יָת
עָרְלַת בְּרַהּ וּקְרִיבַת לֶקְדָמּוֹהִי וַאֲמָרַת אֲרֵי בִרְמָא דְמֵהִלְפָּא הָדֵין אִתְיְהֵב

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את מטה. אֵין מְקֻדָּם וּמְאוּחָר מְדֻקְדָּקִים בַּמִּקְרָא: (כא) בלכתך לשוב מצרימה וגו'. דַּע שֶׁעַל מְנָת כֵּן תֵּלֵךְ שֶׁתְּהֵא נִבּוּר בְּשָׁלִיחוּתִי לַעֲשׂוֹת כָּל מוֹפְתַי לִפְנֵי פַּרְעֹה וְלֹא תִירָא מִמֶּנּוּ: אשר שמתי בידך. לֹא עַל שֶׁלֹּשׁ אוֹתוֹת הָאֲמוּרוֹת לְמַעְלָה, שֶׁהֲרֵי לֹא לִפְנֵי פַּרְעֹה צִוָּה לַעֲשׂוֹתָם אֶלָּא לִפְנֵי יִשְׂרָאֵל שֶׁיַּאֲמִינוּ לוֹ, וְלֹא מְצִינוּ שֶׁעָשָׂם לְפָנָיו, אֶלָּא מוֹפְתִים שֶׁאֲנִי עָתִיד לָשׂוּם בְּיָדְךָ בְּמִצְרַיִם, כְּמוֹ כִּי יְדַבֵּר אֲלֵיכֶם פַּרְעֹה וְגוֹ' (שמ' ז'); וְאֵל תִּתְמַהּ עַל אֲשֶׁר כָּתַיב אֲשֶׁר שַׂמְתִּי, שֶׁכֵּן מַשְׁמָעוֹ, כְּשֶׁתְּדַבֵּר עִמּוֹ כְּבָר שַׂמְתִּים בְּיָדֶךָ: (כב) ואמרת אל פרעה. כְּשֶׁתִּשְׁמַע שֶׁלִּבּוֹ חָזָק וְיִמָּאֵן לְשַׁלּוֹחַ אֱמוֹר לוֹ כֵּן: בני בכרי. לְשׁוֹן זְרֻלָּה: כְּמוֹ: אַף אָנִי בְּכוֹר אֶתְּנֵהוּ (תה' פ"ט), וְהוּ פְּשׁוּטוֹ. וּמִדְרָשׁוֹ: כֵּאן חָתַם הַקָּבָ"ה עַל מְכִירַת הַבְּכוֹרָה שֶׁלָּקַח יַעֲקֹב מֵעֵשָׂו (ב"ר ס"ג): (כג) ואמר אליך. בְּשְׁלִיחוּתוֹ שֶׁל מָקוֹם שלח את בני: הנה אנכי הרג וגו'. הֵיא מַכָּה אַחֲרוֹנָה, וּבָהּ הִתְרָהוּ תְּחִלָּה מִפְּנֵי שֶׁהִיא קָשָׁה; וְזֶה הוּא שֶׁאָמַר "הֵן אֶל יַשְׁנִיב בְּכֹחוֹ" — לְפִיכָךְ "מִי כָמֹהוּ מוֹרֶה" (איוב ל"ו): בָּשָׂר וָדָם הַמְבַקֵּשׁ לְהִנָּקֵם מַחֲבֵרוֹ, מַעֲלִים אֶת דְּבָרָיו, שֶׁלֹּא יְבַקֵּשׁ הַצָּלָה, אֲבָל הַקָּבָ"ה יַשְׁנִיב בְּכֹחוֹ וְאֵין יְכֹלֶת לְהַמָּלֵט מִיָּדוֹ כִּי אִם בְּשׁוּבוֹ אֵלָיו, לְפִיכָךְ הוּא מוֹרֵהוּ וּמַתְרֶה בּוֹ לָשׁוּב: (כד) ויהי משה בדרך במלון ויבקש המיתו. לְפִי שֶׁלֹּא מָל אֶת אֱלִיעֶזֶר בְּנוֹ, וְעַל שְׁנִתְרַשֵּׁל נֶעֱנַשׁ מִיתָה. תַּנְיָא אָמַר רַבִּי יוֹסֵי: חַס וְשָׁלוֹם, לֹא נִתְרַשֵּׁל אֶלָּא אָמַר, אָמוּל וְאֵצֵא לְדַרְכִּי, סְכָנָה הִיא לִתִּינוֹק עַד שְׁלֹשֶׁת יָמִים, אָמוּל וְאֶשְׁהֶה ג' יָמִים, הַקָּבָ"ה צִוַּנִי לְךָ שֹׁב מִצְרָיִם! וּמִפְּנֵי מָה נֶעֱנַשׁ? לְפִי שֶׁנִּתְעַסֵּק בְּמָלוֹן תְּחִלָּה (מכי'). בְּמִסְכֶּנֶת נְדָרִים: וַהֲיָה הַמַּלְאָךְ נָעֲשָׂה כְּמִין נָחָשׁ וּבוֹלְעוֹ מֵרֹאשׁוֹ וְעַד יְרֵכָיו וְחוֹזֵר

of God in his hand. [21]And the Eternal said unto Moses, When thou goest to return into Egypt, see that thou do all the wonders before Pharaoh, which I have put in thine hand: but I will suffer his heart to be hard, that he shall not let the people go. [22]And thou shalt say unto Pharaoh, Thus saith the Eternal, Israel *is* my son, *even* my firstborn: [23]And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy firstborn. [24]And it came to pass by the way in the lodging place, that the Eternal met him, and sought to put him to death. [25]Then Zippora took a sharp stone, and cut off

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OF EGYPT: AND MOSES TOOK THE STAFF [OF GOD] — "Earlier and later" are not strictly observed in the Scriptures (i. e. incidents are not necessarily related in the exact order in which they occur. Here it should state: He took the staff etc. and returned to Egypt; cf. v. 17). **(21)** בלכתך לשוב מצרימה וגו' WHEN THOU GOEST TO RETURN TO EGYPT, [SEE THAT THOU DO etc.] — Understand that you should go thither with this purpose *in mind*: that you should be vigorous in *carrying out* my mission — to do all my wonders before Pharaoh and that you should not be afraid of him. אשר שמתי בידך [THE WONDERS] WHICH I HAVE PUT IN THY HAND — Not in reference to the three signs mentioned above *was God speaking*, for he had not commanded him to do these before Pharaoh, but before Israel in order that they might believe in him, nor do we find that he did them before him. But *God meant*: those wonders which I shall in future place in thy hand in Egypt — such as (VII. 9) "When Pharaoh shall speak unto you, [saying, shew a wonder (מופת) for yourselves]". Do not be puzzled because it is written אשר שמתי (a past tense), for the following is what it means: when you will be speaking with him I shall already have put them into thy hand[1]). **(22)** ואמרת אל פרעה AND THOU SHALT SAY UNTO PHARAOH — When you perceive that his heart is stubborn and that he refuses to let them go[2]) speak to him thus: בני בכרי [ISRAEL IS] MY SON, MY FIRSTBORN — *The term* בכור *"firstborn"* denotes high dignity as, (Ps. LXXXIX. 28) "I also will appoint him a בכור" (which is explained by the following words, "the highest of the kings of the earth"). This is the literal meaning; a Midrashic comment is: Here (in these words) the Holy One, blessed be He, set his seal to the sale of the birthright which Jacob had purchased from Esau (Gen. R. 63). **(23)** ואמר אליך AND I HAVE SAID UNTO THEE, as a messenger of the Omnipresent God, שלח את בני LET MY SON GO[3]), הנה אנכי הרג וגו' BEHOLD I WILL SLAY etc. — This, *it is true*, was the last of the plagues, but *it was* by *mention of* it *that* God gave him the first warning *regarding the plagues that would come upon him*, because this was the severest *of them all*. This is what Scripture means by, (Job XXXVI. 22) "Behold God is mighty in His power", therefore "Who is a teacher like unto Him?" — *This signifies*: A human being who intends to avenge himself upon his fellow keeps his plans secret in order that he may not seek *means of* escape. But the Holy One, blessed be He, is so mighty in His power that there is no possibility of escape from His hand except by returning to Him *in penitence*. Just on this account He teaches him (informs him what punishment will befall him) and *so* warns him to return *to Him*. **(24)** ויהי AND HE WAS — Moses was — DURING THE JOURNEY IN THE LODGING PLACE[4]). ויבקש המיתו AND HE SOUGHT TO PUT HIM TO DEATH — the angel sought etc.[5]), because he had not circumcised his son Eliezer; and because he had showed himself remiss *in this*, he brought upon himself the punishment of death. It has been taught in a Boraitha: Rabbi José said: God forbid *that this was so*; Moses had not been remiss *in this duty*; but he thought, "If I circumcise *him* and *immediately* proceed on the journey, the child's life will be in danger for three days. If, *on the other hand*, I circumcise

NOTES

For Notes 1—5 see Appendix.

אֶת־עָרְלַת בְּנָהּ וַתַּגַּע לְרַגְלָיו וַתֹּאמֶר כִּי חֲתַן־
דָּמִים אַתָּה לִי: כו וַיִּרֶף מִמֶּנּוּ אָז אָמְרָה חֲתַן
דָּמִים לַמּוּלֹת: פ
כז וַיֹּאמֶר יְהוָה אֶל־אַהֲרֹן לֵךְ לִקְרַאת מֹשֶׁה
הַמִּדְבָּרָה וַיֵּלֶךְ וַיִּפְגְּשֵׁהוּ בְּהַר הָאֱלֹהִים
וַיִּשַּׁק־לוֹ: כח וַיַּגֶּד מֹשֶׁה לְאַהֲרֹן אֵת כָּל־דִּבְרֵי
יְהוָה אֲשֶׁר שְׁלָחוֹ וְאֵת כָּל־הָאֹתֹת אֲשֶׁר צִוָּהוּ:
כט וַיֵּלֶךְ מֹשֶׁה וְאַהֲרֹן וַיַּאַסְפוּ אֶת־כָּל־זִקְנֵי בְּנֵי
יִשְׂרָאֵל: ל וַיְדַבֵּר אַהֲרֹן אֵת כָּל־הַדְּבָרִים אֲשֶׁר־
דִּבֶּר יְהוָה אֶל־מֹשֶׁה וַיַּעַשׂ הָאֹתֹת לְעֵינֵי הָעָם:
לא וַיַּאֲמֶן הָעָם וַיִּשְׁמְעוּ כִּי־פָקַד יְהוָה אֶת־בְּנֵי
יִשְׂרָאֵל וְכִי רָאָה אֶת־עָנְיָם וַיִּקְּדוּ וַיִּשְׁתַּחֲווּ: שביעי

אונקלוס

חַתְנָא לָנָא: כו וְנָח מִנֵּהּ בְּכֵן אֲמָרַת אִלּוּלֵי דְּמָא דְּמָהַלְתָּא הָדֵין אִתְחַיַּב חַתְנָא
קְטוֹל: כז וַאֲמַר יְיָ לְאַהֲרֹן אֱזֵיל לְקַדָּמוּת מֹשֶׁה לְמַדְבְּרָא וַאֲזַל וְעַרְעֵהּ בְּטוּרָא
דְּאִתְגְּלִי עֲלוֹהִי יְקָרָא דַיְיָ וּנְשַׁק לֵהּ: כח וְחַוִי מֹשֶׁה לְאַהֲרֹן יָת כָּל פִּתְגָמַיָּא
דַיְיָ דִּי שְׁלְחֵהּ וְיָת כָּל אָתַיָּא דִּי פַקְּדֵהּ: כט וַאֲזַל מֹשֶׁה וְאַהֲרֹן וּכְנָשׁוּ יָת כָּל
סָבֵי בְּנֵי יִשְׂרָאֵל: ל וּמַלִּיל אַהֲרֹן יָת כָּל פִּתְגָמַיָּא דִּי מַלִּיל יְיָ עִם מֹשֶׁה וַעֲבַד
אָתַיָּא לְעֵינֵי עַמָּא: לא וְהֵימִן עַמָּא וּשְׁמָעוּ אֲרֵי־דַכִּיר יְיָ יָת בְּנֵי יִשְׂרָאֵל וַאֲרֵי

רש"י

ובולעו מרגליו ועד אותו מקום, הבינה צפורה שבשביל המילה הוא (נדרים ל"ב):
(כה) ותגע לרגליו. השליכתו לפני רגליו של משה: ותאמר. עליו: כי חתן דמים
אתה לי. אתה הייתה נורם להיות החתן שלי נרצח עליך — הורג אישי אתה לי:
(כו) וירף. המלאך ממנו, או הבינה שעל המילה בא להרגו: אמרה חתן דמים
למולת. חתני היה נרצח על דבר המילה: למולת. על דבר המולות. שם דבר הוא,
והמל"ד משמשת בלשון על, כמו ואמר פרעה לבני ישראל (שמות י"ד), ואונקלוס
תרגם דמים על דם המילה:

the foreskin of her son, and cast *it* at his feet, and said, Surely a bridegroom of blood art thou to me. [26]So he loosened *his hold* of him: then she said, A bridegroom of blood *thou art*, because of circumcisions. [27]And the Eternal said to Aaron, Go into the desert towards Moses. And he went, and met him in the mountain of God, and kissed him. [28]And Moses told Aaron all the words of the Eternal who had sent him, and all the signs which he had commanded him. [29]And Moses and Aaron went and gathered together all the elders of the children of Israel: [30]And Aaron spake all the words which the Eternal had spoken unto Moses, and did the signs in the eyes of the people. [31]And the people believed: and when they heard that the Eternal had visited the children of Israel, and that he had seen their affliction, then they bowed their heads and prostrated themselves.

רש"י

him and wait three days — the Holy One, blessed be He, has commanded me, "Go return to Egypt!" *Consequently, he obeyed His command, intending to circumcise the child as soon as the opportunity presented itself. There was therefore no remissness on his part*; why, then, was he threatened with punishment? Because he busied himself with the affairs of the lodging place first, (i. e. because when he arrived at the inn he troubled himself first about eating and drinking. He should first have circumcised his son. Being now so much nearer Egypt, the danger that follows upon the circumcision was not so great, since the interval of time between the operation and his arrival in Egypt was now shorter than if he had circumcised him before he set out on the journey). *See this* in Treatise Nedarim. — The angel[1]) became a kind of serpent and swallowed him (Moses) from his head to his thigh, *spued him forth*, and then again swallowed him from his legs to that place (the membrum). Zipporah thus understood that this had happened on account of *the delay in* the circumcision *of her son* (Talm. Jer. Nedarim ch. 3; Mechilta Jethro; Talm. B. Nedarim 32a; cf. Ex. R. 5). **(25)** ותגע לרגליו AND CAST IT AT HIS FEET — *i. e.* she cast it before Moses' feet. ותאמר AND SHE SAID, referring to her son: כי חתן דמים אתה לי *which means*, thou hast brought it about that my bridegroom (Moses) was *on the point of* being killed because of thee: thou hast been to me my husband's murderer. **(26)** וירף SO HE LOOSENED HIS HOLD — the angel *loosened his hold* ממנו FROM HIM; (cf. Ex. R. 5). אז THEN she understood that he had come to kill him because of *the delay in* the circumcision, אמרה חתן דמים למלות SHE SAID "BRIDEGROOM OF BLOOD BECAUSE OF THE CIRCUMCISION" — my bridegroom was *on the point of being* killed on account of the circumcision. למלות *means* on account of (ל) the circumcision (מולות). *The word* מולות is a noun, and the ל prefixed is used in the sense of על, "on account of", just as in (XIV. 3) "And Pharaoh will say regarding the children (לבני) of Israel". Onkelos, however, translated the word דמים as having reference to the blood of the circumcision (whilst, according to Rashi, it refers to the blood of Moses which was about to be shed).

NOTES

1) Cf. Targum Onk. on ויפגשהו ה'.

ה א וְאַחַר בָּאוּ מֹשֶׁה וְאַהֲרֹן וַיֹּאמְרוּ אֶל־פַּרְעֹה
כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל שַׁלַּח אֶת־עַמִּי וְיָחֹגּוּ
לִי בַּמִּדְבָּר: ב וַיֹּאמֶר פַּרְעֹה מִי יְהוָה אֲשֶׁר אֶשְׁמַע
בְּקֹלוֹ לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת־יְהוָה
וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלֵּחַ: ג וַיֹּאמְרוּ אֱלֹהֵי
הָעִבְרִים נִקְרָא עָלֵינוּ נֵלְכָה־נָּא דֶּרֶךְ שְׁלֹשֶׁת
יָמִים בַּמִּדְבָּר וְנִזְבְּחָה לַיהוָה אֱלֹהֵינוּ פֶּן־יִפְגָּעֵנוּ
בַּדֶּבֶר אוֹ בֶחָרֶב: ד וַיֹּאמֶר אֲלֵהֶם מֶלֶךְ מִצְרַיִם
לָמָּה מֹשֶׁה וְאַהֲרֹן תַּפְרִיעוּ אֶת־הָעָם מִמַּעֲשָׂיו
לְכוּ לְסִבְלֹתֵיכֶם: ה וַיֹּאמֶר פַּרְעֹה הֵן־רַבִּים עַתָּה
עַם־הָאָרֶץ וְהִשְׁבַּתֶּם אֹתָם מִסִּבְלֹתָם: ו וַיְצַו

אונקלוס

גְּלִי קֳדָמוֹהִי שְׁעִבּוּדֵהוֹן וּכְרָעוּ וּסְגִידוּ: א וּבָתַר כֵּן עַלוּ מֹשֶׁה וַאֲהַרֹן וַאֲמָרוּ
לְפַרְעֹה כְּדֵנָן אֲמַר יְיָ אֱלָהָא דְיִשְׂרָאֵל שַׁלַּח יָת עַמִּי וְיִחֲגוּן קֳדָמַי בְּמַדְבְּרָא:
ב וַאֲמַר פַּרְעֹה שְׁמָא דַיְיָ לָא אִתְגְּלִי לִי דִּי אֶקְבֵּל לְמֵימְרֵהּ לְשַׁלָּחָא יָת יִשְׂרָאֵל
לָא אִתְגְּלִי לִי שְׁמָא דַיְיָ וְאַף יָת יִשְׂרָאֵל לָא אֲשַׁלַּח: ג וַאֲמָרוּ אֱלָהָא דִיהוּדָאֵי
אִתְגְּלִי עֲלָנָא נְזִיל כְּעַן מַהֲלַךְ תְּלָתָא יוֹמִין בְּמַדְבְּרָא וּנְדַבַּח קֳדָם יְיָ אֱלָהָנָא
דִּלְמָא יְעָרְעִנָּנָא בְּמוֹתָא אוֹ בְקִטוֹל: ד וַאֲמַר לְהוֹן מַלְכָּא דְמִצְרַיִם לְמָא מֹשֶׁה
וְאַהֲרֹן תְּבַטְּלוּן יָת עַמָּא מֵעוֹבָדֵהוֹן אֲזִילוּ לְפָלְחָנְכוֹן: ה וַאֲמַר פַּרְעֹה הָא סַגִּיאִין
כְּעַן עַמָּא דְאַרְעָא וְתַבְטְּלוּן יָתְהוֹן מִפָּלְחָנְהוֹן: ו וּפַקִּיד פַּרְעֹה בְּיוֹמָא הַהוּא

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ה (א) ואחר באו משה ואהרן וגו'. אֲבָל הַזְּקֵנִים נִשְׁמְטוּ אֶחָד אֶחָד מֵאַחַר מֹשֶׁה וְאַהֲרֹן, עַד שֶׁנִּשְׁמְטוּ כֻּלָּם קוֹדֶם שֶׁהִגִּיעוּ לְפַלְטִין, לְפִי שֶׁיָּרְאוּ לָלֶכֶת; וּבְסִינַי נִפְרָע לָהֶם, וְנִגַּשׁ מֹשֶׁה לְבַדּוֹ אֶל ה' וְהֵם לֹא יִגָּשׁוּ (שמ' כ"ד)—הַחֲזִירָם לַאֲחוֹרֵיהֶם (ש"ר): (ג) פן יפגענו. פֶּן יִפְגָּעֲךָ הַיּוֹ צְרִיכִים לוֹמַר, אֶלָּא שֶׁחָלְקוּ כָּבוֹד לַמַּלְכוּת. פְּגִיעָה זוֹ לְשׁוֹן מִקְרֶה מָוֶת הִיא (שם): (ד) תפריעו את העם ממעשיו. תַּבְדִּילוּ וְתַרְחִיקוּ אוֹתָם מִמְּלַאכְתָּם, שֶׁשּׁוֹמְעִין לָכֶם וּבוֹרְחִים לָגוּחַ מִן הַמְּלָאכָה: וְכֵן פָּרְעֵהוּ אַל תַּעֲבֹר בּוֹ (משלי ד')—רַחֲקֵהוּ, וְכֵן וַתִּפָּרַעְ כָּל עֲצָתִי (שם א'), כִּי פֹרֵעַ הוּא (שמ' ל"ב)—נִרְחָק וְנִתְעָב: לכו לסבלתיכם. לְכוּ לִמְלַאכְתְּכֶם שֶׁיֵּשׁ לָכֶם לַעֲשׂוֹת בְּבָתֵּיכֶם, אֲבָל מְלָאכֶת שִׁעְבּוּד מִצְרַיִם לֹא הָיְתָה עַל שִׁבְטוֹ שֶׁל לֵוִי: תֵּדַע לָךְ, שֶׁהֲרֵי מֹשֶׁה וְאַהֲרֹן יוֹצְאִים וּבָאִים (ש"ר): (ה) הן רבים עתה עם הארץ. שֶׁהֲעֲבוֹדָה מְטִלָּת

5. [1]And afterwards Moses and Aaron came and said unto Pharaoh, Thus saith the Eternal God of Israel, Let my people go, that they may hold a feast unto me in the desert. [2]And Pharaoh said, Who *is* the Eternal, whose voice I am to obey, to let Israel go? I know not the Eternal, neither will I let Israel go. [3]And they said, The God of the Hebrews hath happened to meet us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Eternal our God; lest he light on us with pestilence, or with the sword. [4]And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, disturb the people from their works: go ye unto your burdens. [5]And Pharaoh said, Behold, the people of the land now *are* many, and ye make them leave off their burdens. [6]And Pharaoh commanded

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5. **(1)** ואחר באו משה ואהרן AND AFTERWARDS MOSES AND AARON CAME — But the elders slipped away one by one from behind Moses and Aaron until every-one of them had slipped away before they arrived at the palace, because they were afraid to go *there*. At Sinai they were punished *for this, for it is stated* (XXIV. 2) "And Moses alone shall draw near unto the Lord, but they, (the elders; cf. ib. 1) shall not draw near" — He bid them stay behind[1]). (Tanch.) **(3)** פן יפגענו LEST HE LIGHT ON US — They should have said, "Lest He light on thee (Pharaoh) [with pestilence] etc." — but they showed respect to royalty (the king) *by thus expressing themselves*. This *term* פגיעה "lighting on", "meeting" denotes meeting with death (Ex. R. 5). **(4)** תסריעו את העם ממעשיו *means* ye detach and take them away from their work, because they listen to you and believe that they may refrain from the work. Similar are: (Prov. IV. 15) "פרעהו pass not by it", i. e. keep it far from thee, *pass not by it*; (ib. I. 25) "and ye withdraw (ותפרעו) all my counsel"; (XXXII. 25) "for it is פרוע" *i. e.* it had removed itself *from the proper path* and had made itself a thing to be abhorred (but cf. Rashi on this verse where he explains the word by נתגלה שמצו וקלונו — מגולה). לכו לסבלתיכם GO YE UNTO YOUR BURDENS — Go to your work which you have to do at home; but *it cannot signify "go to your labours as slaves", for he was speaking to Moses and Aaron who were of the tribe of Levi, and* the work of Egyptian slavery had not been imposed on the tribe of Levi. You may know *that this was so*, because Moses and Aaron went and came just as they pleased (Tanch. וארא[2]). **(5)** הן רבים עתה עם הארץ BEHOLD THE PEOPLE OF THE LAND NOW ARE MANY upon

NOTES

1) Cf. the Tanchuma החורין הקב"ה. There and in Ex. R. the text cited is XXIV. 14; ואל הזקנים אמר שבו לנו בזה עד אשר נשוב, but these are the words of Moses, not of God.

2) The words "just as they pleased" correspond to the Hebrew שלא ברשות which is added here in some editions. Berliner's second edition has a misprint: שלא ברשות should be at end of the preceding line.

פַּרְעֹה בַּיּוֹם הַהוּא אֶת־הַנֹּגְשִׂים בָּעָם וְאֶת־שֹׁטְרָיו
לֵאמֹר: ז לֹא תֹאסִפוּן לָתֵת תֶּבֶן לָעָם לִלְבֹּן הַלְּבֵנִים
כִּתְמוֹל שִׁלְשֹׁם הֵם יֵלְכוּ וְקִשְּׁשׁוּ לָהֶם תֶּבֶן:
ח וְאֶת־מַתְכֹּנֶת הַלְּבֵנִים אֲשֶׁר הֵם עֹשִׂים תְּמוֹל
שִׁלְשֹׁם תָּשִׂימוּ עֲלֵיהֶם לֹא תִגְרְעוּ מִמֶּנּוּ כִּי־
נִרְפִּים הֵם עַל־כֵּן הֵם צֹעֲקִים לֵאמֹר נֵלְכָה נִזְבְּחָה
לֵאלֹהֵינוּ: ט תִּכְבַּד הָעֲבֹדָה עַל־הָאֲנָשִׁים וְיַעֲשׂוּ־
בָהּ וְאַל־יִשְׁעוּ בְּדִבְרֵי־שָׁקֶר: י וַיֵּצְאוּ נֹגְשֵׂי הָעָם
וְשֹׁטְרָיו וַיֹּאמְרוּ אֶל־הָעָם לֵאמֹר כֹּה אָמַר פַּרְעֹה

אונקלוס

יָת שִׁלְטוֹנַיָּא דְּעַמָּא וְיָת־סָרְכוֹהִי לְמֵימָר: ז לָא תּוֹסְפוּן לְמִתַּן תִּבְנָא לְעַמָּא
לְמִרְמֵי לִבְנִין כְּמִתְמַלֵּי וּמִדְּקָמוֹהִי אִנּוּן יְהָכוֹן וְיִגַּבְּבוּן לְהוֹן תִּבְנָא: ח וְיָת סְכוּם
לִבְנַיָּא דִּי אִנּוּן עָבְדִין מִתְמַלֵּי וּמִדְּקָמוֹהִי תְּמַנּוּן עֲלֵיהוֹן לָא תְמַנְעוּן מִנֵּהּ אֲרֵי
בַּטְלָנִין אִנּוּן עַל כֵּן אִנּוּן צָוְחִין לְמֵימַר נְוֵיל נְרַבַּח קֳדָם אֱלָהָנָא: ט תִּתְקַף
פֻּלְחָנָא עַל גַּבְרַיָּא וְיִתְעַסְּקוּן בֵּהּ וְלָא יְתִעַסְּקוּן בְּפִתְגָמִין בְּטֵלִין: י וּנְפָקוּ
שִׁלְטוֹנֵי עַמָּא וְסָרְכוֹהִי וַאֲמַרוּ לְעַמָּא לְמֵימָר כְּדֵנָן אֲמַר פַּרְעֹה לֵית אֲנָא יָהֵב

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עֲלֵיהֶם, וְאַתֶּם מַשְׁבִּיתִים אוֹתָם מִמַּלְאכְתָּם, הָפְסַד גָּדוֹל הוּא לָהּ: (ו) הַנֹּגְשִׂים. מִצְרִיִּים הָיוּ וְהַשֹּׁטְרִים הָיוּ יִשְׂרְאֵלִים; הַנּוֹגֵשׂ מְמֻנֶּה עַל כַּמָּה שׁוֹטְרִים וְהַשּׁוֹטֵר מְמֻנֶּה לְרַדּוֹת בְּעוֹשֵׂי הַמְּלָאכָה (ש״ר): (ז) תִּבֶן. אַשְׁטוּ״בְלָא, הָיוּ נוֹתְנִין אוֹתוֹ עִם הַטִּיט: לִבְנִים. טִיווּל״שׁ בְּלַעַז, שָׁעוֹשִׂים מַטִּיט וּמַיְבִּשִׁין אוֹתָן בַּחַמָּה; וְיֵשׁ שֶׁשּׂוֹרְפִין אוֹתָן בַּכִּבְשָׁן: כִּתְמוֹל שִׁלְשׁוֹם. כַּאֲשֶׁר הָיִיתֶם עוֹשִׂים עַד הַנָּה; וּקְשׁוּשׁ. וְלַקֵּטוּ: (ח) וְאֶת מַתְכֹּנֶת הַלְּבֵנִים. סְכוּם חֶשְׁבּוֹן הַלְּבֵנִים שֶׁהָיָה כָּל אֶחָד עוֹשֶׂה לְיוֹם כְּשֶׁהָיָה הַתֶּבֶן נִתָּן לָהֶם, אוֹתוֹ סְכוּם תָּשִׂימוּ עֲלֵיהֶם גַּם עַתָּה, לְמַעַן תִּכְבַּד הָעֲבוֹדָה עֲלֵיהֶם: כִּי נִרְפִּים מִן הָעֲבוֹדָה הֵם, לָכֵךְ לִבָּם פּוֹנֶה אֶל הַבַּטָּלָה וְצוֹעֲקִים לֵאמֹר נלכה ונו׳: מתכנת. וְחֶבֶן לִבֵּנִים, וְלוֹ נִתְּכִנוּ עֲלִילוֹת (ש״א ב׳), אֶת הַכָּמָּה הַמִּתְכָּן (מ״ב י״ב). בְּלָם לְשׁוֹן חֶשְׁבּוֹן הֵם: נִרְפִּים. הַמְּלָאכָה רְפוּיָה בִּידָם וַעֲזוּבָה מֵהֶם וְהֵם נִרְפִּים מִמֶּנָּה; רטרי״ט בְּלַעַז: (ט) וְאל ישעו בדברי שקר. וְאַל יָהֹגּוּ וְיַדַּבְּרוּ תָּמִיד בְּדִבְרֵי רוּחַ לֵאמֹר, נֵלְכָה נִזְבְּחָה; וְדוֹמֶה לוֹ וְאָשִׂיחָה בְחָקֶיךָ תָּמִיד (תה׳ קי״ט); לְמָשָׁל וְלִשְׁנִינָה (דב׳ כ״ח), מְתַרְגְּמִינַן וּלְשׁוֹעֵי; וַיְסַפֵּר—וְאִשְׂחָעִי; וְאִי אֶפְשָׁר לוֹמַר יִשְׁעוּ לְשׁוֹן וַיִּוָּשַׁע ה׳ אֶל הֶבֶל, וְאֶל קַיִן וְאֶל מִנְחָתוֹ לֹא שָׁעָה (בר׳ ד׳), וּלְפָרֵשׁ אַל יִשְׁעוּ—אַל יִפְנוּ, שֶׁאִם כֵּן הָיָה לוֹ לִכְתּוֹב וְאַל יִשְׁעוּ אֶל דִּבְרֵי שֶׁקֶר אוֹ לִדְבָרֵי שֶׁקֶר, כִּי כֵן נִזְרֶקֶת בְּלָם, יִשְׁעָה הָאָדָם עַל עִשְׁהוּ (יש׳ י״ז), וְלֹא יִשְׁעָה אֶל הַמִּזְבְּחוֹת, (שם), וְלֹא שָׁעוּ עַל קְדוֹשׁ יִשְׂרָאֵל (שם ל״א), וְלֹא מָצָאתִי שִׁמּוּשׁ שֶׁל בַּי״ת סְמוּכָה לְאַחֲרֶיהָם, אֲבָל אַחַר לְשׁוֹן דִּבּוּר—כְּמִתְעַסֵּק לְדַבֵּר בְּדָבָר—נוֹפֵל לְשׁוֹן שִׁמּוּשׁ בִּי״ת, כְּגוֹן: הַנִּדְבָּרִים בְּךָ (יח׳ ל״ג), וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן בְּמֹשֶׁה (במדבר י״ב),

the same day the taskmasters of the people, and their bailiffs, saying, [7]Ye shall not continue to give the people straw to make bricks, as heretofore: let them go and gather straw for themselves. [8]And the proportion of the bricks which they did make heretofore, ye shall put upon them; ye shall not diminish *ought* thereof: for they *are* idle; therefore they cry, saying, Let us go *and* sacrifice to our God. [9]Let the service be hard upon the men, that they may labour therein; and let them not regard vain words. [10]And the taskmasters of the people went out, and their bailiffs, and they spake to the people, saying, Thus saith Pharaoh,

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whom lies the duty of working, and you make them rest from their burdens — this is a great loss *to us, since so many will refrain from work.* **(6)** הנגשים THE TASKMASTERS — These were Egyptians, and the שוטרים, bailiffs, were Israelites (cf. vv. 14, 15, 19). A taskmaster (נוגש), was given charge over many bailiffs, and a שוטר was one who was appointed to have control over the workmen. **(7)** תבן STRAW — *In O. F.* estouble; *Engl. stubble.* They used to knead this into the clay. לבנים BRICKS — O. F. tuiles: *Engl. tiles,* which they make from clay and dry in the sun; sometimes they are burnt in a kiln. כתמול שלשם *means* as you have been doing UP TILL NOW (not "yesterday and the day before" as is the literal meaning, but merely "formerly"). וקששו *means* AND LET THEM GATHER. **(8)** ואת מתכנת הלבנים *means* the total number of bricks which each made per day when straw was being supplied to them — that total you shall impose upon them now also, in order that the service may be hard upon them. כי נרפים *signifies* because they have loosened themselves from the work; therefore (this word in Rashi corresponds to על כן in the Hebrew text) their mind turns to idleness and they cry out, saying, נלכה וגו׳ LET US GO [AND SACRIFICE etc.]. מתכנת — *This word,* and ותכן (v. 18), and *the words of the same root in* (1 Sam. II. 3) "And by Him actions are counted (נתכנו)" *and in* (2 Kings XII. 12) "the money that was counted (המתכן)", all have the meaning of counting. נרפים — The work is loose (רפויה) in their hand and neglected by them so *that* they are loosened (הם נרפים) from it[1]). In O. F. retrait. **(9)** ואל ישעו בדברי שקר AND LET THEM NOT REGARD VAIN WORDS — let them not think and speak always about "words of wind" saying, "Let us go and sacrifice". Of similar meaning is, (Psalm CXIX. 117) "And I will speak of (ואשעה ב-) thy statutes continually". *The phrase* (Deut. XXVIII. 37) למשל ולשנינה "[thou shalt become] a proverb and a byword" we translate in the Targum by "a topic of conversation (שוע)", *and the word* ויספר (Gen. XXIV. 66) "and he related" by ואשתעי "and he spoke about". One cannot possibly say that the word ישעו has the same meaning as *the verbs in* (Gen. IV. 4) "And the Lord turned (וישע) to Abel" *and in* (ib.) "but to Cain and his offering he did not turn (שעה)", and that we must translate אל ישעו by "Let them not turn", for if this were so Scripture should have written אל דברי שקר or לדברי שקר (instead of בדברי) for so is the construction in all such cases. *Examples are:* (Is. XVII. 7) "A man shall turn to (ישעה אל) his Maker"; (ib. 8) "and he shall not turn to (ישעה על) the altars"; (ib. XXXI. 1) "they turn not unto (שעו על) the Holy One of Israel". I do not find the construction of a ב following these *verbs in the sense of "turning to"*, but after an expression of דבר "speaking" — as when one intently directs his conversation upon a matter — the construction with ב is quite an appropriate one. For instance: (Ezek. XXXIII. 30) "those who intently direct their conversation (הנדברים) upon thee (בך)"; (Num. XII. 1) "And Miriam and Aaron directed their speech

NOTES

[1]) Rashi points out that really it is the work which is loose in their hands; this results in them being loosened from it. Consequently Scripture may rightly use the expression: נרפים הם, "they are loosened".

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אֵינֶנִּי נֹתֵן לָכֶם תֶּבֶן: יא אַתֶּם לְכוּ קְחוּ לָכֶם תֶּבֶן
מֵאֲשֶׁר תִּמְצָאוּ כִּי אֵין נִגְרָע מֵעֲבֹדַתְכֶם דָּבָר:
יב וַיָּפֶץ הָעָם בְּכָל־אֶרֶץ מִצְרַיִם לְקֹשֵׁשׁ קַשׁ לַתֶּבֶן:
יג וְהַנֹּגְשִׂים אָצִים לֵאמֹר כַּלּוּ מַעֲשֵׂיכֶם דְּבַר־יוֹם
בְּיוֹמוֹ כַּאֲשֶׁר בִּהְיוֹת הַתֶּבֶן: יד וַיֻּכּוּ שִׁטְרֵי בְנֵי
יִשְׂרָאֵל אֲשֶׁר־שָׂמוּ עֲלֵהֶם נֹגְשֵׂי פַרְעֹה לֵאמֹר
מַדּוּעַ לֹא כִלִּיתֶם חָקְכֶם לִלְבֵן כִּתְמוֹל שִׁלְשֹׁם
גַּם־תְּמוֹל גַּם־הַיּוֹם: טו וַיָּבֹאוּ שִׁטְרֵי בְנֵי יִשְׂרָאֵל
וַיִּצְעֲקוּ אֶל־פַּרְעֹה לֵאמֹר לָמָּה תַּעֲשֶׂה כֹּה לַעֲבָדֶיךָ:
טז תֶּבֶן אֵין נִתָּן לַעֲבָדֶיךָ וּלְבֵנִים אֹמְרִים לָנוּ עֲשׂוּ

אונקלוס

לְכוֹן תִּבְנָא: יא אַתּוּן אֱזִילוּ סִיבוּ לְכוֹן תִּבְנָא מֵאֲתַר דְּתַשְׁכְּחוּן אֲרֵי לָא יִתְמְנַע
מִפָּלְחָנְכוֹן מִדְּעָם: יב וְאִתְבַּדַּר עַמָּא בְּכָל אַרְעָא דְמִצְרַיִם לְגַבָּבָא גֻּילִי לְתִבְנָא:
יג וְשָׁלְטוֹנַיָּא דָּחֲקִין לְמֵימָר אַשְׁלְמוּ עוֹבָדֵיכוֹן פְּחָנָם יוֹם בְּיוֹמֵהּ כְּמָא דַּהֲוָיתוּן
עָבְדִין כַּד אִתְיְהֵב לְכוֹן תִּבְנָא: יד וּלְקוֹ סָרְכֵי בְנֵי יִשְׂרָאֵל דִּי מַנִּיאוּ עֲלֵיהוֹן
שָׁלְטוֹנֵי פַּרְעֹה לְמֵימָר מָא דֵין לָא אַשְׁלֶמְתּוּן גְּזַרְתְּכוֹן לְמַרְמֵי (לִבְנִין)
כְּמֵאתְמַלִי וּמְדַקְמוֹהִי אַף תְּמַלִי אַף יוֹמָא דֵין: טו וַאֲתוֹ סָרְכֵי בְנֵי יִשְׂרָאֵל
וּצְוָחוּ (קָדָם) לְפַרְעֹה לְמֵימָר לְמָא תַּעְבֵּד כְּדֵין לְעַבְדָּיךְ: טז תִּבְנָא לָא מַתְיְהֵב

רש"י

הַמַּלְאָךְ הַדֹּבֵר בִּי (וכ' ד'), לְדַבֵּר בָּם (דב' י"א), וַאֲדַבְּרָה בְּעַדְתָּיִךְ (תה' קי"ט), אַף כֵּאן—
אל ישעו בדברי שקר—אַל יְהִיוּ נִדְבָּרִים בְּדִבְרֵי שָׁוְא וַהֲבָאי: (יא) אתם לכו קחו לכם תבן.
וּצְרִיכִים אַתֶּם לֵילֵךְ בְּזִרְיזוּת, כִּי אֵין נִגְרָע מֵעֲבֹדַתְכֶם דָּבָר, מִכָּל סְכוּם לְבֵנִים שֶׁהָיוּ אֶתְמוֹל
עוֹשִׂים לַיּוֹם בְּהִיוֹת הַתֶּבֶן נִתָּן לָכֶם מְזֻמָּן מִבֵּית הַמֶּלֶךְ: (יב) לקשש קש לתבן. לֶאֱסוֹף
אֲסִיפָה, לְלַקּוֹט לָקֶט, לְצוֹרֶךְ תֶּבֶן הַטִּיט: קש. לְשׁוֹן לְקוֹט, עַל שֵׁם שֶׁדָּבָר הַמִּתְפַּזֵּר הוּא
וְצָרִיךְ לְקוֹשְׁשׁוֹ קְרוּי קַשׁ בִּשְׁאָר מְקוֹמוֹת: (יג) אצים. דּוֹחֲקִים: דבר יום ביומו. חֶשְׁבּוֹן שֶׁל
כָּל יוֹם כְּפִי בְּיוֹמוֹ, כַּאֲשֶׁר עֲשִׂיתֶם בִּהְיוֹת הַתֶּבֶן מוּכָן: (יד) ויכו שטרי בני ישראל. הַשּׁוֹטְרִים
יִשְׂרְאֵלִים הָיוּ וְחָסִים עַל חֲבֵרֵיהֶם מִלְּדַחֲקָם, וּכְשֶׁהָיוּ מַשְׁלִימִים הַלְּבֵנִים לִנּוֹגְשִׂים שֶׁהֵם
מִצְרִיִּים, וְהָיָה חָסֵר מִן הַסְּכוּם, הָיוּ מַלְקִין אוֹתָם עַל שֶׁלֹּא דָחֲקוּ אֶת עוֹשֵׂי הַמְּלָאכָה; לְפִיכָךְ
וְכוּ אוֹתָם שׁוֹטְרִים לִהְיוֹת סַנְהֶדְרִין וְנֶאֱצַל מִן רוּחַ אֲשֶׁר־עַל מֹשֶׁה וְהוֹשֵׁם עֲלֵיהֶם, שֶׁנֶּאֱמַר: אֶסְפָּה
לִי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל וגו'—מְאוֹתָן שֶׁיָּדַעְתָּ הַטּוֹבָה שֶׁעָשׂוּ בְּמִצְרַיִם—כִּי הֵם וְקַנֵּי הָעָם
וְשֹׁטְרָיו (במ' י"א), (ש"ר): ויכו שטרי בני ישראל אשר שמו נגשי פרעה אותם לשוטרים
עליהם, לאמר מדוע וגו'. לָמָּה וכו'? שֶׁהָיוּ אוֹמְרִים לָהֶם מדוע לא כליתם גם תמול גם היום
חֹק הַקָּצוּב עֲלֵיכֶם לִלְבֵן כְּתִמּוֹל הַשִּׁלְשִׁי, שֶׁהוּא יוֹם שֶׁלְּפָנַי אֶתְמוֹל; וְהוּא הָיָה בִּהְיוֹת הַתֶּבֶן

I will not give you straw. [11]Go ye, take to yourselves straw where ye can find it: yet not ought of your service shall be diminished. [12]So the people were scattered abroad throughout all the land of Egypt to gather stubble for straw. [13]And the taskmasters urged *them*, saying, Finish your works, *your* daily tasks, as when there was straw. [14]And the bailiffs of the children of Israel, whom Pharaoh's taskmasters had put over them, were smitten, saying, Wherefore have ye not finished your task in making bricks, both yesterday and to-day, as heretofore. [15]Then the bailiffs of the children of Israel came and cried unto Pharaoh, saying, Wherefore dost thou thus with thy servants? [16]There is no straw given unto thy servants, and they say to us, Make brick:

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(ותדבר) upon Moses (במשה)"; (Zech. IV. 1) "And the angel who directed his conversation (הדובר) upon me (בי)"; (Deut. XI. 9) "To turn your conversation (לרבר) intently upon them (בם)"; (Psalm CXIX. 46) "And I will direct my speech (אדברה) upon thy testimonies (בעדותיך)". So, too, here: ואל ישעו ברברי שקר *means* "let them not *always* be conversing about vain and idle matters". **(11)** אתם לכו קחו לכם תבן GO, YE, TAKE TO YOURSELVES STRAW — and you will have to go[1]) pretty quickly, כי אין נגרע מעבודתכם דבר FOR THERE SHALL NOT BE DIMINISHED OF YOUR WORK A SINGLE THING from the whole total of bricks which you used to make daily when straw was supplied to you, ready *to use*, from the king's store. **(12)** לקשש קש לתבן *means* TO MAKE A GATHERING, to make a collection FOR the purpose of STRAW for the clay. קש *denotes* collecting. Because stubble is something that is strewn about and must be gathered (קושש) it is called קש in other passages[2]). **(13)** אצים *means* PRESSING. דבר יום ביומו *means* the full quantity due each day complete *it* on that day, as ye used to do when straw was ready *at hand*. **(14)** ויכו שטרי בני ישראל AND THE BAILIFFS OF THE CHILDREN OF ISRAEL . . . WERE SMITTEN — These bailiffs were Israelites and they spared their fellow-Israelites, not urging them on *to their work*. When they handed over the bricks to the taskmasters who were Egyptians and something was deficient in the total they used to beat them because they had not urged on the *Israelitish* workmen. On this account these bailiffs were privileged to become members of the Sanhedrin *later on*, and there was taken some of the *prophetical* spirit that was upon Moses and it was placed upon them, as it is said, (Num. XI. 16) "Gather unto me seventy men of the elders of Israel [whom thou knowest]" — of those about whom thou knowest the kindly acts which they did in Egypt, "for they are the *real* elders of the people *having been* their bailiffs" (Ex. R. 5). ויכו שטרי בני ישראל אשר שמו נגשי פרעה THEN WERE SMITTEN THE BAILIFFS OF THE CHILDREN OF ISRAEL WHOM PHARAOH'S TASKMASTERS HAD PUT as bailiffs עליהם OVER THEM (i. e. over the Israelites)[3]) לאמר מדוע וגו' SAYING, WHEREFORE etc. — Why were they beaten? because they (the taskmasters) said to them (the bailiffs)[4]) WHEREFORE DID YE NOT FINISH (גם תמול גם היום) BOTH YESTERDAY AND TO-DAY THE TASK SET FOR YOU (חקכם) IN MAKING BRICKS as *ye did* yesterday-in-the-third-degree (כתמול שלשם) — which means the day before yesterday — which was the

NOTES

For Notes 1—4 see Appendix.

וְהִנֵּה עֲבַרְיִךְ מְכִּים וְחַטָּאת עַמֶּךָ: יז וַיֹּאמֶר נִרְפִּים
אַתֶּם נִרְפִּים עַל־כֵּן אַתֶּם אֹמְרִים נֵלְכָה נִּזְבְּחָה
לַיהוָה: יח וְעַתָּה לְכוּ עִבְדוּ וְתֶבֶן לֹא־יִנָּתֵן לָכֶם וְתֹכֶן
לְבֵנִים תִּתֵּנוּ: יט וַיִּרְאוּ שִׁטְרֵי בְנֵי־יִשְׂרָאֵל אֹתָם
בְּרָע לֵאמֹר לֹא־תִגְרְעוּ מִלִּבְנֵיכֶם דְּבַר־יוֹם בְּיוֹמוֹ:
כ וַיִּפְגְּעוּ אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן נִצָּבִים לִקְרָאתָם
בְּצֵאתָם מֵאֵת פַּרְעֹה: כא וַיֹּאמְרוּ אֲלֵהֶם יֵרֶא יְהוָה
עֲלֵיכֶם וְיִשְׁפֹּט אֲשֶׁר הִבְאַשְׁתֶּם אֶת־רֵיחֵנוּ בְּעֵינֵי
פַרְעֹה וּבְעֵינֵי עֲבָדָיו לָתֵת־חֶרֶב בְּיָדָם לַהֲרָגֵנוּ:
מפטיר כב וַיָּשָׁב מֹשֶׁה אֶל־יְהוָה וַיֹּאמַר אֲדֹנָי לָמָּה
הֲרֵעֹתָה לָעָם הַזֶּה לָמָּה זֶּה שְׁלַחְתָּנִי: כג וּמֵאָז

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לְעַבְדָּךְ וּלְבַנָּא אֲמָרִין לָנָא עִבֵּידוּ וְהָא עַבְדָּךְ לָקֵן וְחָטָן עֲלֵיהוֹן עַמָּךְ: יז וַאֲמַר
בַּטְלָנִין אַתּוּן בַּטְלָנִין עַל כֵּן אַתּוּן אָמְרִין נִזֵּיל נְדַבַּח קֳדָם יְיָ: יח וּכְעַן אֲזִילוּ
פְּלָחוּ וְתִבְנָא לָא יְתְיְהֵב לְכוֹן וּסְכוֹם לִבְנָיָא תִּתֶּנוּן: יט וַחֲזוֹ סָרְכֵי בְנֵי יִשְׂרָאֵל
יָתְהוֹן בְּבִישׁ לְמֵימַר לָא תְמַנְעוּן מִלְּבְנֵיכוֹן פִּתְגַם יוֹם בְּיוֹמֵהּ: כ וְעָרְעוּ יָת
מֹשֶׁה וְיָת אַהֲרֹן קָיְמִין לְקַדְמוּתְהוֹן בְּמִפַּקְהוֹן מִקֳדָם פַּרְעֹה: כא וַאֲמָרוּ לְהוֹן
יִתְגְּלִי יְיָ עֲלֵיכוֹן וְיִתְפְּרַע דִּי אַבְאֲשְׁתּוּן יָת רֵיחָנָא בְּעֵינֵי פַרְעֹה וּבְעֵינֵי עַבְדּוֹהִי
לְמִתַּן חַרְבָּא בִּידֵיהוֹן לְקַטָּלוּתָנָא: כב וְתָב מֹשֶׁה קֳדָם יְיָ וַאֲמַר יְיָ לְמָא
אַבְאֵשְׁתָּא לְעַמָּא הָדֵין וּלְמָא דְנָן שְׁלַחְתָּנִי: כג וּמֵעִדַּן עַלִּית לְוָת פַּרְעֹה לְמַלָּא

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נִתָּן לָהֶם: ויכו. לשון וַיִּפְעָלוּ, הִכּוּ מִיַּד אֲחֵרִים — הַנּוֹגְשִׂים הִכּוּם: (טז) ולבנים אמרים לנו
הַנּוֹגְשִׂים עשו, כַּמָּנֵן הָרִאשׁוֹן: וחטאת עמך. אִלּוּ הָיָה נָקוּד פַּתָּח, הָיִיתִי אוֹמֵר שֶׁהוּא דָּבוּק,
וְדָבָר זֶה חַטָּאת עַמְּךָ הוּא, עֲכָשָׁיו שֶׁהוּא קָמָץ, שֵׁם דָּבָר הוּא, וְכָךְ פֵּרוּשׁוֹ: וְדָבָר זֶה מֵבִיא
חַטָּאת עַל עַמְּךָ, כְּאִלּוּ כָּתוּב וְחַטָּאת לְעַמְּךָ; כְּמוֹ כְּבֹאָנָה בֵּית לָחֶם (רות א׳), שֶׁהוּא כְּמוֹ
לְבֵית לָחֶם, וְכֵן הַרְבֵּה: (יח) ותכן לבנים. חֶשְׁבּוֹן הַלְּבֵנִים; וְכֵן אֶת הַכֶּסֶף הַמְתֻכָּן (מ״ב י״ב) —
הַמָּנוּי, כְּמוֹ שֶׁאָמוּר בָּעִנְיָן וַיְצָרוּ וַיִּמְנוּ אֶת הַכֶּסֶף: (יט) וירא שטרי בני ישראל. אֶת חֲבֵרֵיהֶם
הַנִּרְדִּים עַל יָדָם בְּרָע, רָאוּ אוֹתָם בְּרָעָה וְצָרָה הַמּוֹצֵאת אוֹתָם, כְּהַכְבִּידָם הָעֲבוֹדָה עֲלֵיהֶם
לֵאמֹר לֹא תגרעו וגו׳: (כ) ויפגעו. אֲנָשִׁים מִיִּשְׂרָאֵל את משה ואת אהרן וגו׳. וְרִבּוֹתֵינוּ דָּרְשׁוּ:
כָּל "נִצָּבִים" "וְנִצָּבִים" דָּתָן וַאֲבִירָם הָיוּ, שְׁנֵי בָּהֶם יָצְאוּ נִצָּבִים (במ׳ ט״ז), (נד׳ ס״ד): (כב) למה

and, behold, thy servants *are* smitten; but the fault *is in* thine *own* people. [17]But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* sacrifice to the Eternal. [18]Go therefore now, *and* serve; for there shall no straw be given you, yet shall ye give the amount of bricks. [19]And the bailiffs of the children of Israel did see *that* they *were* in evil *case, being obliged* to say, Ye shall not diminish *ought* from your bricks of your daily task. [20]And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: [21]And they said unto them, The Eternal look upon you, and judge; because ye have made our odour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. [22]And Moses returned unto the Eternal, and said, Lord, wherefore hast thou done *so* evil to this people? wherefore *is it that* thou hast sent me? [23]For since

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time when straw was given to them. וַיֻּכּוּ *This grammatical form* expresses the meaning "and they became the recipients of an action" (here the action is beating): they received a beating at the hands of others — the taskmasters beat them[1]). **(16)** ולבנים אמרים לנו AND BRICKS THEY — the task-masters — SAY TO US עשו MAKE, just as the former number. וְחַטָּאת עַמֶּךָ BUT THE FAULT IS IN THINE OWN PEOPLE — If the word וחטאת had the vowel Patach *under the* ט I would say that it is a noun in the construct state, *so that the meaning would be*, "and this thing is the sin of thy people". But now, since the vowel is Kametz, it is a noun *in the absolute case*, and its meaning is as follows: "And this thing brings sin upon thy people", as though it were written וחטאת לעמך[2]). Similarly *we find* ל *omitted in*, (Ruth I. 19) "When they were come בית לחם" which is the same as לבית לחם, to Bethlehem, and there are many similar examples. **(18)** וחכן לבנים *means* THE NUMBER OF THE BRICKS; similar is (2 Kings XII. 12) "the money המתכן", i. e. *the money* which was counted, just as it states in that passage (v. 11), "and they put it up in bags and counted the money". **(19)** ויראו שטרי בני ישראל *The meaning is*: AND THE BAILIFFS OF THE CHILDREN OF ISRAEL DID SEE [THEM] *i. e.* their fellow-*Israelites*[3]) who were ruled by them, ברע — they saw them in the misfortune and trouble that befell them, because they had to make the labour hard upon them. לאמר לא תגרעו וגו' BY SAYING, YE SHALL NOT DIMINISH etc. **(20)** ויפגעו AND THEY MET — men of Israel *met* את משה ואהרן וגו' MOSES AND AARON etc.; Our Rabbis explained that wherever it speaks of people "quarelling" (II. 13; cf. Rashi on that verse) or "standing" these were Dathan and Abiram about whom it is stated (Num. XVI. 27)

NOTES

1) See Appendix.

2) This explanation is intelligible only if we assume that Rashi's copy of the Pentateuch had the reading וַחֲטָאת. That there was such a reading is evident from the comments on this word offered by his grandson, the Rashbam, and by Ibn Ezra. If his reading had been וְחֲטָאת Rashi would be speaking of a noun חֲטָאת with a construct חֲטַאת, and such a noun does not exist. In Hosea X. 9 where our reading is חָטָאתָ ישראל, Rashi had the reading חָטָאת which he explains as a 3rd fem. sing. perf. similar to עָשָׂת etc. It should be observed that Rashi uses the term שם דבר of a noun only when it is in the absolute state: of a noun in the construct he states that it is דבוק or some similar term. If in our passage he had the reading וְחַטָּאת, he would not have been driven to add words in order to get the sense "this matter brings sin upon thy people" because he could have explained it as he does in the passage in Hosea: "and thy people thereby have sinned". The word עמך would be the subject to חטאת, being taken as fem., as in Jer. VIII. 5, just as ישראל "the people Israel" is taken as fem. in the verse in Hosea.

3) See Appendix.

בָּאתִי אֶל־פַּרְעֹה לְדַבֵּר בִּשְׁמֶךָ הֵרַע לָעָם הַזֶּה
וְהַצֵּל לֹא־הִצַּלְתָּ אֶת־עַמֶּךָ: ו א וַיֹּאמֶר יְהוָה אֶל־
מֹשֶׁה עַתָּה תִּרְאֶה אֲשֶׁר אֶעֱשֶׂה לְפַרְעֹה כִּי
בְיָד חֲזָקָה יְשַׁלְּחֵם וּבְיָד חֲזָקָה יְגָרְשֵׁם מֵאַרְצוֹ:

קכ. **ויקח סימן.** מע"לי סימן הפטרה ומלא שמות **דברי ירמיהו** בירמיה סימן ל' כמנהג ספרדים. **הבאים ישרש יעקב** בישעיה סימן כ"ז כמנהג מסכמים.

ם ם ם

ב וַיְדַבֵּר אֱלֹהִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי
יְהוָה: ג וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק
וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי יְהוָה לֹא נוֹדַעְתִּי לָהֶם:
ד וְגַם הֲקִמֹתִי אֶת־בְּרִיתִי אִתָּם לָתֵת לָהֶם אֶת־

אונקלוס

בִּשְׁמָךְ אַבְאֵשׁ לְעַמָּא הָדֵין וְשֵׁזָבְתָּא לָא שֵׁזַבְתָּא יָת עַמָּךְ: א וַאֲמַר יְיָ לְמֹשֶׁה
כְּעַן תָּחֲזֵי דְּאֶעְבֵּד לְפַרְעֹה אֲרֵי בִּידָא תַּקִּיפָא יְשַׁלַּחִנּוּן וּבִידָא תַּקִּיפָא
יְתָרְכִנּוּן מֵאַרְעֵהּ:

ם ם ם

ב וּמַלִּיל יְיָ עִם מֹשֶׁה וַאֲמַר לֵהּ אֲנָא יְיָ: ג וְאִתְגְּלֵיתִי לַאֲבָרָהָם לְיִצְחָק וּלְיַעֲקֹב
בְּאֵל שַׁדָּי וּשְׁמִי יְיָ לָא הוֹדָעִית לְהוֹן: ד וְאַף אֲקִימִית יָת קְיָמִי עִמְּהוֹן

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הרעתה לעם הזה. וְאִם תֹּאמַר מָה אִכְפַּת לְךָ? קוֹבֵל אֲנִי עַל שֶׁשִּׁלַּחְתָּנִי (ש"ר): (כג) הרע. לְשׁוֹן הִפְעִיל הוּא — הִרְבָּה רָעָה עֲלֵיהֶם, וְתַרְגּוּמוֹ אַבְאֵישׁ:

ו (א) עתה תראה וגו'. הִרְהַרְתָּ עַל מִדּוֹתַי, לֹא כְאַבְרָהָם שֶׁאָמַרְתִּי לוֹ כִּי בְיִצְחָק יִקָּרֵא לְךָ זֶרַע (בר' כ"א), וְאַתָּה כְּךָ אָמַרְתִּי לוֹ הַעֲלֵהוּ לְעוֹלָה וְלֹא הִרְהַר אַחֲרַי; לְפִיכָךְ עתה תראה. הֶעָשׂוּי לְפַרְעֹה תִּרְאֶה, וְלֹא הֶעָשׂוּי לְמַלְכֵי שִׁבְעָה אֻמּוֹת כְּשֶׁאֶבִיאֵם לָאָרֶץ (סנה' קי"א): כי ביד חזקה ישלחם. מִפְּנֵי יָדוֹ הַחֲזָקָה שֶׁתֶּחֱזַק עָלָיו יְשַׁלְּחֵם: וביד חזקה יגרשם מארצו. עַל כָּרְחָם שֶׁל יִשְׂרָאֵל יְגָרְשֵׁם, לֹא יַסְפִּיקוּ לַעֲשׂוֹת לָהֶם צֵידָה; וְכֵן הוּא אוֹמֵר וַתֶּחֱזַק מִצְרַיִם עַל הָעָם וגו' (שמ' י"ב):

(ב) וידבר אלהים אל משה. דִּבֶּר אִתּוֹ מִשְׁפָּט, עַל שֶׁהִקְשָׁה לְדַבֵּר וְלוֹמַר לָמָּה הֲרֵעוֹתָה לָעָם הַזֶּה: ויאמר אליו אני ה'. נֶאֱמָן לְשַׁלֵּם שָׂכָר טוֹב לַמִּתְהַלְּכִים לְפָנַי, וְלֹא לְחִנָּם שִׁלַּחְתִּיךָ כִּי אִם לְקַיֵּם דְּבָרַי שֶׁדִּבַּרְתִּי לָאָבוֹת הָרִאשׁוֹנִים. וּבְלָשׁוֹן הַזֶּה מְצִינוּ שֶׁהוּא נִרְדָּשׁ בְּכַמָּה מְקוֹמוֹת אֲנִי ה' נֶאֱמָן לְהַפְרַע — כְּשֶׁהוּא אָמוּר אֲצָל עוֹנָשׁ — כְּנוֹן וְחִלַּלְתָּ אֶת שֵׁם אֱלֹהֶיךָ אֲנִי ה' (ויק' י"ט), וּכְשֶׁהוּא אָמוּר אֲצָל קִיּוּם מִצְוֹת — כְּגוֹן וּשְׁמַרְתֶּם מִצְוֹתַי וַעֲשִׂיתֶם אֹתָם אֲנִי ה' (שם כ"ב) — נֶאֱמָן לִתֵּן שָׂכָר: (ג) וארא. אֶל הָאָבוֹת באל שדי. הִבְטַחְתִּים וּבִכְלָן אָמַרְתִּי לָהֶם אֲנִי אֵל שַׁדַּי: ושמי ה' לא נודעתי להם. לֹא הוֹדַעְתִּי אֵין כְּתִיב כַּאן אֶלָּא לֹא נוֹדַעְתִּי, לֹא נִבַּרְתִּי לָהֶם בְּמִדַּת אֲמִתּוּת שֶׁלִּי, שֶׁעָלֶיהָ נִקְרָא שְׁמִי ה', נֶאֱמָן לְאֱמֹת דְּבָרַי, שֶׁהֲרֵי הִבְטַחְתִּים וְלֹא קִיַּמְתִּי: (ד) וגם הקמתי את בריתי וגו'. וְגַם כְּשֶׁנִּרְאֵיתִי לָהֶם בְּאֵל שַׁדַּי הִשְׁבַּעְתִּי וְהֶעֱמַדְתִּי בְּרִיתִי בֵּינִי וּבֵינֵיהֶם לתת את ארץ כנען. לְאַבְרָהָם בְּפָרָשַׁת מִילָה נֶאֱמַר

I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

6. [1]Then the Eternal said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he send them away, and with a strong hand shall he drive them out of his land. [2]And God spake unto Moses, and said unto him, I *am* the Eternal. [3]And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name, the Eternal, was I not known to them. [4]And I have also established my covenant with them, to give them the

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"[And Dathan and Abiram] came out standing" (Ned. 64 b). **(22)** למה הרעתה לעם הזה WHEREFORE HAST THOU DONE SO EVIL TO THIS PEOPLE? — And if You ask, "What concern is that of yours?" *I answer* "I have to complain that You have sent me at all" (Tanch. וארא). **(23)** הֵרַע This is an expression denoting "he has caused something to happen" — he (Pharaoh) has brought even more evil upon them. It must be translated in the Targum by אבאיש "he has treated badly"[1]).

6. **(1)** עתה תראה וגו׳ NOW THOU SHALT SEE etc. — You have criticised My methods *of guiding the world*. You are not like Abraham to whom I said, (Gen. XXI. 12) "for through Isaac shall seed be raised unto thee" and to whom I afterwards said, (XXII. 2) "bring him up as a burnt offering", and yet he did not criticise My ways, therefore עתה תראה NOW THOU SHALT SEE — what will *now* be done to Pharaoh thou shalt see, but *thou shalt* not *see* what will be done to the kings of the seven nations *of Canaan* when I shall bring them (the Israelites) into the *Holy* Land (cf. Sanh. 111a). כי ביד חזקה ישלחם *this means*: for on account of My strong hand (i. e. the strong hand which I will use against him, the ב in ביד denoting "on account of") — which will prove strong against him he will send them away. וביד חזקה יגרשם מארצו AND WITH A STRONG HAND SHALL HE DRIVE THEM OUT OF HIS LAND — against the will of the Israelites themselves will he drive them out *of his land*: they will not have sufficient *time* to prepare provisions for themselves *for the journey*. So, indeed, does Scripture state: (XII. 33) "And Egypt was urgent (תחזק, lit., was strong) upon the people etc."[2]).

וארא

(2) וידבר אלהים אל משה AND GOD SPAKE UNTO MOSES — He took him to task[3]) because he had spoken so censoriously[4]) when he said, (V. 22) "Wherefore hast thou done so evil to this people". ויאמר אליו אני ה׳ AND HE SAID UNTO HIM, I AM THE LORD, Who am faithful to recompense with a full reward those who walk before Me. Nor have I sent you with no purpose in view (cf. V. 22), but to fulfil the promise which I made to the early patriarchs. In this sense we find that the phrase is to be explained in many passages: אני ה׳ *signifies*, I am the Lord, Who am faithful to exact punishment — when it is spoken in reference to *a matter that demands* punishment, as, for instance, (Lev. XIX. 12) "And thou profanest the name of thy God; I am the Lord"; and when it is spoken in reference to observing the *Divine* commands — as in, (ib. XXII. 31) "Ye shall keep my commandments and do them; I am the Lord" — *it signifies*, "*I am the Lord* Who am faithful to give reward." **(3)** וארא AND I APPEARED to the patriarchs[5]) באל שדי BY THE NAME OF GOD ALMIGHTY — I made *certain* promises to them and in the case of all of these I said unto them, "I am God Almighty", ושמי ה׳ לא נודעתי להם BUT BY MY NAME THE LORD WAS I NOT KNOWN TO THEM — It is not written here לא הודעתי [My name the Lord] I did not make known to them, but לא נודעתי [by My name, the Lord], was I not known [unto them] — *i. e.* I was not recognised by them in My attribute of "keeping faith", by reason of which My name is called ה׳, *which denotes* that I am certain to substantiate My promise,

NOTES

For Notes 1—5 see Appendix

אֶרֶץ כְּנָעַן אֵת אֶרֶץ מְגוּרֵיהֶם אֲשֶׁר־גָּרוּ בָהּ׃
ה וְגַם אֲנִי שָׁמַעְתִּי אֶת־נַאֲקַת בְּנֵי יִשְׂרָאֵל אֲשֶׁר
מִצְרַיִם מַעֲבִידִים אֹתָם וָאֶזְכֹּר אֶת־בְּרִיתִי׃ ו לָכֵן
אֱמֹר לִבְנֵי־יִשְׂרָאֵל אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם
מִתַּחַת סִבְלֹת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מֵעֲבֹדָתָם
וְגָאַלְתִּי אֶתְכֶם בִּזְרוֹעַ נְטוּיָה וּבִשְׁפָטִים גְּדֹלִים׃
ז וְלָקַחְתִּי אֶתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם לֵאלֹהִים
וִידַעְתֶּם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם הַמּוֹצִיא אֶתְכֶם
מִתַּחַת סִבְלוֹת מִצְרָיִם׃ ח וְהֵבֵאתִי אֶתְכֶם אֶל־
הָאָרֶץ אֲשֶׁר נָשָׂאתִי אֶת־יָדִי לָתֵת אֹתָהּ לְאַבְרָהָם
לְיִצְחָק וְלְיַעֲקֹב וְנָתַתִּי אֹתָהּ לָכֶם מוֹרָשָׁה אֲנִי
יְהוָה׃ ט וַיְדַבֵּר מֹשֶׁה כֵּן אֶל־בְּנֵי יִשְׂרָאֵל וְלֹא שָׁמְעוּ

אונקלוס

לְמִתַּן לְהוֹן יָת אַרְעָא דִכְנָעַן יָת אַרְעָא תּוֹתָבוּתְהוֹן דְּאִתּוֹתָבוּ בָהּ׃ ה וְאַף קָדָמַי
שְׁמִיעַ יָת קְבִילַת בְּנֵי יִשְׂרָאֵל דִּי מִצְרָאֵי מַפְלְחִין בְּהוֹן וְדָכִירְנָא יָת־קְיָמִי׃
ו בְּכֵן אֱמַר לִבְנֵי יִשְׂרָאֵל אֲנָא יְיָ וְאַפֵּיק יָתְכוֹן מִגּוֹ דְּחוֹק פֻּלְחַן מִצְרָאֵי וְאֶשֵׁיזֹב
יָתְכוֹן מִפֻּלְחָנְהוֹן וְאֶפְרוֹק יָתְכוֹן בִּדְרָעָא מְרָמָא וּבְדִינִין רַבְרְבִין׃ ז וְאֶקְרֵיב
יָתְכוֹן קֳדָמַי לְעַמָּא וְאֶהֱוֵי לְכוֹן לֶאֱלָהּ וְתִדְּעוּן אֲרֵי אֲנָא יְיָ אֱלָהְכוֹן דְּאַפֵּיק
יָתְכוֹן מִגּוֹ דְּחוֹק פֻּלְחַן מִצְרָאֵי׃ ח וְאָעֵיל יָתְכוֹן לְאַרְעָא דִי קַיֵּמִית בְּמֵימְרִי
לְמִתַּן יָתַהּ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב וְאֶתֵּן יָתַהּ לְכוֹן יְרָתָא אֲנָא יְיָ׃ ט וּמַלִּיל

רש״י

אֲנִי אֵל שַׁדַּי וגו׳ וְנָתַתִּי לְךָ וּלְזַרְעֲךָ אַחֲרֶיךָ אֵת אֶרֶץ מְגֻרֶיךָ (בר׳ י״ז), לִיצְחָק כִּי לְךָ וּלְזַרְעֲךָ
אֶתֵּן אֶת כָּל הָאָרֶצֹת הָאֵל וַהֲקִמֹתִי אֶת הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם (שם ב׳ו׳), וְאוֹתָהּ
שְׁבוּעָה שֶׁנִּשְׁבַּעְתִּי לְאַבְרָהָם בְּאֵל שַׁדַּי אָמַרְתִּי לְיַעֲקֹב—אֲנִי אֵל שַׁדַּי פְּרֵה וּרְבֵה וגו׳ וְאֶת
הָאָרֶץ אֲשֶׁר וגו׳ (שם ל״ה), הֲרֵי שְׁנִדְרַתִּי לָהֶם וְלֹא קִיַּמְתִּי: (ה) וגם אני. כְּמוֹ שֶׁהִצַּבְתִּי
וְהֶעֱמַדְתִּי הַבְּרִית יֶשׁ עָלַי לְקַיֵּם, לְפִיכָךְ שמעתי את נאקת בני ישראל הַנּוֹאָקִים אשר מצרים
מעבדים אתם ואזכר אותו הַבְּרִית, כִּי בִּבְרִית בֵּין הַבְּתָרִים אָמַרְתִּי לו וְגַם אֶת הַגּוֹי אֲשֶׁר
יַעֲבֹדוּ דָּן אָנֹכִי (בר׳ ט״ו): (ו) לכן. עַל פִּי אוֹתָהּ הַשְּׁבוּעָה: אמר לבני ישראל אני ה׳. הַנֶּאֱמָן
בְּהַבְטָחָתִי: והוצאתי אתכם. כִּי כֵן הַבְטַחְתִּי: וְאַחֲרֵי כֵן יֵצְאוּ בִּרְכֻשׁ גָּדוֹל (שם): סבלת
מצרים. טוֹרַח מַשָּׂא מִצְרָיִם: (ח) נשאתי את ידי. הֲרִימוֹתִיהָ לְהִשָּׁבַע בִּכְסִאִי: (ט) ולא

land of Canaan, the land of their sojournings, wherein they sojourned. 5And I have also heard the groaning of the children of Israel, whom Egypt causes to serve; and I have remembered my covenant. 6Wherefore say unto the children of Israel, I *am* the Eternal, and I will bring you out from under the burdens of the Egyptians, and I will deliver you out of their service, and I will redeem you with a stretched out arm, and with great judgments: 7And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the Eternal your God, who bringeth you out from under the burdens of Egypt. 8And I will bring you unto the land, concerning which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the Eternal. 9And Moses spake so unto the children of Israel: but they hearkened not

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for, *indeed,* I made promises to them but did not fulfill them *during their lifetime.* **(4)** וגם הקמתי את בריתי וגו' Then, ALSO, when I appeared unto them by *the name of* God Almighty I ESTABLISHED and set up MY COVENANT between Myself and them לתת להם את ארץ כנען TO GIVE THEM THE LAND OF CANAAN — Of Abraham it is stated in the chapter *that contains the commandment* of the Circumcision, (Gen. XVII 1, and 8) "[The Lord appeared to Abraham and said unto him], I am God Almighty etc., and I will give to thee and to thy seed after thee the land of thy sojourning". Of Isaac *it is stated,* (ib. XXVI. 3) "[The Lord appeared unto him and said], For unto thee and unto thy seed I will give all these countries, and I will establish the oath which I sware unto Abraham, thy father", and that oath *here referred to* which I sware to Abraham I uttered by *the name of* God Almighty. Of Jacob *it is stated,* (ib. XXXV. 9, 11, 12) "[And God appeared unto Jacob ... and God said unto him], I am God Almighty; be fruitful and multiply, ... the land which I gave [Abraham and Isaac to thee I will give it] etc." So you see that I made *certain* vows to them and I have not yet fulfilled them. **(5)** וגם אני — Since I established and set up My covenant it is incumbent upon Me to fulfil it; therefore שמעתי את נאקת בני ישראל I HAVE HEARD THE GROANING OF THE CHILDREN OF ISRAEL who groan (complain) אשר מצרים מעבדים אתם THAT THE EGYPTIANS ARE ENSLAVING THEM[1]), ואזכר AND I REMEMBER that covenant *which I have already made with them*; because at the covenant "between the pieces" I said to him, (Gen. XV. 14) "And also against that nation whom they shall serve will I pronounce judgment." **(6)** לכן THEREFORE, i. e. in accordance with the tenor of that oath (cf. Ex. R. 6) אמר לבני ישראל אני ה' SAY UNTO THE CHILDREN OF ISRAEL, I AM THE LORD Who am faithful in My promise, והוצאתי אתכם AND I WILL BRING YOU OUT, — for so did I promise *them*: (Gen. XV. 14) "and afterwards shall they go out with great substance". סבלת מצרים *means* the encumbrance of the burdens of Egypt. **(8)** נשאתי את ידי I HAVE LIFTED UP MY HAND — I have lifted it up to swear by My Throne. **(9)** ולא שמעו אל משה BUT THEY HEARKENED NOT TO MOSES

NOTES

1) The words may mean: "I heard the groaning of the children of Israel whom (אשר אתם) the Egyptians are enslaving", or "I have heard the groaning (the complaint) of the children of Israel that (אשר) the Egyptians are enslaving them" [or perhaps, "because (אשר) the Egyptians etc."]. Rashi prefers the second of these translations, probably because the first suggests that only those Israelites groan whom the Egyptians were enslaving, whilst, as a matter of fact, all the people were subject to the bondage. To make the sense clearer he adds the word הנואקים between the two halves of the sentences, thus bringing out the meaning of אשר as a conjunction and not as a relative pronoun.

אֶל־מֹשֶׁה מִקֹּצֶר רוּחַ וּמֵעֲבֹדָה קָשָׁה: פ
י וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: יא בֹּא דַבֵּר אֶל־
פַּרְעֹה מֶלֶךְ מִצְרַיִם וְישַׁלַּח אֶת־בְּנֵי־יִשְׂרָאֵל
מֵאַרְצוֹ: יב וַיְדַבֵּר מֹשֶׁה לִפְנֵי יְהוָה לֵאמֹר הֵן־בְּנֵי־
יִשְׂרָאֵל לֹא־שָׁמְעוּ אֵלַי וְאֵיךְ יִשְׁמַעֵנִי פַּרְעֹה וַאֲנִי
עֲרַל שִׂפָתָיִם: פ
יג וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וַיְצַוֵּם אֶל־בְּנֵי

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מֹשֶׁה בְּן לְבָבֵנִי יִשְׂרָאֵל וְלָא קַבִּילוּ מִן מֹשֶׁה מִסַּעֲיַק רוּחָא וּמִפָּלְחָנָא דַּהֲוָה
קָשְׁיָא עֲלֵיהוֹן: יוּמַלֵּיל יְיָ עִם משֶׁה לְמֵימָר: יא עוּל מַלֵּיל לְוָת פַּרְעֹה מַלְכָּא
דְּמִצְרָיִם וְישַׁלַּח יָת בְּנֵי יִשְׂרָאֵל מֵאַרְעֵהּ: יב וּמַלֵּיל משֶׁה קֳדָם יְיָ לְמֵימָר הָא
בְּנֵי יִשְׂרָאֵל לָא קַבִּילוּ מִנִּי וְאֵכְדֵין יְקַבֵּל מִנִּי פַּרְעֹה וַאֲנָא יַקִּיר מַמְלָל: יג וּמַלֵּיל
יְיָ עִם משֶׁה וְעִם אַהֲרֹן וּפַקֵּדִנּוּן לְוָת בְּנֵי יִשְׂרָאֵל וּלְוָת פַּרְעֹה מַלְכָּא דְּמִצְרָיִם

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שמעו אל משה. לֹא קִבְּלוּ תַּנְחוּמִין: מקצר רוח. כָּל מִי שֶׁהוּא מֻצָּר, רוּחוֹ וּנְשִׁימָתוֹ קְצָרָה, וְאֵינוֹ יָכוֹל לְהַאֲרִיךְ בִּנְשִׁימָתוֹ: קָרוֹב לְעִנְיָן זֶה שָׁמַעְתִּי פָּרָשָׁה זוֹ מֵרַבִּי בָּרוּךְ בְּרַבִּי אֶלְיֶעֶזֶר, וְהֵבִיא לִי רְאָיָה מִמִּקְרָא זֶה, בְּפַעַם הַוֹּאת אוֹדִיעֵם אֶת יָדִי וְאֶת גְּבוּרָתִי וְיָדְעוּ כִּי שְׁמִי ה' (יר' ט"ז)—לְמָדְנוּ, כְּשֶׁהַקָּבָ"ה מְאַמֵּן אֶת דְּבָרָיו אֲפִילוּ לִפּוּרְעָנוּת מוֹדִיעַ שְׁשְׁמוֹ ה', וְכָל שֶׁכֵּן הַאֱמָנָה לְטוֹבָה. וְרַבּוֹתֵינוּ דָּרְשׁוּהוּ לְעִנְיָן שֶׁל מַעְלָה, שֶׁאָמַר משֶׁה לְמָה הֲרֵעוֹתָה, אָמַר לוֹ הַקָּבָ"ה "חָבָל עַל דְּאָבְדִין וְלָא מִשְׁתַּכְּחִין"—יֵשׁ לִי לְהִתְאוֹנֵן עַל מִיתַת הָאָבוֹת, הֲרֵבֵּה פְּעָמִים נִגְלֵיתִי אֲלֵיהֶם בְּאֵל שַׁדַּי וְלֹא אָמְרוּ לִי מַה שְׁמֶךָ, וְאַתָּה אָמַרְתָּ מַה שְׁמוֹ מָה אֹמַר אֲלֵהֶם: וגם הקמתי וגו'. וּכְשֶׁבִּקֵּשׁ אַבְרָהָם לִקְבּוֹר אֶת שָׂרָה לֹא מָצָא קֶבֶר עַד שֶׁקָּנָה בְּרָמִים מְרֻבִּים, וְכֵן יִצְחָק עָרְעוּ עָלָיו עַל הַבְּאֵרוֹת אֲשֶׁר חָפַר, וְכֵן יַעֲקֹב וַיִּקֶן אֶת חֶלְקַת הַשָּׂדֶה, לְנָטוֹת אֳהָלוֹ, וְלֹא הִרְהֲרוּ אַחַר מִדּוֹתַי, וְאַתָּה אָמַרְתָּ לָמָּה הֲרֵעוֹתָה! וְאֵין הַמִּדְרָשׁ מִתְיַשֵּׁב אַחַר הַמִּקְרָא מִפְּנֵי כַּמָּה דְּבָרִים, אַחַת, שֶׁלֹּא נֶאֱמַר וּשְׁמִי ה' לֹא שָׁאֲלוּ לִי, וְאִם תֹּאמַר לֹא הוֹדִיעָם שִׁבּוּד שְׁמוֹ, הֲרֵי תְּחִלָּה בְּשִׁגְלָה לְאַבְרָהָם בֵּין הַבְּתָרִים נֶאֱמַר אֲנִי ה' אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר כַּשְׂדִּים (בר' ט"ו), וְעוֹד הֵיאַךְ הַמְּמִיכָה וְמִשָּׁבַת בִּדְבָרִים שֶׁהוּא סוֹמֵךְ לְכַאן וגם אני שמעתי וגו' לכן אמר לבני ישראל? לָכֵן אֲנִי אוֹמֵר יִתְיַשֵּׁב הַמִּקְרָא עַל פְּשׁוּטוֹ, דָּבוּר דָּבוּר עַל אָפְנָיו, וַהֲדָרָשָׁה תִּדָּרֵשׁ, שֶׁנֶּאֱמַר הֲלוֹא כֹה דְבָרִי כָּאֵשׁ נְאֻם ה' וּכְפַטִּישׁ יְפוֹצֵץ סָלַע (יר' כ"ג)—מִתְחַלֵּק לְכַמָּה נִיצוֹצוֹת (סנה' ל"ד): (יב) ואיך ישמעני פרעה. זֶה אֶחָד מַעֲשָׂרָה קַל וָחוֹמֶר שֶׁבַּתּוֹרָה (ב"ר צ"ב); ערל שפתים. אֲטוּם שְׂפָתַיִם; וְכֵן כָּל לָשׁוֹן עֲרֵלָה אֲנִי אוֹמֵר שֶׁהוּא אָטוּם, עֲרֵלָה אָזְנָם (יר' ו')—אֲטוּמָה מִשְׁמוֹעַ, עַרְלֵי לֵב (שם ט')—אֲטוּמִים מֵהָבִין, שְׁתֵּה גַּם אַתָּה וְהֵעָרֵל (חבקוק ב')—וְהָאָטֵם מִשְׁבְּרוֹת בּוּם הַקְּלָלָה, עָרְלַת בָּשָׂר—שֶׁהָגִיד אָטוּם וּמְכֻסֶּה בָּהּ, וַעֲרַלְתֶּם עָרְלַתוֹ (ויק' י"ט)—עֲשׂוּ לוֹ אוֹטֶם וְכִסּוּי אִסּוּר שֶׁיִּבָּדֵיל בִּבְנֵי אֲבִילָתוֹ, שֶׁלֹּשׁ שָׁנִים יִהְיֶה לָכֶם עֲרֵלִים (שם)—אָטוּם וּמְכֻסֶּה וּמְבֻדָּל מִלְּאָכְלוֹ: (יג) וידבר ה' אל משה ואל אהרן. לְפִי שֶׁאָמַר משֶׁה אֲנִי עֲרַל שְׂפָתַיִם, צֵרַף לוֹ הַקָּבָ"ה אֶת אַהֲרֹן לִהְיוֹת לוֹ לְפֶה וּלְמַלִּיץ: ויצום אל בני ישראל.

unto Moses through anguish of spirit, and through hard service. [10]And the Eternal spake unto Moses, saying, [11]Go in, speak unto Pharaoh king of Egypt, that he send the children of Israel out of his land. [12]And Moses spake before the Eternal, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of uncircumcised lips? [13]And the Eternal spake unto Moses and unto Aaron, and commanded them concerning the children

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— they did not accept *his words of* comfort. מקצר רוח THROUGH ANGUISH (lit. shortness) OF SPIRIT — If one is in anguish his breath comes in short gasps and he cannot draw long breaths. In a somewhat similar manner to this I heard this section[1]) expounded by Rabbi Baruch the son of Rabbi Eliezer, and he cited the following verse to me in proof *of his explanation*: (Jer. XVI. 21) "This once will I cause them to know My hand and My might, and they shall know that My Name is the Lord". *Rabbi Baruch said*: we may learn *from this text* that when the Holy One, blessed be He, fulfils His words, even *when it is a matter* of punishment, He makes it known that His Name is the Lord; and, of course, this is all the more so, when He fulfils *His words* in *a matter of bestowing* reward. — Our Rabbis explained it (this section) as having reference to what precedes it — that Moses said (V. 22): "Wherefore hast thou done so evil [to this people]"[2]). Whereupon God said to him, "Alas, for those that are gone (i. e. the patriarchs) and are no more to be found! I *really* have reason to deplore the death of the patriarchs. Many a time did I reveal Myself to them by the name 'God Almighty', and not *once* did they ask Me, What is Thy Name? (i. e. what is the name that describes Thy true essence); but thou hast *at once* said (III. 13) "[If they ask] 'what is His name', what shall I say unto them?!" (Ex. R. 6 and Sanh. 111a). וגם הקמתי וגו׳ ALSO I SET UP [MY COVENANT WITH THEM TO GIVE THEM THE LAND OF CANAAN], and *yet* when Abraham wished to bury Sarah he could not obtain a grave until he purchased one at a high price. So, too, in the case of Isaac, people strove with him for *possession of* the wells which he had dug. Similarly, of Jacob *it is stated*, (Gen. XXXIII. 19) "He purchased a parcel of field" in which to pitch his tent. Yet none of them criticised My dealings *with them*, whilst you say, "Wherefore hast Thou done so evil [to this people!]" — But this Midrashic exposition does not fit in with the text for several reasons. Firstly, because Scripture does not state "And they did not ask of Me regarding my Name, the Lord". And if you say *in refutation of my objection that they did not mean that* ושמי ה׳ לא נודעתי *actually signifies that they did not ask what is My Name, but it means* "He did not tell them that this was His Name *and yet they did not ask Him what it was*", *then I reply that these words cannot mean that He did not tell them His name*, for at the very first when He revealed Himself to Abraham at the Covenant "between the pieces" it is said, (Gen. XV. 7) "I am the Lord (אני ה׳) who brought thee out from Ur of the Chaldees". Further (secondly), how does the context run on to the statements which Scripture places after the above verses, viz., "And I have also heard etc." and "Wherefore say unto the children of Israel etc."? Therefore I say: let Scripture be explained in its literal sense so that each statement fits into its proper setting, but the Midrashic exposition may also be given, *if you like*, as it is said (Jer. XXIII. 29) "Is not my word like as fire, saith the Lord, and like a hammer which, *by the force of its own blow*, the rock *at which it strikes* shatters in pieces"[3]). **(12)** ואיך ישמעני פרעה HOW THAN SHALL PHARAOH HEAR ME? — This is one of the ten inferences from minor to major *which are found* in the Bible (Gen. R. 92)[4]). ערל שפתים OF UNCIRCUMCISED LIPS[5]) — *It really means* obstructed as regards the lips. So, too, in respect to all forms derived from ערל I say

NOTES

For Notes 1—5 see Appendix.

יִשְׂרָאֵל וְאֶל־פַּרְעֹה מֶלֶךְ מִצְרַיִם לְהוֹצִיא
אֶת־בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם: ס שני יד אֵלֶּה
רָאשֵׁי בֵּית־אֲבֹתָם בְּנֵי רְאוּבֵן בְּכֹר יִשְׂרָאֵל חֲנֹךְ
וּפַלּוּא חֶצְרֹן וְכַרְמִי אֵלֶּה מִשְׁפְּחֹת רְאוּבֵן: טו וּבְנֵי
שִׁמְעוֹן יְמוּאֵל וְיָמִין וְאֹהַד וְיָכִין וְצֹחַר וְשָׁאוּל בֶּן־
הַכְּנַעֲנִית אֵלֶּה מִשְׁפְּחֹת שִׁמְעוֹן: טז וְאֵלֶּה שְׁמוֹת
בְּנֵי־לֵוִי לְתֹלְדֹתָם גֵּרְשׁוֹן וּקְהָת וּמְרָרִי וּשְׁנֵי חַיֵּי
לֵוִי שֶׁבַע וּשְׁלֹשִׁים וּמְאַת שָׁנָה: יז בְּנֵי גֵרְשׁוֹן לִבְנִי
וְשִׁמְעִי לְמִשְׁפְּחֹתָם: יח וּבְנֵי קְהָת עַמְרָם וְיִצְהָר
וְחֶבְרוֹן וְעֻזִּיאֵל וּשְׁנֵי חַיֵּי קְהָת שָׁלֹשׁ וּשְׁלֹשִׁים וּמְאַת
שָׁנָה: יט וּבְנֵי מְרָרִי מַחְלִי וּמוּשִׁי אֵלֶּה מִשְׁפְּחֹת

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לַאֲפָקָא יָת בְּנֵי יִשְׂרָאֵל מֵאַרְעָא דְמִצְרָיִם: יד אִלֵּין רֵישֵׁי בֵית אֲבָהָתְהוֹן בְּנֵי
רְאוּבֵן בּוּכְרָא דְיִשְׂרָאֵל חֲנוֹךְ וּפַלּוּא חֶצְרוֹן וְכַרְמִי אִלֵּין זַרְעָיַת רְאוּבֵן: טו וּבְנֵי
שִׁמְעוֹן יְמוּאֵל וְיָמִין וְאוֹהַד וְיָכִין וְצֹחַר וְשָׁאוּל בַּר כְּנַעֲנֵיתָא אִלֵּין זַרְעָיַת שִׁמְעוֹן:
טז וְאִלֵּין שְׁמָהָת בְּנֵי לֵוִי לְתוֹלְדָתְהוֹן גֵּרְשׁוֹן וּקְהָת וּמְרָרִי וּשְׁנֵי חַיֵּי לֵוִי מְאָה
וּתְלָתִין וּשְׁבַע שְׁנִין: יז בְּנֵי גֵרְשׁוֹן לַבְנִי וְשִׁמְעִי לְזַרְעָיָתְהוֹן: יח וּבְנֵי קְהָת עַמְרָם
וְיִצְהָר וְחֶבְרוֹן וְעֻזִּיאֵל וּשְׁנֵי חַיֵּי קְהָת מְאָה וּתְלָתִין וּתְלַת שְׁנִין: יט וּבְנֵי מְרָרִי

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צִוָּם עֲלֵיהֶם לְהַנְהִגָם בְּנַחַת וְלִסְבּוֹל אוֹתָם (ש״ר): ואל פרעה מלך מצרים. צִוָּם עָלָיו לַחֲלוֹק לוֹ כָּבוֹד בְּרִבְרְיָתָם, וְהוּ מְרָרָשׁוּ (שם); וּפְשׁוּטוֹ, צִוָּם עַל דָּבָר יִשְׂרָאֵל וְעַל שְׁלִיחוּתוֹ אֶל פַּרְעֹה; וְדָבָר הַצָּווּי מַהוּ, מְפֹרָשׁ בְּפָרָשָׁה שְׁנִיָּה לְאַחַר סֵדֶר הַיַּחַס, אֶלָּא מִתּוֹךְ שֶׁהִזְכִּיר מֹשֶׁה וְאַהֲרֹן הִפְסִיק הָעִנְיָן בְּאֵלֶּה רָאשֵׁי בֵית אֲבֹתָם לְלַמֵּדְנוּ הֵיאַךְ נוֹלְדוּ מֹשֶׁה וְאַהֲרֹן וּבְמִי נִתְיַחֲסוּ: (יד) אלה ראשי בית אבתם. מִתּוֹךְ שֶׁהִזְקַק לְיַחֵס שִׁבְטוֹ שֶׁל לֵוִי עַד מֹשֶׁה וְאַהֲרֹן בִּשְׁבִיל מֹשֶׁה וְאַהֲרֹן, הִתְחִיל לְיַחֵס דֶּרֶךְ תּוֹלְדוֹתָם מֵרְאוּבֵן. וּבְפִסְקִיתָא רַבְּתִי רָאִיתִי, לְפִי שֶׁקִּנְטְרָם יַעֲקֹב אָבִינוּ לִשְׁלשָׁה שִׁבָטִים הַלָּלוּ בִּשְׁעַת מוֹתוֹ, חָזַר הַכָּתוּב וְיִחֲסָם כַּאן לְבָדָם, לוֹמַר שֶׁחֲשׁוּבִים הֵם: (טז) ושני חיי לוי וגו׳. לָמָּה נִמְנוּ שְׁנוֹתָיו שֶׁל לֵוִי? לְהוֹדִיעַ כַּמָּה יְמֵי הַשִּׁעְבּוּד; שֶׁכָּל זְמַן שֶׁאֶחָד מִן הַשְּׁבָטִים קַיָּם, לֹא הָיָה שִׁעְבּוּד (ש״ר א׳), שֶׁנֶּאֱמַר וַיָּמָת יוֹסֵף וְכָל אֶחָיו (שמ׳ א), וְאַחַר כַּךְ וַיָּקָם מֶלֶךְ חָדָשׁ, וְלֵוִי הֶאֱרִיךְ יָמִים עַל כֻּלָּם: (יח) ושני חיי קהת, ושני חיי עמרם וגו׳. מַחְשְׁבוֹן זֶה אָנוּ לְמֵדִים עַל מוֹשַׁב בְּנֵי יִשְׂרָאֵל אַרְבַּע מֵאוֹת שָׁנָה שֶׁאָמַר הַכָּתוּב (בר׳ ט״ו), שֶׁלֹּא בְאֶרֶץ מִצְרַיִם לְבַדָּהּ הָיוּ, אֶלָּא מִיּוֹם שֶׁנּוֹלַד יִצְחָק; שֶׁהֲרֵי קְהָת מִיּוֹרְדֵי מִצְרַיִם הָיָה, חֶשְׁבּוֹן כָּל שְׁנוֹתָיו וּשְׁנוֹת עַמְרָם וּשְׁמוֹנִים שֶׁל מֹשֶׁה, לֹא תִמְצָאֵם אַרְבַּע מֵאוֹת שָׁנָה, וְהַרְבֵּה שָׁנִים נִבְלָעִים לְבָנִים

of Israel, and concerning Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt. [14]These *are* the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *are* the families of Reuben. [15]And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of the Canaanitish *woman*: these *are* the families of Simeon. [16]And these *are* the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi *were* an hundred thirty and seven years. [17]The sons of Gershon; Libni, and Shimi, according to their families. [18]And the sons of Kohath: Amram, and Izhar, and Hebron and Uzziel: and the years of the life of Kohath were an hundred thirty and three years. [19]And the sons of Merari; Mahli und Mushi: these *are* the families

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that they signify obstructed. *E. g.*, (Jer. VI. 10) "their ear is עֲרֵלָה" — stopped up so that it will not hear; (ib. IX. 25) "עֲרֵלֵי in heart" — their hearts are closed so that they will not understand; (Hab. II. 16) "Drink thou, also וְהֵעָרֵל" — and become thou closed up (in thy senses) through intoxication caused by the cup of curse *mentioned in that passage*; the foreskin (ערלה) of the flesh *is so called* because the membrum is closed up and covered by it; (Lev. XIX. 23) וערלתם ערלתו *signifies*, make for it (the tree) a closure (אוטם) and cover by means of an inhibition that will prove a barrier against eating it; (ib.) "Three years shall it be to you as ערלים" — it shall be closed up and covered and barred sa that it many not be eaten. **(13)** וידבר ה' אל משה ואהרן AND THE LORD SPAKE UNTO MOSES AND UNTO AARON — because Moses had said, "I am of uncircumcised lips", The Holy One, blessed be He, associated Aaron with him to be his mouth-*piece* and spokesman. ויצום אל בני ישראל *signifies that* HE GAVE THEM A CHARGE regarding them; viz., to deal with them in a gentle manner and to be patient with them (Ex. R. 7) ואל פרעה מלך מצרים *signifies that* He charged them with regard to PHARAOH, KING OF EGYPT, viz., that they should show respect to him in all that they spoke (ib.). This is a Midrashic explanation (ib. and Mechilta בא); but the real meaning is: He gave them a command with regard to Israel and with regard to His mission on which he had sent them to Pharaoh. And what the purport of this command was is explained in the second section from here (vv. 29—31) after the order of genealogy *set forth in the next passage. It properly should follow here*, but because Scripture has mentioned Moses and Aaron *here*, it interrupts the narrative by *interpolating the section beginning* (v. 14), "These are the heads of their fathers' houses", in order to inform us how Moses and Aaron were born (who were their parents) and with whom they are connected by descent. **(14)** אלה ראשי בית אבתם THESE ARE THE HEADS OF THEIR FATHERS' HOUSES — Since it (Scripture) finds itself compelled to give the genealogy of the tribe of Levi as far as Moses and Aaron because of Moses and Aaron, it begins to give the genealogy of the tribes in the order of their birth *commencing* from Reuben. And in the Pesikta Rabbati (on Num. VII. 12) I have seen *the statement*, that because their father Jacob reproached these three tribes in the hour of his death Scripture again enumerates here their genealogy alone *of all the tribes* to indicate that they *nevertheless* were men of worth. **(16)** ושני חיי לוי וגו' AND THE YEARS OF THE LIFE OF LEVI WERE etc. — Why is the number of the years of Levi mentioned? In order to tell us how long the period of slavery lasted — because so long as even one of the sons of Jacob (lit. the tribes) remained alive there was no slavery *imposed upon the Israelites*, as it is said, (I. 6) "And Joseph died and all his brethren", and afterwards *it is stated* (v. 8), "Now there arose a king" (who enslaved them); and Levi lived the longest of all of them (Ex. R. 1). **(18)** and **(20)** ושני חיי קהת . . . ושני חיי עמרם וגו' AND THE YEARS OF THE LIFE OF KOHATH WERE etc. . . . AND THE YEARS OF THE LIFE OF AMRAM WERE etc. — From these numbers we may

הַלְוִי לְתֹלְדֹתָם: כ וַיִּקַּח עַמְרָם אֶת־יוֹכֶבֶד דֹּדָתוֹ
לוֹ לְאִשָּׁה וַתֵּלֶד לוֹ אֶת־אַהֲרֹן וְאֶת־מֹשֶׁה וְשֵׁנֵי
חַיֵּי עַמְרָם שֶׁבַע וּשְׁלֹשִׁים וּמְאַת שָׁנָה: כא וּבְנֵי
יִצְהָר קֹרַח וָנֶפֶג וְזִכְרִי: כב וּבְנֵי עֻזִּיאֵל מִישָׁאֵל
וְאֶלְצָפָן וְסִתְרִי: כג וַיִּקַּח אַהֲרֹן אֶת־אֱלִישֶׁבַע בַּת־
עַמִּינָדָב אֲחוֹת נַחְשׁוֹן לוֹ לְאִשָּׁה וַתֵּלֶד לוֹ אֶת־נָדָב
וְאֶת־אֲבִיהוּא אֶת־אֶלְעָזָר וְאֶת־אִיתָמָר: כד וּבְנֵי
קֹרַח אַסִּיר וְאֶלְקָנָה וַאֲבִיאָסָף אֵלֶּה מִשְׁפְּחֹת
הַקָּרְחִי: כה וְאֶלְעָזָר בֶּן־אַהֲרֹן לָקַח־לוֹ מִבְּנוֹת
פּוּטִיאֵל לוֹ לְאִשָּׁה וַתֵּלֶד לוֹ אֶת־פִּינְחָס אֵלֶּה
רָאשֵׁי אֲבוֹת הַלְוִיִּם לְמִשְׁפְּחֹתָם: כו הוּא אַהֲרֹן
וּמֹשֶׁה אֲשֶׁר אָמַר יְהוָה לָהֶם הוֹצִיאוּ אֶת־בְּנֵי
יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם עַל־צִבְאֹתָם: כז הֵם

אונקלוס

מַחְלִי וּמוּשִׁי אִלֵּין זַרְעַיָּת לֵוִי לְתוֹלְדָתְהוֹן: כ וְנָסִיב עַמְרָם יָת יוֹכֶבֶד אַתַּת
אֲבוּהִי לֵהּ לְאִנְתּוּ וְיָלִידַת לֵהּ יָת אַהֲרֹן וְיָת מֹשֶׁה וּשְׁנֵי חַיֵּי עַמְרָם מְאָה וּתְלָתִין
וּשְׁבַע שְׁנִין: כא וּבְנֵי יִצְהָר קֹרַח וְנֶפֶג וְזִכְרִי: כב וּבְנֵי עֻזִּיאֵל מִישָׁאֵל וְאֶלְצָפָן
וְסִתְרִי: כג וְנָסִיב אַהֲרֹן יָת אֱלִישֶׁבַע בַּת עַמִּינָדָב אֲחָתֵהּ דְּנַחְשׁוֹן לֵהּ לְאִנְתּוּ
וְיָלִידַת לֵהּ יָת נָדָב וְיָת אֲבִיהוּא יָת אֶלְעָזָר וְיָת אִיתָמָר: כד וּבְנֵי קֹרַח אַסִּיר
וְאֶלְקָנָה וַאֲבִיאָסָף אִלֵּין זַרְעַיָּת קֹרַח: כה וְאֶלְעָזָר בַּר אַהֲרֹן נְסִיב לֵהּ מִבְּנָת
פּוּטִיאֵל לֵהּ לְאִנְתּוּ וְיָלִידַת לֵהּ יָת פִּינְחָס אִלֵּין רֵישֵׁי אֲבָהָת לֵיוָאֵי לְזַרְעֲיָתְהוֹן:
כו הוּא אַהֲרֹן וּמֹשֶׁה דִּי אֲמַר יְיָ לְהוֹן אַפִּיקוּ יָת בְּנֵי יִשְׂרָאֵל מֵאַרְעָא דְמִצְרַיִם
עַל חֵילֵיהוֹן: כז אִנּוּן דְּמַלִּלִין עִם פַּרְעֹה מַלְכָּא דְמִצְרַיִם לְאַפָּקָא יָת בְּנֵי

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בִּשְׁנֵי הָאָבוֹת: (כ) יוכבד דדתו. אַחַת אֲבִיהִי, בַּת לֵוִי אֲחוֹת קָהָת: (כג) אחות נחשון. מִכָּאן לְמִדּוּ, הַנּוֹשֵׂא אִשָּׁה צָרִיךְ לְבַדּוֹק בְּאִמָּהּ (ב"ב ק"י): (כה) מבנות פוטיאל. מֵרֵע יִתְרוֹ שְׁפִסֵּם עֲגָלִים לָעֲ"ז, וּמֵרֵע יוֹתָם שֶׁפִּטְפֵּט בִּיצְרוֹ (סוטה מ"ג): (כו) הוא אהרן ומשה. אֵלּוּ שֶׁהֻזְכְּרוּ לְמַעְלָה, שְׁיָלְדָה יוֹכֶבֶד לְעַמְרָם: הוא אהרן ומשה. יֵשׁ מְקוֹמוֹת שֶׁמַּקְדִּים אַהֲרֹן לְמֹשֶׁה וְיֵשׁ מְקוֹמוֹת שֶׁמַּקְדִּים מֹשֶׁה לְאַהֲרֹן, לוֹמַר שֶׁשְּׁקוּלִין כְּאֶחָד: על צבאתם.

of Levi according to their generations. [20]And Amram took to himself Jochebed his aunt to wife; and she bare him Aaron and Moses: and the years of the life of Amram *were* an hundred and thirty and seven years. [21]And the sons of Izhar; Korah, and Nepheg, and Zichri. [22]And the sons of Uzziel; Mishael, and Elzaphan, and Zithri. [23]And Aaron took to himself Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar. [24]And the sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhite. [25]And Eleazar Aaron's son took to himself *one* of the daughters of Putiel to wife: and she bare him Phinehas: these *are* the heads of the fathers of the Levites according to their families. [26]These *are* that Aaron and Moses, to whom the Eternal said, Bring out the children of Israel from the land of Egypt according to their hosts. [27]These *are*

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gather regarding the period of residence of the children of Israel, — *viz.*, four hundred years, of which Scripture speaks, that these *four hundred years* were not *passed* in Egypt alone, but *that they date* from the day of Isaac's birth. You know that Kohath was one of those who went down to Egypt; now reckon all his years (133) *although really we should not take into account the years he lived before he went down to Egypt*, and the years of Amram, *his son* (137), and the eighty years of Moses, *the latter's son, which he had attained when the Israelites left Egypt*, and you will not find them *totalling to* four hundred, and *in this calculation* many years of the sons' ages are included in those of their fathers (i. e. in such a calculation one must deduct in each instance the father's age when his son was born since this number is included in the total age of each of these persons) (cf. Rashi on XII. 40). **(20)** יוכבד דדתו JOCHEBED HIS AUNT — *The Targum has*: his father's sister; she was daughter of Levi (cf. II. 1) and sister of Kohath[1]). **(23)** אחות נחשון THE SISTER OF NAASHON — Hence they (the Rabbis) learned (i. e. from the fact that Scripture states who her brother was when it mentions her marriage to Aaron) that he who is about to take a wife should strictly investigate who her brothers are (B. Bath. 110a). **(25)** מבנות סוטיאל ONE OF THE DAUGHTERS OF PUTIEL — of the family of Jethro (cf. Rashi on IV. 18) who used to fatten (סמם) calves for idolatrous sacrifice, and of the family of Joseph who overcame (סמסם, who talked or argued with) his passion (Sota 43a; B. Bath. 109b). **(26)** הוא אהרן ומשה THESE ARE THAT AARON AND MOSES who are mentioned above *where it states* (v. 20) that Jochebed bore them to Amram. הוא אהרן ומשה There are some passages where Scripture mentions Aaron before Moses (as here) and other passages where it mentions Moses before Aaron; *this is done* in order to indicate that they were equal in all respects (more lit., that they weighed alike) (Mech. to XII. 1). על צבאתם — This is the same as בצבאותם with their hosts[2]) — all their hosts according to their tribes.

NOTES

[1]) Rashi on Jer. XXXII. 8 states that the term דוד denotes an uncle who is one's father's brother. The name דודה signifies the wife of such an uncle. Here, however, it must have a different meaning, since she is stated to have been the daughter of Levi (II. 1), and therefore was his father's sister. Rashi quotes the Targum as having definitely stated this.

[2]) The preposition על has various meanings: upon, in addition to etc. Rashi appears to rule all these out, preferring to explain it in the sense of "with": they came out with all their hosts — i. e. everyone of them came out. Rashi adds the words "according to their tribes", because the plural noun is used, על צבאתם. The singular על צבאם "with their host" would have viewed the whole nation as a unit, whilst "with their hosts" (the plural) regards it as made up of various divisions or tribes.

הַמְדַבְּרִים אֶל־פַּרְעֹה מֶלֶךְ־מִצְרַיִם לְהוֹצִיא אֶת־
בְּנֵי־יִשְׂרָאֵל מִמִּצְרָיִם הוּא מֹשֶׁה וְאַהֲרֹן: כח וַיְהִי
בְּיוֹם דִּבֶּר יְהוָה אֶל־מֹשֶׁה בְּאֶרֶץ מִצְרָיִם: ס
שלישי כט וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר אֲנִי יְהוָה
דַּבֵּר אֶל־פַּרְעֹה מֶלֶךְ מִצְרַיִם אֵת כָּל־אֲשֶׁר אֲנִי
דֹבֵר אֵלֶיךָ: ל וַיֹּאמֶר מֹשֶׁה לִפְנֵי יְהוָה הֵן אֲנִי עֲרַל
שְׂפָתַיִם וְאֵיךְ יִשְׁמַע אֵלַי פַּרְעֹה: פ
ז א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה רְאֵה נְתַתִּיךָ אֱלֹהִים
לְפַרְעֹה וְאַהֲרֹן אָחִיךָ יִהְיֶה נְבִיאֶךָ: ב אַתָּה תְדַבֵּר
אֵת כָּל־אֲשֶׁר אֲצַוֶּךָּ וְאַהֲרֹן אָחִיךָ יְדַבֵּר אֶל־פַּרְעֹה
וְשִׁלַּח אֶת־בְּנֵי־יִשְׂרָאֵל מֵאַרְצוֹ: ג וַאֲנִי אַקְשֶׁה

אונקלוס

יִשְׂרָאֵל מִמִּצְרַיִם הוּא מֹשֶׁה וְאַהֲרֹן: כח וַהֲוָה בְּיוֹמָא דְמַלִּיל יְיָ עִם מֹשֶׁה
בְּאַרְעָא דְמִצְרָיִם: כט וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימַר אֲנָא יְיָ מַלֵּל עִם פַּרְעֹה
מַלְכָּא דְמִצְרַיִם יָת כָּל דִּי אֲנָא מְמַלֵּל עִמָּךְ: ל וַאֲמַר מֹשֶׁה קֳדָם יְיָ הָא אֲנָא
יַקִּיר מַמְלָל וְאֵכֵּדִין יְקַבֵּל מִנִּי פַּרְעֹה: א וַאֲמַר יְיָ לְמֹשֶׁה חֲזִי מַנִּיתָךְ רַב
לְפַרְעֹה וְאַהֲרֹן אָחוּךְ יְהֵי מְתַרְגְּמָנָךְ: ב אַתְּ תְּמַלֵּל יָת כָּל דִּי אֲפַקְּדִנָּךְ וְאַהֲרֹן
אָחוּךְ יְמַלֵּל עִם פַּרְעֹה וְישַׁלַּח יָת בְּנֵי יִשְׂרָאֵל מֵאַרְעֵהּ: ג וַאֲנָא אַקְשֵׁי יָת

רש"י

בְּצִבְאוֹתָם, כָּל צְבָאָם לְשִׁבְטֵיהֶם: יֵשׁ עַל שֶׁאֵינוֹ אֶלָּא בְּמָקוֹם אוֹת אַחַת, וְעַל חַרְבְּךָ תִּחְיֶה (בר' כ"ז), כְּמוֹ בְּחַרְבְּךָ, עֲמֹדְתֶם עַל חַרְבְּכֶם (יח' ל"ג)—בְּחַרְבְּכֶם: (כו) הם המדברים וגו'. הֵם שֶׁנִּצְטַוּוּ, הֵם שֶׁקִּיְּמוּ: הוא משה ואהרן. הַם בְּשִׁלּוּחָם וּבְצִדְקָתָם מִתְּחִלָּה וְעַד סוֹף (מגי' י"א): (כח) ויהי ביום דבר וגו'. מֻחְבָּר לַמִּקְרָא שֶׁלְּאַחֲרָיו: (כט) וידבר ה'. הוּא הַדִּבּוּר עַצְמוֹ הָאָמוּר לְמַעְלָה בא דבר אל פרעה מלך מצרים, אֶלָּא מִתּוֹךְ שֶׁהִפְסִיק הָעִנְיָן כְּדֵי לְיַחֲסָם, חָזַר עָלָיו לְהַתְחִיל בּוֹ: אני ה'. כְּדַאי אֲנִי לְשַׁלַּחְךָ וּלְקַיֵּם דִּבְרֵי שְׁלִיחוּתִי: (ל) ויאמר משה לפני ה'. הִיא הָאֲמִירָה שֶׁאָמַר לְמַעְלָה הן בני ישראל לא שמעו אלי, וְשָׁנָה הַכָּתוּב כַּאן, כְּיָון שֶׁהִפְסִיק הָעִנְיָן; וְכֵן הִיא הַשִּׁיטָה, כְּאָדָם הָאוֹמֵר "נֶחְזוֹר עַל הָרִאשׁוֹנוֹת":

ז (א) נתתיך אלהים לפרעה. שׁוֹפֵט וְרוֹדֶה, לְרַדּוֹתוֹ בְּמַכּוֹת וְיִסּוּרִין: יהיה נביאך. כְּתַרְגּוּמוֹ—מְתֻרְגְּמָנְךָ. וְכֵן כָּל לָשׁוֹן נְבוּאָה אָדָם הַמְדַבְּרִיז וּמַשְׁמִיעַ לָעָם דִּבְרֵי תוֹכָחוֹת, וְהוּא מְנוּרָת נְיב שְׂפָתַיִם (יש' נ"ז), נָוֹב חָכְמָה (משלי י'), וַיִּכֹּל מֵהִתְנַבּוֹת דִּשְׁמוּאֵל (א' י'); וּכְלַשּׁוֹן קוֹרִין לוֹ פְּרִידִיכ"ר: (ב) אתה תדבר פַּעַם אַחַת כָּל שְׁלִיחוּת וּשְׁלִיחוּת בְּפִי שֶׁשָּׁמַעְתּוֹ מִפִּי, וְאַהֲרֹן אָחִיךָ יְמַלִּיצֶנּוּ וְיַטְעִימֶנּוּ בְּאָזְנֵי פַּרְעֹה: (ג) ואני אקשה. מֵאַחַר שֶׁהָרְשִׁיעַ וְהִתְרִים בְּנַגְּדִי, וְגָלוּי לְפָנַי

they who spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron. [28]And it came to pass on the day *when* the Eternal spake unto Moses in the land of Egypt. [29]That the Eternal spake unto Moses, saying, I *am* the Eternal: speak thou unto Pharaoh king of Egypt all that I impart unto thee. [30]And Moses said before the Eternal, Behold, I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

7. [1]And the Eternal said unto Moses, See, I have made thee *like* a god to Pharaoh: and Aaron thy brother shall be thy prophet. [2]Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. [3]And I will allow Pharaoh's heart to harden,

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Sometimes the word על is merely *used* in place of a single letter (ב as a prefix); *e. g.*, (Gen. XXVII. 40) "על חרבך shalt thou live" which is the same as בחרבך, by thy sword; (Ezek. XXXIII. 26) "Ye stand על חרבכם" which is the same as בחרבכם, by your sword. **(27)** הם המדברים וגו' THESE ARE THEY WHO SPAKE TO PHARAOH — It was they who received the command *to speak to Pharaoh* (cf. v. 26), and it was they who carried *it* out *by actually speaking to him* (cf. e. g. VII. 7). הוא משה ואהרן THESE ARE MOSES AND AARON — they *remained always the same* in *carrying out* their mission and in their integrity from beginning to end (cf. Meg. 11a). **(28)** ויהי ביום דבר וגו' — This must be joined to the verse that follows it. (The verses are to be connected thus: (28) And it came to pass on the day that the Lord spake unto Moses in the land of Egypt, (29) that the Lord spake unto Moses, saying, "I am the Lord, etc."). **(29)** וידבר ה' AND THE LORD SPAKE — This is the self-same command which was mentioned before, *viz.*, (v. 11) "Go in, speak unto Pharaoh, king of Egypt", but because it (Scripture) broke off the narrative in order to record their genealogy it now reverts to it and begins it anew. אני ה' I AM THE LORD — I am powerful enough to send you and to carry out the matter on which I have sent *you*. **(30)** ויאמר משה לפני ה' AND MOSES SAID BEFORE THE LORD — This is the statement which he made above, (v. 12), "Behold, the children of Israel have not hearkened unto me". Scripture repeats it here, because it broke off the narrative *for the reason already given*. So is the method *of the historian* — just as a person who says, "let us return to the previous *subject*".

7. **(1)** נתתיך אלהים לפרעה *This signifies I have made thee* a judge and castigator — to castigate him with plagues and pains. יהיה נביאך [AARON] SHALL BE THY PROPHET — *This must be understood* as the Targum takes it: thy interpreter. Similarly, wherever this term of נבואה is mentioned it refers to a man who publicly proclaims and utters to the people words of reproof. It is of the same derivation as, (Is. LVII. 19) "utterance (ניב) of the lips"; (Prov. X. 31) "it utters (ינוב) wisdom"; (1 Sam. X. 13) "he made an end of proclaiming (להתנבות)", *which is in the book* of Samuel. In O. F. we call him predicar; *Engl. preacher*. **(2)** אתה תדבר THOU SHALT SPEAK once, every separate message just as you have heard it from My mouth, and your brother Aaron shall express it in eloquent language and explain it in Pharaoh's hearing. **(3)** ואני אקשה AND I WILL ALLOW [PHARAOH'S HEART] TO HARDEN — Since he has wickedly resisted

אֶת־לֵב פַּרְעֹה וְהִרְבֵּיתִי אֶת־אֹתֹתַי וְאֶת־מוֹפְתַי
בְּאֶרֶץ מִצְרָיִם: ד וְלֹא־יִשְׁמַע אֲלֵכֶם פַּרְעֹה וְנָתַתִּי
אֶת־יָדִי בְּמִצְרָיִם וְהוֹצֵאתִי אֶת־צִבְאֹתַי אֶת־עַמִּי
בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בִּשְׁפָטִים גְּדֹלִים:
ה וְיָדְעוּ מִצְרַיִם כִּי־אֲנִי יְהוָה בִּנְטֹתִי אֶת־יָדִי עַל־
מִצְרַיִם וְהוֹצֵאתִי אֶת־בְּנֵי־יִשְׂרָאֵל מִתּוֹכָם: ו וַיַּעַשׂ
מֹשֶׁה וְאַהֲרֹן כַּאֲשֶׁר צִוָּה יְהוָה אֹתָם כֵּן עָשׂוּ:
ז וּמֹשֶׁה בֶּן־שְׁמֹנִים שָׁנָה וְאַהֲרֹן בֶּן־שָׁלֹשׁ וּשְׁמֹנִים
שָׁנָה בְּדַבְּרָם אֶל־פַּרְעֹה: פ רביעי.
ח וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: ט כִּי
יְדַבֵּר אֲלֵכֶם פַּרְעֹה לֵאמֹר תְּנוּ לָכֶם מוֹפֵת וְאָמַרְתָּ
אֶל־אַהֲרֹן קַח אֶת־מַטְּךָ וְהַשְׁלֵךְ לִפְנֵי־פַרְעֹה יְהִי
לְתַנִּין: י וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל־פַּרְעֹה וַיַּעֲשׂוּ־כֵן

אונקלוס

לְבָא דְפַרְעֹה וְאַסְגִּיתִי יָת אָתְוָתַי וְיָת מוֹפָתַי בְּאַרְעָא דְמִצְרָיִם: ד וְלָא יְקַבֵּל
מִנָּכוֹן פַּרְעֹה וְאֶתֵּן יָת מָחַת גְּבָרְתִּי בְּמִצְרָיִם וְאַפֵּיק יָת חֵילִי יָת עַמִּי בְּנֵי
בְּנֵי יִשְׂרָאֵל מֵאַרְעָא דְמִצְרַיִם בְּדִינִין רַבְרְבִין: ה וְיִדְּעוּן מִצְרָיִם אֲרֵי אֲנָא יְיָ
כַּד אֲרִים יָת מָחַת גְּבָרְתִּי עַל מִצְרָיִם וְאַפֵּיק יָת בְּנֵי יִשְׂרָאֵל מִבֵּינֵיהוֹן:
ו וַעֲבַד מֹשֶׁה וְאַהֲרֹן כְּמָא דְפַקִּיד יְיָ יָתְהוֹן כֵּן עֲבָדוּ: ז וּמֹשֶׁה בַּר תְּמָנָן שְׁנִין
וְאַהֲרֹן בַּר תְּמָנָן וְחַלָּת שְׁנִין בְּמַלָּלוּתְהוֹן עִם פַּרְעֹה: ח וַאֲמַר יְיָ לְמֹשֶׁה וּלְאַהֲרֹן
לְמֵימַר: ט אֲרֵי יְמַלֵּל לְוָתְכוֹן פַּרְעֹה לְמֵימַר הָבוּ לְכוֹן אָתָא וְתֵימַר לְאַהֲרֹן
סַב יָת חוּטְרָךְ וּרְמֵא קֳדָם פַּרְעֹה יְהֵי לְתַנִּינָא: י וְעַל מֹשֶׁה וְאַהֲרֹן לְוָת פַּרְעֹה

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שָׁאֵין נַחַת רוּחַ בָּאֱמֶת לְתַת לֵב שָׁלֵם לָשׁוּב, טוֹב שֶׁיִּתְמַשֶּׁה לִבּוֹ, לְמַעַן הַרְבּוֹת בּוֹ אוֹתוֹתַי, וְתַכְבִּידוּ אֶתֶם אֶת גְּבוּרָתִי. וְכֵן מִדָּתוֹ שֶׁל הַקָּבָ"ה, מֵבִיא פּוּרְעָנוּת עַל הָאֻמּוֹת כְּדֵי שֶׁיִּשְׁנְעוּ יִשְׂרָאֵל וְיִרָאוּ, שֶׁנֶּאֱ הִכְרַתִּי גּוֹיִם נָשַׁמּוּ פְּנוֹתָם... אָמַרְתִּי אַךְ תִּירְאִי אוֹתִי תִּקְחִי מוּסָר (צפניה ג): וְאַעֲפ"כ בְּחָמֵשׁ מַכּוֹת הָרִאשׁוֹנוֹת לֹא נֶאֱמַר נֶחֱזַק ה' אֶת לֵב פַּרְעֹה, אֶלָּא וַיֶּחֱזַק לֵב פַּרְעֹה (תנחומא): (ך) את ידי. יָד מַמָּשׁ, לְהַכּוֹת בָּהֶם: (ט) מופת. אות, לְהוֹדִיעַ שֶׁיֵּשׁ צָרוּךְ בְּמִי שֶׁשּׁוֹלֵחַ אֶתְכֶם: לתנין. נָחָשׁ:

and multiply my signs and my wonders in the land of Egypt. 4But Pharaoh will not hearken unto you, and I will lay my hand upon Egypt, and bring forth my hosts,—my people the children of Israel, out of the land of Egypt by great judgments. 5And Egypt shall know that I *am* the Eternal, when I stretch forth mine hand against Egypt, and bring out the children of Israel from the midst of them. 6And Moses and Aaron did as the Eternal commanded them, so did they. 7And Moses *was* fourscore years old, and Aaron fourscore and three years old when they spake unto Pharaoh. 8And the Eternal spake unto Moses and unto Aaron, saying, 9When Pharaoh shall speak unto you, saying, Shew a wonder for you: then thou shalt say unto Aaron, Take thy staff, and cast *it* before Pharaoh, *and* it shall become a serpent. 10And Moses and Aaron came in unto Pharaoh, and they did so

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Me, and it is manifest to Me that the heathen nations find no spiritual satisfaction in setting their whole heart to return to Me *penitently*, it is better that his heart should be hardened in order that My signs may be multiplied against him so that ye may recognise My *divine* power. Such, indeed, is the method of the Holy One, blessed be He: He brings punishment upon the nations so that Israel may hear of it and fear *Him*, as it is said, (Zeph. III. 6, 7) "I have cut off nations, their corners are desolate etc.... I said: Surely thou wilt fear Me, thou wilt receive correction" (cf. Jeb. 63a). Nevertheless, in the case of the first five plagues it is not stated, "The Lord hardened Pharaoh's heart" but "Pharaoh's heart was hardened" (Tanch., Ex. R. 11 end). **(4)** את ידי *this must be translated* literally, "hand"[1]), (not "power") *I will lay My hand upon Egypt* to smite them. **(9)** מופת A WONDER—a sign to prove that there is power[2]) in Him who is sending you. לתנין *means* A SERPENT.

NOTES

[1]) The use of יד in the sense of hand when it refers to God is of course an anthropomorphism, but frequently in such a case it may be translated by power. Rashi points out here that the text requires the translation "hand" since it speaks of putting the יד on Pharaoh. He explains that really this refers to smiting the king.

[2]) The phrase שיש צרוך ב.. is an imitation of the Targum on passages like Deut. XXXII. 17, Hab. II. 18 etc. which refer to idols (ליח בהון צרוך) and 2 Kings V. 7: "Am I a god to kill and make alive?", which the Targum renders by "Have I צרוך to kill etc." It is evident that in these passages the word צרוך has the meaning of "power".

כַּאֲשֶׁר צִוָּה יְהוָה וַיִּשְׁלֹךְ אַהֲרֹן אֶת־מַטֵּהוּ לִפְנֵי
פַּרְעֹה וְלִפְנֵי עֲבָדָיו וַיְהִי לְתַנִּין׃ יא וַיִּקְרָא גַּם־פַּרְעֹה
לַחֲכָמִים וְלַמְכַשְּׁפִים וַיַּעֲשׂוּ גַם־הֵם חַרְטֻמֵּי
מִצְרַיִם בְּלַהֲטֵיהֶם כֵּן׃ יב וַיַּשְׁלִיכוּ אִישׁ מַטֵּהוּ וַיִּהְיוּ
לְתַנִּינִם וַיִּבְלַע מַטֵּה־אַהֲרֹן אֶת־מַטֹּתָם׃ יג וַיֶּחֱזַק
לֵב פַּרְעֹה וְלֹא שָׁמַע אֲלֵהֶם כַּאֲשֶׁר דִּבֶּר יְהוָה׃ ם
יד וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כָּבֵד לֵב פַּרְעֹה מֵאֵן
לְשַׁלַּח הָעָם׃ טו לֵךְ אֶל־פַּרְעֹה בַּבֹּקֶר הִנֵּה יֹצֵא
הַמַּיְמָה וְנִצַּבְתָּ לִקְרָאתוֹ עַל־שְׂפַת הַיְאֹר וְהַמַּטֶּה
אֲשֶׁר־נֶהְפַּךְ לְנָחָשׁ תִּקַּח בְּיָדֶךָ׃ טז וְאָמַרְתָּ אֵלָיו
יְהוָה אֱלֹהֵי הָעִבְרִים שְׁלָחַנִי אֵלֶיךָ לֵאמֹר שַׁלַּח
אֶת־עַמִּי וְיַעַבְדֻנִי בַּמִּדְבָּר וְהִנֵּה לֹא־שָׁמַעְתָּ עַד־

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וַעֲבָדוּ כֵּן כְּמָא דְּפַקִּיד יְיָ וּרְמָא אַהֲרֹן יָת חוּטְרֵהּ קֳדָם פַּרְעֹה וְקֳדָם עַבְדּוֹהִי
וַהֲוָה לְתַנִּינָא׃ יא וּקְרָא אַף פַּרְעֹה לְחַכִּימַיָּא וּלְחָרְשַׁיָּא וַעֲבָדוּ אַף אִנּוּן חָרָשֵׁי
מִצְרַיִם בְּלַחֲשֵׁיהוֹן כֵּן׃ יב וּרְמוֹ גְּבַר חוּטְרֵהּ וַהֲווֹ לְתַנִּינַיָּא וּבְלַע חוּטְרָא דְּאַהֲרֹן
יָת חוּטְרֵיהוֹן׃ יג וְאִתַּקַּף לִבָּא דְּפַרְעֹה וְלָא קַבִּיל מִנְּהוֹן כְּמָא דְּמַלִּיל יְיָ׃
יד וַאֲמַר יְיָ לְמֹשֶׁה אִתְיַקַּר (נפקס״י יַקִּיר) לִבָּא דְּפַרְעֹה סָרִיב לְשַׁלָּחָא עַמָּא׃
טו אֲזַיל לְוָת פַּרְעֹה בְּצַפְרָא הָא נָפֵיק לְמַיָּא וְתֵיתְעֵד לְקֳדָמוֹהִי עַל כֵּיף נַהֲרָא
וְחוּטְרָא דְּאִתְהַפִּיךְ לְחֻיָּא תִּסַּב בִּידָךְ׃ טז וְתֵימַר לֵהּ יְיָ אֱלָהָא דִּיהוּדָאֵי
שַׁלְחַנִי לְוָתָךְ לְמֵימַר שַׁלַּח יָת עַמִּי וְיִפְלְחוּן קֳדָמַי בְּמַדְבְּרָא וְהָא לָא קַבֵּלְתָּא

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(יא) בלהטיהם. בְּלַחֲשֵׁיהוֹן; וְאֵין לוֹ דִּמְיוֹן בְּמִקְרָא; וְיֵשׁ לְדַמּוֹת לוֹ לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת (בר׳ ג׳)—דּוֹמֶה שֶׁהִיא מִתְהַפֶּכֶת עַל יְדֵי לָהַשׁ: (יב) ויבלע מטה אהרן. מֵאַחַר שֶׁחָזַר וְנַעֲשָׂה מַטֶּה, בָּלַע אֶת כֻּלָּן (שבת צ״ז): (יד) כבד. תַּרְגּוּמוֹ יַקִּיר וְלֹא אִתְיַקַּר, מִפְּנֵי שֶׁהוּא שָׁם דָּבָר, כְּמוֹ כִּי כָבֵד מִמְּךָ הַדָּבָר (שמ׳ י״ח): (טו) הנה יצא המימה. לִנְקֹבְיו; שֶׁהָיָה עוֹשֶׂה עַצְמוֹ אֱלוֹהַ וְאוֹמֵר שֶׁאֵינוֹ צָרִיךְ לִנְקֹבִיו, וּמַשְׁכִּים וְיוֹצֵא לְנִילוּס וְעוֹשֶׂה שָׁם צָרְכָיו (תנח׳): (טז) עד כה. עַד הֵנָּה; וּמִדְרָשׁוֹ: עַד שֶׁתִּשְׁמַע מִפִּי מַכַּת בְּכוֹרוֹת שֶׁאֶפְתַּח בָּהּ

as the Eternal had commanded: and Aaron cast down his staff before Pharaoh, and before his servants, and it became a serpent. [11]Then Pharaoh also called the wise men and the sorcerers: now the engravers *of hieroglyphics* of Egypt, they also did in like manner with their secret arts. [12]For they cast down every man his staff, and they became serpents: but Aaron's staff swallowed their staves. [13]But Pharaoh's heart was hard, and he hearkened not unto them: as the Eternal had said. [14]And the Eternal said unto Moses, Pharaoh's heart *is* hardened, he refuseth to let the people go. [15]Go unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt place thyself by the river's brink towards him; and the staff which was turned into a serpent shalt thou take in thine hand. [16]And thou shalt say unto him, The Eternal God of the Hebrews hath sent me unto thee, saying, Send away my people, that they may serve me in the desert: and, behold, hitherto thou wouldest not hear.

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(11) בלהטיהם *The Targum renders this by* בלחשיהון: with their s e c r e t spells. There is no other example of this word in the Bible. One may compare it to *the first word in* (Gen. III. 24) "the להט of the sword that turned round" — it appeared to turn round through *some* magic spell. **(12)** ויבלע משה אהרן BUT AARON'S STAFF SWALLOWED (It states that the s t a f f swallowed) — after it had again become a staff it swallowed all of them (Sabb. 97a; Ex. R. 9). **(14)** כבד — This word should be translated in the Targum by יקיר (his heart i s hard — an adjective) and not by אתיקר (his heart h a s b e c o m e h a r d — a verb, as is given in some editions of Onkelos) because it is an adjective, just as (XVIII. 18) "the thing is too heavy (כָּבֵד) for thee". **(15)** הנה יצא המימה LO, HE GOETH OUT UNTO THE WATER to ease himself. For he claimed to be a god and asserted *that because of his divine power* he did not need to ease himself; *and therefore* he used to rise early and go to the Nile and there eased himself *in secret* (Tanch., Ex. R. 9)[1]). **(16)** עד כה *means* UNTIL NOW. A Midrashic explanation (taking this sentence to mean, "thou wilt not hearken until (עד) thou hearest the word "כה") is: until thou hearest from me *the announcement* of the slaughter of the first-born, which I

NOTES

1) This Midrash appears to be based upon the following idea: God tells Moses to go to Pharaoh in the morning (i. e. early n e x t day), and proceeds to say, הנה יצא המימה, which literally signifies, "behold he is going out unto the water" or "he goes out etc.". One would expect the statement "he will be going out (יצא) to the water" alluding to the next morning. The Midrash therefore takes the words to mean, "he is in t h e h a b i t of going to the Nile" every morning and it suggests the reason for this as given in the text. The word יצא "to go forth" is used in this connection in Deut. XXIII. 13.

כֹּה: יז כֹּה אָמַר יְהוָה בְּזֹאת תֵּדַע כִּי אֲנִי יְהוָה
הִנֵּה אָנֹכִי מַכֶּה ו בַּמַּטֶּה אֲשֶׁר־בְּיָדִי עַל־הַמַּיִם
אֲשֶׁר בַּיְאֹר וְנֶהֶפְכוּ לְדָם: יח וְהַדָּגָה אֲשֶׁר־בַּיְאֹר
תָּמוּת וּבָאַשׁ הַיְאֹר וְנלְאוּ מִצְרַיִם לִשְׁתּוֹת מַיִם
מִן־הַיְאֹר: ס יט וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֱמֹר
אֶל־אַהֲרֹן קַח מַטְּךָ וּנְטֵה־יָדְךָ עַל־מֵימֵי מִצְרַיִם
עַל־נַהֲרֹתָם ו עַל־יְאֹרֵיהֶם וְעַל־אַגְמֵיהֶם וְעַל כָּל־
מִקְוֵה מֵימֵיהֶם וְיִהְיוּ־דָם וְהָיָה דָם בְּכָל־אֶרֶץ
מִצְרַיִם וּבָעֵצִים וּבָאֲבָנִים: כ וַיַּעֲשׂוּ־כֵן מֹשֶׁה וְאַהֲרֹן
כַּאֲשֶׁר ו צִוָּה יְהוָה וַיָּרֶם בַּמַּטֶּה וַיַּךְ אֶת־הַמַּיִם
אֲשֶׁר בַּיְאֹר לְעֵינֵי פַרְעֹה וּלְעֵינֵי עֲבָדָיו וַיֵּהָפְכוּ כָּל־
הַמַּיִם אֲשֶׁר־בַּיְאֹר לְדָם: כא וְהַדָּגָה אֲשֶׁר־בַּיְאֹר

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עַד־כְּפָן: יז כִּדְנַן אֲמַר יְיָ בְּדָא תִדַּע אֲרֵי אֲנָא יְיָ הָא אֲנָא מָחֵי ו בְּחוּטְרָא דִּי
בִידִי עַל מַיָּא דִּי בְנַהֲרָא וְיִתְהַפְכוּן לְדָמָא: יח וְנוּנֵי דִי בְנַהֲרָא תְּמוּת וּסְרִי
נַהֲרָא וְיִלְאוּן מִצְרָאֵי לְמִשְׁתֵּי מַיָּא מִן נַהֲרָא: יט וַאֲמַר יְיָ לְמֹשֶׁה אֱמַר לְאַהֲרֹן
טוֹל חוּטְרָךְ וַאֲרֵים יְדָךְ עַל מַיָּא דְּמִצְרַיִם עַל נַהֲרֵיהוֹן ו עַל אַרְתֵּיהוֹן וְעַל
אַגְמֵיהוֹן וְעַל כָּל בֵּית כְּנִישׁוּת מֵימֵיהוֹן וִיהוֹן דָּמָא וִיהֵי דָמָא בְּכָל אַרְעָא
דְּמִצְרַיִם וּבְמָנֵי אָעָא וּבְמָנֵי אַבְנָא: כ וַעֲבָדוּ כֵן מֹשֶׁה וְאַהֲרֹן כְּמָא ו דְּפַקִּיד יְיָ
וַאֲרֵים בְּחוּטְרָא וּמְחָא יָת מַיָּא דִּי בְנַהֲרָא לְעֵינֵי פַרְעֹה וּלְעֵינֵי עַבְדָּוֹהִי
וְאִתְהַפִּיכוּ כָּל מַיָּא דִּי בְנַהֲרָא לְדָמָא: כא וְנוּנֵי דִי בְנַהֲרָא מִיתוּ וּסְרִי נַהֲרָא

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בְּ״כֹה״ אָמַר ה׳ כַּחֲצוֹת הַלַּיְלָה (שמ׳ י״א): (יז) ונהפכו לדם. לְפִי שֶׁאֵין זְשָׁמִים יוֹרְדִים
בְּמִצְרַיִם וְנִילוּס עוֹלֶה וּמַשְׁקֶה אֶת הָאָרֶץ וּמִצְרִים עוֹבְדִים לְנִילוּס, לְפִיכָךְ הִלְקָה אֶת יְרֵאָתָם
וְאַחַ״כָּ הִלְקָה אוֹתָם (תנחי׳): (יח) ונלאו מצרים לבקש רפואה למי היאור שיהיו ראויין
לִשְׁתּוֹת: (יט) אמר אל אהרן. לְפִי שֶׁהַנִּין הַיְאוֹר עַל מֹשֶׁה כְּשֶׁנִּשְׁלַךְ לְתוֹכוֹ, לְפִיכָךְ לֹא הִלְקָה
עַל יָדוֹ לֹא בַּדָּם וְלֹא בִּצְפַרְדֵּעִים, וְלָקָה עַל יְדֵי אַהֲרֹן (ש״ר): נהרותם. הֵם נְהָרוֹת הַמּוֹשְׁבִים,
כְּעֵין נְהָרוֹת שֶׁלָּנוּ: יאריהם. הֵם בְּרֵיכוֹת גְּנָרִים, הָעֲשׂוּיוֹת בִּידֵי אָדָם מִשְׁפַּת הַנָּהָר לַשְּׂדוֹת,
וְנִילוּס מֵימָיו מִתְבָּרְכִים וְעוֹלֶה דֶּרֶךְ הַיְאוֹרִים וּמַשְׁקֶה הַשָּׂדוֹת: אגמיהם. קִבּוּצַת מַיִם שֶׁאֵינָן
נוֹבְעִין וְאֵין מוֹשְׁכִין, אֶלָּא עוֹמְדִין בְּמָקוֹם אֶחָד, וְקוֹרִין לוֹ אשטנ״ק: בכל ארץ מצרים.
אַף בַּמָּרְחָצָאוֹת וּבְאַמְבַּטָּאוֹת שֶׁבַּבָּתִּים: ובעצים ובאבנים. מַיִם שֶׁבִּכְלֵי עֵץ וּבִכְלֵי אֶבֶן:

17 Thus saith the Eternal, In this thou shalt know that I *am* the Eternal: behold, I will smite with the staff that *is* in mine hand upon the waters which *are* in the river, and they shall be turned into blood. 18 And the fish that *is* in the river shall die, and the river shall stink; and Egypt shall be loath to drink of the water of the river. 19 And the Eternal said unto Moses, Say unto Aaron, Take thy staff, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their gatherings of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone. 20 And Moses and Aaron did so, as the Eternal commanded; and he lifted up the staff, and smote the waters that *were* in the river, before the eyes of Pharaoh, and before the eyes of his servants; and all the waters that *were* in the river were turned into blood. 21 And the fish that *was* in the

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will begin with the words, (XI. 4) "Thus (כה) saith the Lord, About midnight etc." **(17)** ונהסכו לדם AND THEY SHALL BE TURNED INTO BLOOD — Because rain does not fall in Egypt but the Nile rises and irrigates the land and the Egyptians *on this account* worshipped the Nile, therefore God first smote their deity and afterwards smote them (Tanch., Ex. R. 9). **(18)** ונלאו מצרים THE EGYPTIANS SHALL WEARY THEMSELVES in seeking a cure for the waters of the river that they may become fitted for drinking[1]). **(19)** אמר אל אהרן SAY UNTO AARON — Because the river had protected Moses when he was cast into it, therefore it was not smitten by him neither at *the plague of* blood nor at *that of* frogs, but it was smitten by Aaron (ib.). נהרתם THEIR STREAMS — These are the flowing rivers, just like our rivers *in France*. יאריהם — These are canals which convey *water* being made by human agency *and extending* from the river bank into the fields. The waters of the Nile increase in volume and rise by way of these canals and so irrigate the fields. אגמיהם — A collection of waters that neither spring up *from beneath the ground* nor flow along, but which remain in one spot. In O. F. they call it étang. בכל ארץ מצרים [THERE WILL BE BLOOD] THROUGHOUT ALL THE LAND OF EGYPT — also in their bathing establishments and in the baths in their houses. ובעצים ובאבנים — the water *which happened to be* BOTH IN vessels of WOOD AND in vessels of STONE.

NOTES

1) "The Egyptians wearied themselves to drink the waters" is an impossible translation. Rashi therefore takes it as a constructio pregnans in the sense that they wearied themselves in their attempts to heal the waters.

מֵתָה וַיַּבְאַשׁ הַיְאֹר וְלֹא־יָכְלוּ מִצְרַיִם לִשְׁתּוֹת מַיִם
מִן־הַיְאֹר וַיְהִי הַדָּם בְּכָל־אֶרֶץ מִצְרָיִם: כב וַיַּעֲשׂוּ־
כֵן חַרְטֻמֵּי מִצְרַיִם בְּלָטֵיהֶם וַיֶּחֱזַק לֵב־פַּרְעֹה
וְלֹא־שָׁמַע אֲלֵהֶם כַּאֲשֶׁר דִּבֶּר יְהוָה: כג וַיִּפֶן פַּרְעֹה
וַיָּבֹא אֶל־בֵּיתוֹ וְלֹא־שָׁת לִבּוֹ גַּם־לָזֹאת: כד וַיַּחְפְּרוּ
כָל־מִצְרַיִם סְבִיבֹת הַיְאֹר מַיִם לִשְׁתּוֹת כִּי לֹא
יָכְלוּ לִשְׁתּוֹת מִמֵּימֵי הַיְאֹר: כה וַיִּמָּלְאוּ שִׁבְעַת יָמִים
אַחֲרֵי הַכּוֹת־יְהוָה אֶת־הַיְאֹר: פ
כו וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בֹּא אֶל־פַּרְעֹה וְאָמַרְתָּ
אֵלָיו כֹּה אָמַר יְהוָה שַׁלַּח אֶת־עַמִּי וְיַעַבְדֻנִי:
כז וְאִם־מָאֵן אַתָּה לְשַׁלֵּחַ הִנֵּה אָנֹכִי נֹגֵף אֶת־כָּל־
גְּבוּלְךָ בַּצְפַרְדְּעִים: כח וְשָׁרַץ הַיְאֹר צְפַרְדְּעִים

אונקלוס

וְלָא־יְכִילוּ מִצְרָאֵי לְמִשְׁתֵּי מַיָּא מִן נַהֲרָא וַהֲוָה דְמָא בְּכָל אַרְעָא דְמִצְרָיִם:
כב וַעֲבָדוּ כֵן חָרְשֵׁי מִצְרָיִם בְּלַחֲשֵׁיהוֹן וְאִתְקַף לִבָּא דְפַרְעֹה וְלָא קַבֵּיל מִנְּהוֹן
כְּמָא דְמַלִּיל יְיָ: כג וְאִתְפְּנִי פַרְעֹה וְעַל לְבֵיתֵהּ וְלָא שַׁוִּי לִבֵּהּ אַף לָדָא:
כד וְחָפָרוּ כָל מִצְרָאֵי סְחָרָנוּת נַהֲרָא מַיָּא לְמִשְׁתֵּי אֲרֵי לָא יְכִילוּ לְמִשְׁתֵּי
מֵמַיָּא דְנַהֲרָא: כה וְאַשְׁלֵם שִׁבְעַת יוֹמִין בָּתַר דִּמְחָא יְיָ יָת נַהֲרָא: כו וַאֲמַר יְיָ
לְמֹשֶׁה עוֹל לְוָת פַּרְעֹה וְתֵימַר לֵהּ כִּדְנַן אֲמַר יְיָ שַׁלַּח יָת עַמִּי וְיִפְלְחוּן קָדָמָי:
כז וְאִם סָרִיב אַתְּ לְשַׁלָּחָא הָא אֲנָא מָחֵי יָת כָּל תְּחוּמָךְ בְּעַרְדְּעָנְיָא:
כח וְיַרְבֵּי נַהֲרָא עַרְדְּעָנְיָא וְיִסְקוּן וְיֵעֲלוּן בְּבֵיתָךְ וּבְאִדְרוֹן בֵּית מִשְׁכְּבָךְ וְעַל עַרְסָךְ

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(כב) בלטיהם. לחש שאומרין אותו בלט ובחשאי: ורבותינו אמרו, בלטיהם מעשה שדים, בלהטיהם מעשה כשפים (סנה׳ ס״ז): ויחזק לב פרעה. לומר על ידי מכשפות אתם עושין כן; ״תבן אתם מכניסין לעפרים״. עיר שבלה תבן, אף אתם מביאין מכשפות למצרים שכלה כשפים: (כג) גם לזאת. למיפת המטה שנהפך לתנין, ולא לזה שלדם: (כה) וימלא מנין שבעת ימים, שלא שב היאור לקדמותו, שהיתה המכה משמשת רביע חודש, וג׳ חלקים היה מעיד ומתרה בהם (תוכ׳): (כז) ואם מאן אתה. ואם מרבן אתה. מאן. כמו ממאן, מסרב, אלא בנוי האדם על שם המפעל, כמו שלו (איוב ט״ז), שקט (שופ׳ י״ח), סר ונעתה (מ״א כ׳): נגף את כל גבולך. מכה, וכן כל לשון מגפה אינו לשון מיתה אלא לשון מכה, וכן ונגפו אשה הרה (שמ׳ כ״א), אינו

river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. [22]And the engravers *of hieroglyphics* of Egypt did so with their secret arts: and Pharaoh's heart was hard, and he did not hearken unto them; as the Eternal had said. [23]And Pharaoh turned and went into his house, neither did he set his heart to this also. [24]And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. [25]And seven days were fulfilled, after that the Eternal had smitten the river. [26]And the Eternal spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Eternal, Let my people go, that they may serve me. [27]And if thou refuse to let *them* go, behold, I will plague all thy boundaries with the frogs. [28]And the river shall bring forth frogs

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(22) בלטיהם SECRET ARTS — magic formulas which they utter secretly and in a whisper. Our Rabbis stated that בלטיהם *refers to* the work of demons, בלהטיהם *to* witchcraft (Sanh. 67b, Tanch. Ex. R. 9)[1]). ויחזק לב פרעה AND PHARAOH'S HEART WAS HARDENED so that he said: You are doing this by witchcraft: "You are bringing straw to Afarayim" — a city that is full of straw (Ex. R. 9); thus you bring sorcery to Egypt, *a land* that is full of sorcery (Men. 85a). **(23)** גם לזאת [NEITHER DID HE SET HIS HEART] TO THIS ALSO — to the wonder of the staff which was changed into a serpent and also not to that of the blood. **(25)** וימלא AND THERE WAS COMPLETED (the verb is singular) שבעת ימים the number[2]) of SEVEN DAYS during which the river did not return to its original condition. For *each* plague functioned a quarter of a month and for three quarters He warned and cautioned them (Tanch., Ex. R. 9). **(27)** ואם מאן אתה AND IF THOU BE A REFUSER — The word has the same meaning as ממאן, refusing, (the Piel participle) only *the difference is that* it is a description of a person having reference to the action he always does (i. e. it is an adjective and the full phrase would be איש מאן) similar to שָׁלֵו "*a man* at ease" (Job XVI. 12); שָׁקֵט "*a man* at ease" (Jer. XLVIII. 11); וְנָעַף [סר] "*a man* displeased" (1 Kings XX. 43), *whilst* מְמָאֵן *merely describes the person as refusing at some particular moment*[3]). נגף את כל גבולך I WILL PLAGUE ALL THY BOUNDARIES — נוגף *means* smiting. So, too, wherever a form from the root נגף occurs, it does not *necessarily* denote killing but *it may mean merely* smiting. Similarly, (XXI. 22) "and if they hurt (ונגפו) a woman with child", does not mean they kill (as

NOTES

[1]) לָט secretly (cf. 1 Sam. XVIII. 22) and noislessly may convey the idea of demonical influence; לַהַט flashing light, blinding and deluding by optical deception — that of witchcraft.

[2]) Rashi suggests that the words שבעת ימים cannot be the subject of וימלא, for this would require the verb in the plural, and he therefore supplies the word מנין as the subject. It is true that he himself takes שבעת to mean "a collection or group of seven" (cf. XII. 15), but then the word שבעה as a noun is feminine and it should say ותמלא. Rashi's statement that each plague lasted seven days, adopted from the Midrash, is based upon the use of the word וימלא, "seven days were completed". This implies that seven days was the period intended for the duration of the plague, otherwise one could not speak of the period being completed, lit., fulfilled (cf. Rashi on Gen. XXXVIII. 27).

[3]) The ס' הזכרון suggests that the correct reading should be ואין מאן כמו ממאן, but this is based on a misunderstanding of Rashi's meaning. Cf. Ibn Ezra on this verse.

וְעָלוּ וּבָאוּ בְּבֵיתֶךָ וּבַחֲדַר מִשְׁכָּבְךָ וְעַל־מִטָּתֶךָ
וּבְבֵית עֲבָדֶיךָ וּבְעַמֶּךָ וּבְתַנּוּרֶיךָ וּבְמִשְׁאֲרֹתֶיךָ׃
כט וּבְךָ וּבְעַמְּךָ וּבְכָל־עֲבָדֶיךָ יַעֲלוּ הַצְפַרְדְּעִים׃
ח א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֱמֹר אֶל־אַהֲרֹן נְטֵה
אֶת־יָדְךָ בְּמַטֶּךָ עַל־הַנְּהָרֹת עַל־הַיְאֹרִים וְעַל־
הָאֲגַמִּים וְהַעַל אֶת־הַצְּפַרְדְּעִים עַל־אֶרֶץ מִצְרָיִם׃
ב וַיֵּט אַהֲרֹן אֶת־יָדוֹ עַל מֵימֵי מִצְרָיִם וַתַּעַל
הַצְּפַרְדֵּעַ וַתְּכַס אֶת־אֶרֶץ מִצְרָיִם׃ ג וַיַּעֲשׂוּ־כֵן
הַחַרְטֻמִּים בְּלָטֵיהֶם וַיַּעֲלוּ אֶת־הַצְּפַרְדְּעִים עַל־
אֶרֶץ מִצְרָיִם׃ ד וַיִּקְרָא פַרְעֹה לְמֹשֶׁה וּלְאַהֲרֹן
וַיֹּאמֶר הַעְתִּירוּ אֶל־יְהוָה וְיָסֵר הַצְּפַרְדְּעִים מִמֶּנִּי
וּמֵעַמִּי וַאֲשַׁלְּחָה אֶת־הָעָם וְיִזְבְּחוּ לַיהוָה׃ ה וַיֹּאמֶר
מֹשֶׁה לְפַרְעֹה הִתְפָּאֵר עָלַי לְמָתַי ו אַעְתִּיר לְךָ

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וּבְבֵית עַבְדָּיךְ וּבְעַמָּךְ וּבְתַנּוּרָךְ וּבְאָצְוָתָךְ׃ כט וּבָךְ וּבְעַמָּךְ וּבְכָל עַבְדָּיךְ יִסְקוּן
עָרְדְּעָנַיָּא׃ א וַאֲמַר יְיָ לְמֹשֶׁה אֱמַר לְאַהֲרֹן אֲרֵים יָת יְדָךְ בְּחוּטְרָךְ עַל נַהֲרַיָּא
עַל אֲרַפְּיָא וְעַל אֲגַמָּיָא וְאַסֵּיק יָת עָרְדְּעָנַיָּא עַל אַרְעָא דְּמִצְרָיִם׃ ב וַאֲרִים
אַהֲרֹן יָת יְדֵהּ עַל מַיָּא דְּמִצְרָאֵי וּסְלִיקַת עָרְדְּעָנְיָא וַחֲפַת יָת אַרְעָא דְּמִצְרָיִם׃
ג וַעֲבָדוּ כֵן חָרְשַׁיָּא בְּלַחֲשֵׁיהוֹן וְאַסִּיקוּ יָת עָרְדְּעָנַיָּא עַל אַרְעָא דְּמִצְרָיִם׃ ד וּקְרָא
פַרְעֹה לְמֹשֶׁה וּלְאַהֲרֹן וַאֲמַר צַלּוֹ קֳדָם יְיָ וְיַעְדֵּי עָרְדְּעָנַיָּא מִנִּי וּמֵעַמִּי וְאֶשְׁלַח
יָת עַמָּא וְיִדְבְּחוּן קֳדָם יְיָ׃ ה וַאֲמַר מֹשֶׁה לְפַרְעֹה שְׁאַל לָךְ גְּבוּרָא הַכ לִי זְמַן

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מיתה, וְכֵן וּבְטָרֶם יְתַנְּפוּ רַגְלֵיכֶם (ירמ׳ י״ג), פֶּן תִּגּוֹף בָּאֶבֶן רַגְלֶךָ (תה׳ צ״א), וּלְאֶבֶן נֶגֶף
(יש׳ ח׳): (כח) ועלו. מִן הַיְאוֹר: בביתך. וְאַחַר כָּךְ בבית עבדיך. הוּא הַתְחִיל בָּעֲצָה
תְּחִלָּה, וַיֹּאמֶר אֶל עַמּוֹ (שמ׳ א׳), וּמֶנּוּ הַתְחִילָה הַפּוּרְעָנוּת: (כט) ובכה ובעמך. בְּתוֹךְ
מֵעֶיהֶם הָיוּ וְנִבְקָעִין וּמִתְקַרְקְרִין (סוטה י״א):

ח (ב) ותעל הצפרדע. צְפַרְדֵּעַ אַחַת הָיְתָה וְהָיוּ מִכִּין אוֹתָהּ וְהִיא מְמָתַּת נְחִילִים נְחִילִים, וְהוּא
מִדְרָשׁוֹ (סנה׳ ס״ז). וּפְשׁוּטוֹ יֵשׁ לוֹמַר, שְׁרוּץ הַצְּפַרְדְּעִים קוֹרֵא לְשׁוֹן יְחִידוּת: וְכֵן וַתְּהִי הַכִּנָּם—
הֲרֵחִישָׁהּ, פְּדוּלִיי״א בְּלַעַז, אַף ותעל הצפרדע נְרִינוּלִיי״א בְּלַעַז: (ה) התפאר עלי. כְּמוֹ

abundantly, and they shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs: [29]And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

8. [1]And the Eternal spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy staff over the streams, over the rivers, and over the ponds, and cause the frogs to come up upon the land of Egypt. [2]And Aaron stretched forth his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. [3]And the engravers *of hieroglyphics* did with their secret arts, and brought up the frogs upon the land of Egypt. [4]Then Pharaoh called for Moses and Aaron, and said, Entreat the Eternal, that he may take away the frogs from me, and from my people; and I will let the people go, that they may sacrifice unto the Eternal. [5]And Moses said unto Pharaoh, Glory over me: for what period shall I entreat for thee,

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the context shows); so, too, (Jer. XIII. 16) "and before your feet stumble (יתננסו)" (i. e. hit against something); (Ps. XCI. 12) "lest thou dash (תגף) thy foot against a stone"; (Is. VIII. 14) "and for a stone of stumbling (נגף)". **(28)** ועלו AND THEY SHALL GO UP from the river בביתך — *first* into thine house and afterwards בבית עבדיך — into the house of thy servants; he took the first step in counselling *evil against Israel, as it is stated* (I. 9) "He spake to his people, "[Behold, the children of Israel are more numerous and powerful than we]", and with him, therefore, did punishment begin (cf. Sota 11a and Ex. R. 10). **(29)** ובכה ובעמך AND UPON (or in) THEE AND THY PEOPLE [SHALL THE FROGS COME] — they made their way right into their bodies and croaked (Ex. R. 10).

8. **(2)** ותעל הצפרדע AND THE FROGS (lit. frog) CAME UP — *Really* there was only one frog, but *when* they struck at it, it was split into many swarms. This is a Midrashic explanation *of the usage of the singular noun here* (cf. Sanh. 67b; Ex. R. 10). But as a literal explanation one must say that the swarm of the frogs is denoted by the singular form. Similar is, (v. 14) "and there was the כנם" — the swarm *of insects*, in O. F. pedulier; *i. e. a swarm of lice.* So, too, *here,* ותעל הצפרדע *means: and there came up* a grenouillière (O. F.) *i. e. a swarm of frogs.* **(5)** התפאר עלי GLORY OVER ME — Similar is, (Is. X. 15)

וְלַעֲבָדֶיךָ וּלְעַמְּךָ לְהַכְרִית הַצְפַרְדְּעִים מִמְּךָ
וּמִבָּתֶּיךָ רַק בַּיְאֹר תִּשָּׁאַרְנָה: י וַיֹּאמֶר לְמָחָר
וַיֹּאמֶר כִּדְבָרְךָ לְמַעַן תֵּדַע כִּי־אֵין כַּיהוָה אֱלֹהֵינוּ:
חמישי יא וְסָרוּ הַצְפַרְדְּעִים מִמְּךָ וּמִבָּתֶּיךָ וּמֵעֲבָדֶיךָ
וּמֵעַמְּךָ רַק בַּיְאֹר תִּשָּׁאַרְנָה: יב וַיֵּצֵא מֹשֶׁה וְאַהֲרֹן
מֵעִם פַּרְע�ֹה וַיִּצְעַק מֹשֶׁה אֶל־יְהוָה עַל־דְּבַר
הַצְפַרְדְּעִים אֲשֶׁר־שָׂם לְפַרְעֹה: יג וַיַּעַשׂ יְהוָה
כִּדְבַר מֹשֶׁה וַיָּמֻתוּ הַצְפַרְדְּעִים מִן־הַבָּתִּים מִן־
הַחֲצֵרֹת וּמִן־הַשָּׂדֹת: יד וַיִּצְבְּרוּ אֹתָם חֳמָרִם חֳמָרִם
וַתִּבְאַשׁ הָאָרֶץ: טו וַיַּרְא פַּרְעֹה כִּי הָיְתָה הָרְוָחָה
וְהַכְבֵּד אֶת־לִבּוֹ וְלֹא שָׁמַע אֲלֵהֶם כַּאֲשֶׁר דִּבֶּר

אונקלוס

לְאָתְרֵי ו וְאֶתְלֵי עֲלָךְ וְעַל עַבְדָּךְ וְעַל עַמָּךְ לְשֵׁיצָאָה עָרְדְּעָנַיָּא מִנָּךְ וּמִבָּתָּךְ
לְחוֹד בְּנַהֲרָא תִּשְׁתָּאַרְנָ: ו וַאֲמַר לְמָחָר וַאֲמַר כְּפִתְגָמָךְ בְּדִיל דְּתִדַּע אֲרֵי לֵית
כְּיָי אֱלָהָנָא: ז וֶיעְדוּן עָרְדְּעָנַיָּא מִנָּךְ וּמִבָּתָּיךְ וּמֵעַבְדָּיךְ וּמֵעַמָּךְ לְחוֹד בְּנַהֲרָא
יִשְׁתָּאַרְנָ: ח וּנְפַק מֹשֶׁה וְאַהֲרֹן מִלְוָת פַּרְעֹה וַצְלִי מֹשֶׁה קֳדָם יְיָ עַל עִסַּק
עָרְדְּעָנַיָּא דִּי שַׁוִּי לְפַרְעֹה: ט וַעֲבַד יְיָ כְּפִתְגָמָא דְּמֹשֶׁה וּמִיתוּ עָרְדְּעָנַיָּא מִן בָּתָּיָא
מִן דָּרָתָא וּמִן חַקְלָתָא: י וּכְנָשׁוּ יָתְהוֹן דְּגוֹרִין דְּגוֹרִין וּסְרִיאוּ עַל אַרְעָא: יא וַחֲזָא
פַּרְעֹה אֲרֵי תַוַּת רַוְחָתָא וְיַתֵּקַר יָת לִבֵּהּ וְלָא קַבֵּיל מִנְּהוֹן כְּמָא דְּמַלִּיל יְיָ:

רש"י

הַיִּתְפָּאֵר הַנָּרָן עַל הַחֹצֵב בּוֹ (יש' י')—מִשְׁתַּבֵּחַ לוֹמַר אֲנִי נָדוֹל מִמֶּךָּ, וגו"ר בְּלַשְׁנוֹ. וְכֵן הִתְפָּאֵר עָלַי—הִשְׁתַּבֵּחַ לְהִתְחַכֵּם וְלִשְׁאוֹל דָּבָר גָּדוֹל, וְלוֹמַר שֶׁלֹּא אוּכַל לַעֲשׂוֹתוֹ: לְמָתַי אֶעְתִּיר לָךְ. אֶת אֲשֶׁר אֶעְתִּיר לְךָ הַיּוֹם עַל הַכָּרַתַת הַצְּפַרְדְּעִים, לְמָתַי תִּרְצֶה שֶׁיִּכָּרְתוּ? וְתִרְאֶה אִם אֵשְׁלִים דְּבָרַי לְמוֹעֵד שֶׁתְּקַבֵּעַ לִי: אִלּוּ נֶאֱמַר "מָתַי" אֶעְתִּיר, הָיָה מַשְׁמַע מָתַי אֶתְפַּלֵּל, עַכְשָׁיו שֶׁנֶּאֱמַר "לְמָתַי", מַשְׁמַע אֲנִי הַיּוֹם אֶתְפַּלֵּל עָלֶיךָ, שֶׁיִּכָּרְתוּ הַצְּפַרְדְּעִים לְזְמַן שֶׁתְּקַבֵּעַ עָלַי: אֱמוֹר לְאֵיזֶה יוֹם תִּרְצֶה שֶׁיִּכָּרְתוּ: אעתיר, העתירו, והעתרתי. וְלֹא נֶאֱמַר אֶעְתַּר, שֶׁתִּרְתִּי, מִפְּנֵי שֶׁכָּל לְשׁוֹן עִתּוּר הַרְבּוֹת פָּלַל הוּא, וַאֲשֶׁר יֹאמַר אֲרַבֶּה, הַרְבּוּ, וְהִרְבֵּיתִי, לְשׁוֹן מִפְעִיל, כֵּךְ יֹאמַר אַעְתִּיר, הַעְתִּירוּ, וְהַעְתַּרְתִּי דְּבָרִים; וְאָב לְכָלָם וְהַעְתַּרְתֶּם עָלַי דִּבְרֵיכֶם (יח' ל"ה)—הַרְבֵּיתֶם: (ו) ויאמר למחר. הִתְפַּלֵּל הַיּוֹם, שֶׁיִּכָּרְתוּ לְמָחָר: (ח) ויצא, ויצעק מִיַּד, שֶׁיִּכָּרְתוּ לְמָחָר: (י) חמרם חמרם. צְבוּרִים צְבוּרִים, כְּתַרְגּוּמוֹ, דְּגוֹרִין–גַּלִּין: (יא) והכבד את לבו. לְשׁוֹן פָּעוֹל הוּא, כְּמוֹ הָלוֹךְ וְנָסוֹעַ (בר' י"ב), וְכֵן וְהַכּוֹת אֶת מוֹאָב (מ"ב ג'), וְשָׁאוֹל לוֹ בֵּאלֹהִים (ש"א כ"ב), הַכֵּה וּפָצַע (מ"א כ'): כאשר דבר ה'. הֵיכָן דִּבֶּר? וְלֹא יִשְׁמַע

and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, *that* they may remain in the river only? [6]And he said, For to-morrow. And he said, *Be it* according to thy word: that thou mayest know that *there is* none like unto the Eternal our God. [7]And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only. [8]And Moses and Aaron went out from Pharaoh: and Moses cried unto the Eternal because of the frogs which he had brought upon Pharaoh. [9]And the Eternal did according to the word of Moses, and the frogs died out of the houses, out of the inclosures, and out of the fields. [10]And they piled them up in heaps and the land stank. [11]But when Pharaoh saw that there was respite, he allowed his heart to be hardened, and hearkened not unto them; as the Eternal had spoken.

רש"י

"Should the axe יתפאר against him that heweth therewith" i. e. should it boast, saying "I am greater than thou"; O. F. vanter. Therefore התפאר *means* pride yourself on showing your cleverness and on asking *of me* a difficult matter asserting that I shall be unable to do it. למתי אעתיר FOR WHAT PERIOD SHALL I ENTREAT FOR THEE — With reference to the entreaty which I shall make to-day regarding the destruction of the frogs, by what period do you wish that they should be destroyed, and you will see whether I can carry out my promise by the time which you will set me. If the text said מתי אעתיר (without ל), it would signify "when shall I pray?" but now that it is said למתי, it signifies I will pray to-day for you that the frogs should be destroyed by the time which you will set for me. Tell me, then, by what day you wish that they shall be destroyed. *The words here,* אעתיר and העתירו (v. 4) and העתרתי (v. 25) *are Hiphil forms,* and it does not say אֶעְתַּר and עְתְרוּ and וָאֶתְרֶתִּי (Kal forms) because wherever the root עתר is used it denotes to pray much (more lit. Rashi's words signify "to multiply praying", "to make much praying"), and just as one says אַרְבֶּה and הַרְבּוּ and וְהִרְבֵּיתִי which all have the meaning of "causing an action to happen" (in this case, causing a thing to be much — our Hiphil conjugation)[1]), so one says אַעְתִּיר and הַעְתִּירוּ and וְהַעְתַּרְתִּי "I increase", "increase ye" and "I will increase" *i. e. I will increase* words. The passage which serves as evidence of the meaning of all these words is (Ezek. XXXV. 13) "וְהַעְתַּרְתֶּם your words against Me" — *which can only mean* "Ye have multiplied" (being a transitive verb; cf. Rashi on Gen. XXV. 21). **(6)** ויאמר למחר AND HE SAID, FOR TO-MORROW — *He said*: Pray to-day that they may be destroyed by to-morrow. **(8)** ויצעק . . ויצא THEY WENT . . . AND CRIED [UNTO THE LORD] immediately that they should be destroyed by to-morrow. **(10)** חמרים חמרים *means* IN HEAPS, just as the Targum renders it, דגורין, *which means* גלין heaps (דגורא is the Targum of הגל in Gen. XXXI. 46). **(11)** והכבד את לבו HE ALLOWED HIS HEART TO BE HARDENED — The word הַכְבֵּד expresses doing something (the Hebrew infinitive but having a past meaning) just as, (Gen. XII. 9) "going (הלוך) and journeying (ונסוע)". So, too, (2 Kings III. 24) "and smiting (והכת) Moab"; (1 Sam. XXII. 13) "and enquiring (ושאול) of God for him"; (1 Kings XX. 37); "smiting (הכה) and wounding (ופצוע)". כאשר דבר ה' AS THE LORD HAD SPOKEN — And where had He said *this*? *When He said,* (VII. 4) "Pharaoh will not

NOTES

[1]) Rashi has not selected this verb רבה in the Hiphil at random. He cites it purposely because it is a synonym of עתר and its use in the Hiphil is exactly parallel to that of רבה in that conjugation. Cf. הַעְתַּרְתֶּם עלי דבריכם (Ezek. XXXV. 13) with והמכל יַרְבֶּה דברים (Eccl. X. 14) and כי תַרְבּוּ תחלה (Is. I. 15).

יְהוָֹה: ס יב וַיֹּאמֶר יְהוָֹה אֶל־מֹשֶׁה אֱמֹר אֶל־
אַהֲרֹן נְטֵה אֶת־מַטְּךָ וְהַךְ אֶת־עֲפַר הָאָרֶץ וְהָיָה
לְכִנִּם בְּכָל־אֶרֶץ מִצְרָיִם: יג וַיַּעֲשׂוּ־כֵן וַיֵּט אַהֲרֹן
אֶת־יָדוֹ בְמַטֵּהוּ וַיַּךְ אֶת־עֲפַר הָאָרֶץ וַתְּהִי הַכִּנָּם
בָּאָדָם וּבַבְּהֵמָה כָּל־עֲפַר הָאָרֶץ הָיָה כִנִּים בְּכָל־
אֶרֶץ מִצְרָיִם: יד וַיַּעֲשׂוּ־כֵן הַחַרְטֻמִּים בְּלָטֵיהֶם
לְהוֹצִיא אֶת־הַכִּנִּים וְלֹא יָכָלוּ וַתְּהִי הַכִּנָּם בָּאָדָם
וּבַבְּהֵמָה: טו וַיֹּאמְרוּ הַחַרְטֻמִּם אֶל־פַּרְעֹה אֶצְבַּע
אֱלֹהִים הִוא וַיֶּחֱזַק לֵב־פַּרְעֹה וְלֹא־שָׁמַע אֲלֵהֶם
כַּאֲשֶׁר דִּבֶּר יְהוָֹה: ס טז וַיֹּאמֶר יְהוָֹה אֶל־מֹשֶׁה
הַשְׁכֵּם בַּבֹּקֶר וְהִתְיַצֵּב לִפְנֵי פַרְעֹה הִנֵּה יוֹצֵא
הַמָּיְמָה וְאָמַרְתָּ אֵלָיו כֹּה אָמַר יְהוָֹה שַׁלַּח עַמִּי
וְיַעַבְדֻנִי: יז כִּי אִם־אֵינְךָ מְשַׁלֵּחַ אֶת־עַמִּי הִנְנִי

אונקלוס

יב וַאֲמַר יְיָ לְמֹשֶׁה אֱמַר לְאַהֲרֹן אֲרֵים יָת חוּטְרָךְ וּמְחָא יָת עַפְרָא דְאַרְעָא
וִיהֵי לְקַלְמָתָא בְּכָל אַרְעָא דְמִצְרָיִם: יג וַעֲבַדוּ כֵן וַאֲרִים אַהֲרֹן יָת יְדֵהּ בְּחוּטְרֵהּ
וּמְחָא יָת עַפְרָא דְאַרְעָא וַהֲוָת קַלְמָתָא בַּאֲנָשָׁא וּבִבְעִירָא כָּל עַפְרָא דְאַרְעָא
הֲוָת קַלְמָתָא בְּכָל אַרְעָא דְמִצְרָיִם: יד וַעֲבָדוּ כֵן חָרְשַׁיָּא בִּלַחֲשֵׁיהוֹן לְאַפָּקָא
יָת קַלְמָתָא וְלָא יְכִילוּ וַהֲוָת קַלְמָתָא בַּאֲנָשָׁא וּבִבְעִירָא: טו וַאֲמָרוּ חָרְשַׁיָּא
לְפַרְעֹה דָּא מָחָא מִן קֳדָם יְיָ הִיא וְאִתְתַּקַּף לִבָּא דְפַרְעֹה וְלָא קַבִּיל מִנְּהוֹן כְּמָא
דְמַלִּיל יְיָ: טז וַאֲמַר יְיָ לְמֹשֶׁה אַקְדֵּם בְּצַפְרָא וְאִתְעַתַּד קֳדָם פַּרְעֹה הָא נָפֵק
לְמַיָּא וְתֵימַר לֵהּ כְּדֵין אֲמַר יְיָ שַׁלַּח עַמִּי וְיִפְלְחוּן קֳדָמָי: יז אֲרֵי אִם לֵיתָךְ

רש״י

אֶלְכֶם פַּרְעֹה: (יב) אמר אל אהרן. לֹא הָיָה הָעָפָר כְּדַאי לִלְקוֹת עַ״י מֹשֶׁה, לְפִי שֶׁהִנִּין עָלָיו
כְּשֶׁהָרַג אֶת הַמִּצְרִי וַיִּטְמְנֵהוּ בַּחוֹל, וְלָקָה עַל יְדֵי אַהֲרֹן (ש״ר): (יג) ותהי הכנם. הָרְחִישָׁה,
פדולי״א בְּלַעַז: (יד) להוציא את הכנים. לִבְרֹאתָם וּלְהוֹצִיאָם מִמָּקוֹם אַחֵר: ולא יכלו.
שֶׁאֵין הַשֵּׁד שׁוֹלֵט עַל בְּרִיָּה פְּחוּתָה מִכְּשָׁעוֹרָה (סנה׳ ע״ו): (טו) אצבע אלהים הוא. מַכָּה זוּ
אֵינָהּ עַל יְדֵי כִּשָּׁפִים, מֵאֵת הַמָּקוֹם הִיא (ש״ר): כאשר דבר ה׳. וְלֹא יִשְׁמַע אֲלֵכֶם פַּרְעֹה:
(יז) משליח בך. מְנָרֶה בְּךָ, וְכֵן וְשָׁן בְּהֵמֹת אֶשְׁלַח בָּם (דברים ל״ב), לְשׁוֹן שִׁסּוּי,

[12]And the Eternal said unto Moses, say unto Aaron, Stretch out thy staff, and smite the dust of the land that it may become gnats throughout all the land of Egypt. [13]And they did so; for Aaron stretched out his hand with his staff, and smote the dust of the earth, and it became gnats on man, and on beast; all the dust of the land became gnats throughout all the land of Egypt. [14]And the engravers *of hieroglyphics* did so with their secret arts to bring forth gnats, but they could not: so there were gnats upon man, and upon beast. [15]Then the engravers *of hieroglyphics* said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Eternal had spoken. [16]And the Eternal said unto Moses, Rise early in the morning, and place thyself before Pharaoh; lo, he goeth forth to the water; and say unto him, Thus saith the Eternal, Let my people go, that they may serve me. [17]But if thou wilt not let my people go, behold, I

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hearken to you". **(12)** אמר אל אהרן SAY UNTO AARON — The dust did not deserve to be smitten by Moses because it had protected him when he slew the Egyptian, *for* "he hid him in the sand"; and it was therefore smitten by Aaron (Tanch.; Ex. R. 10). **(13)** ותהי הכנם *means* the swarming *was*. In O. F. pedulier. **(14)** להוציא את הכנים TO BRING FORTH GNATS — to create them and to bring them forth from some other place (not from dust but to turn some other material into gnats)[1]). ולא יכלו BUT THEY COULD NOT — for the demon (through whose agency this was to be done) is powerless in the case of a creature smaller than a barley corn[2]) (Sanh. 67 b). *Therefore they had to admit,* **(15)** אצבע אלהים הוא THIS IS THE FINGER OF GOD — This plague is not *caused* by sorcery: it is of the Omnipresent *God*! כאשר דבר ה' AS THE LORD HAD SPOKEN — *when He said,* (VII. 4) "Pharaoh will not hearken unto you". **(17)** משליח בך *means* I WILL INCITE AGAINST THEE. Another example is, (Deut. XXXII. 24) "I will incite (אשלח) the tooth of beasts against them", where it signifies letting

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[1]) להוציא does not mean that the חרטומים tried to "take out" the gnats from Egypt, i. e. to remove them from the land, but to bring into existence, to create them (cf. המוציא לחם מן הארץ). As "all the dust of the hand had become gnats" they were compelled to direct their endeavours to creating gnats ממקום אחר.

[2]) The Talmud gives no reason why a creature smaller than a barley corn cannot be brought under demoniac influence. Perhaps it is because the חרטומים gain power over the things of the world only by the רוח הטומאה, by the "spirit of uncleanness" (cf. Rashi's explanation of the word חרטומי in Gen. XLI. 8 — הנחרים בטימי מתים "those who become heated by the bones of the dead)", and the regulation is that "עצם כשעורה" is the minimum size of the bone of a corpse that is מטמא. Consequently they are powerless in a case of a thing סחות מכשעורה.

מַשְׁלִיחַ בְּךָ וּבַעֲבָדֶיךָ וּבְעַמְּךָ וּבְבָתֶּיךָ אֶת־הֶעָרֹב
וּמָלְאוּ בָתֵּי מִצְרַיִם אֶת־הֶעָרֹב וְגַם הָאֲדָמָה אֲשֶׁר־
הֵם עָלֶיהָ: יח וְהִפְלֵיתִי בַּיּוֹם הַהוּא אֶת־אֶרֶץ גֹּשֶׁן
אֲשֶׁר עַמִּי עֹמֵד עָלֶיהָ לְבִלְתִּי הֱיוֹת־שָׁם עָרֹב
לְמַעַן תֵּדַע כִּי אֲנִי יְהוָה בְּקֶרֶב הָאָרֶץ: ששי יט וְשַׂמְתִּי
פְדֻת בֵּין עַמִּי וּבֵין עַמֶּךָ לְמָחָר יִהְיֶה הָאֹת הַזֶּה:
כ וַיַּעַשׂ יְהוָה כֵּן וַיָּבֹא עָרֹב כָּבֵד בֵּיתָה פַרְעֹה וּבֵית
עֲבָדָיו וּבְכָל־אֶרֶץ מִצְרַיִם תִּשָּׁחֵת הָאָרֶץ מִפְּנֵי
הֶעָרֹב: כא וַיִּקְרָא פַרְעֹה אֶל־מֹשֶׁה וְלְאַהֲרֹן וַיֹּאמֶר
לְכוּ זִבְחוּ לֵאלֹהֵיכֶם בָּאָרֶץ: כב וַיֹּאמֶר מֹשֶׁה לֹא
נָכוֹן לַעֲשׂוֹת כֵּן כִּי תּוֹעֲבַת מִצְרַיִם נִזְבַּח לַיהוָה

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מְשַׁלַּח יָת עַמִּי הָא אֲנָא מַשְׁלַח בָּךְ וּבְעַבְדָּיךְ וּבְעַמָּךְ וּבְבָתָּיךְ יָת עָרוֹבָא וְיִמְלוֹן
בָּתֵּי מִצְרָיִם יָת עָרוֹבָא וְאַף אַרְעָא דְּאִנּוּן עֲלַהּ: יח וְאַפְרִישׁ בְּיוֹמָא הַהוּא יָת
אַרְעָא דְּגֹשֶׁן דְּעַמִּי קָאִים עֲלַהּ בְּדִיל דְּלָא לְמֶהֱוֵי תַּמָּן עָרוֹבָא בְּדִיל דְּתִדַּע אֲרֵי
אֲנָא יְיָ שַׁלִּיט בְּגוֹ אַרְעָא: יט וְאָשַׁוֵּי פוּרְקָן לְעַמִּי וְעַל עַמָּךְ אֲיָתֵי מָחָר לְמֵימָר
יְהֵא אָתָא דֵּין: כ וַעֲבַד יְיָ כֵּן וַאֲתָא עָרוֹבָא תַּקִּיף לְבֵית פַּרְעֹה וּלְבֵית עַבְדּוֹהִי
וּבְכָל אַרְעָא דְּמִצְרַיִם אִתְחַבָּלַת אַרְעָא מִן־קֳדָם עָרוֹבָא: כא וּקְרָא פַּרְעֹה
לְמֹשֶׁה וּלְאַהֲרֹן וַאֲמַר אִזְלוּ דַּבְּחוּ קֳדָם־אֱלָהֲכוֹן בְּאַרְעָא: כב וַאֲמַר מֹשֶׁה לָא
תַקֵּן לְמֶעְבַּד כֵּן אֲרֵי בְּעִירָא דְּמִצְרָאֵי דְּחָלִין לַהּ מִגַּהּ אֲנַחְנָא־נָסְבִין לְדַבָּחָא־

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אינציט״ר בְּלַעַז: את הערב. כָּל מִינֵי חַיּוֹת רָעוֹת וּנְחָשִׁים וְעַקְרַבִּים בְּעֵרֶבוּבְיָא, וְהָיוּ מְשַׁחֲיתִים בָּהֶם; וְיֵשׁ מַעֲתִיקִים בַּדָּבָר בְּאַגָּדָה בְּכָל מַכָּה וּמַכָּה לָמָּה זוּ וְלָמָּה זוּ; בְּמַכְמְסֵי מִלְחָמוֹת מְלָכִים בָּא עֲלֵיהֶם, כְּסֵדֶר מַלְכוּת כְּשֶׁצָּרָה עַל עִיר, בַּתְּחִלָּה מְקַלְקֵל מַעְיְנוֹתֶיהָ, וְאַחַר כָּךְ תּוֹקְעִין עֲלֵיהֶם וּמְרִיעִין בְּשׁוֹפָרוֹת לְרָאֹם וּלְבַהֲלֵם, וְכֵן הַצְּפַרְדְּעִים מְקַרְקְרִים וְהוֹמִים וְכוּ׳, כִּדְאִיתָא בְּמִדְרַשׁ רַבִּי תַּנְחוּמָא (פ׳ בא): (יח) והפליתי. וְהִפְרַשְׁתִּי, וְכֵן וְהִפְלָה ה׳ (שמות ט׳), וְכֵן לֹא נִפְלָאת הִוא מִמְּךָ (דברים ל׳)—לֹא מְכֻדָּלֶת וּמְפֻרֶשֶׁת הִיא מִמְּךָ: למען תדע כי אני ה׳ בקרב הארץ. אַף עַל פִּי שֶׁשְּׁכִינָתִי בַּשָּׁמַיִם נִוָּרְתִי מִתְקַנֶּמֶת בַּתַּחְתּוֹנִים: (יט) ושמתי פדת. שֶׁיַּבְדִּיל בֵּין עַמִּי וּבֵין עַמְּךָ: (כ) תשחת הארץ. נִשְׁחֶתֶת הָאָרֶץ, אִתְחַבָּלַת אַרְעָא: (כא) וזבחו לאלהיכם בארץ. בְּמְקוֹמְכֶם וְלֹא תַּלְכוּ בַּמִּדְבָּר: (כב) תועבת מצרים. יִרְאַת מִצְרַיִם, כְּמוֹ וּלְמַלְכָּם תּוֹעֲבַת בְּנֵי עַמּוֹן (מלכים ב׳ כ״ג), וְאֶצֶל יִשְׂרָאֵל קוֹרֵא אוֹתָהּ תּוֹעֵבָה;

will send the insects upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of Egypt shall be full of the insects, and also the ground whereon they *are*. [18]And I will distinguish in that day the land of Goshen, in which my people dwell, that no insects shall be there; in order that thou mayest know that I *am* the Eternal in the midst of the earth. [19]And I will put a division between my people and thy people: for to-morrow shall this sign be. [20]And the Eternal did so; and there came numerous insects into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the insects. [21]And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. [22]And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Eternal

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loose *an animal against a person*; O. F. inciter. *Engl. to incite.* את הערב *this means* all kinds of wild beasts, serpents, and scorpions (a mixture [ערב] of noxious creatures) in a crowd (Tanch., Ex. R. 11) — these played havoc with them. There is a reason *given* in the Midrash in the case of each plague why this *particular one* and why that: God came against them with the tactics of warlike operations as carried out by kings in orderly sequence: a government (monarch) who is besieging a city first destroys its water supply, then they blow the trumpets and sound an alarm in order to terrify and dismay them — thus the frogs croaked and made a noise etc. *their water supply having first been turned into blood*; just as you will find it stated in the Midrash of Rabbi Tanchuma (ס' בא). **(18)** והפליתי *means* I WILL SEPARATE. Similar is, (IX. 4) "And the Lord will make a separation (והפלה)"; so, also, (Deut. XXX. 11) "It is not נפלאת from thee" — *that is*, "it is not separated and set at a far distance from thee". למען תדע כי אני ה' בקרב הארץ IN ORDER THAT THOU MAYEST KNOW THAT I AM THE ETERNAL IN THE MIDST OF THE EARTH — although My Shechina is in the heavens My command is fulfilled amongst mankind (as we might say, "My writ runs on earth also"). **(19)** ושמתי פדות AND I WILL MAKE A DELIVERANCE which shall serve as a division BETWEEN MY PEOPLE AND THY PEOPLE. תשחת הארץ *means* the ground was being destroyed (the imperfect tense denotes what was then going on continuously), and so the Targum has מתחבלת ארעא (the participle) the ground was being ruined[3]). **(21)** וזבחו לאלהיכם בארץ SACRIFICE TO YOUR GOD IN THE LAND, in the place where you are, and do not go into the wilderness. **(22)** תועבת מצרים THE ABOMINATION OF THE EGYPTIANS — *This means*: that which the Egyptians reverence (their idol), just as, (2 Kings XXIII. 13) "and for Milcom the abomination (תועבת) of the children of Ammon", but in relation to the Israelites it (Scripture) calls it תועבה.

NOTES

[1]) See Appendix.

אֱלֹהֵינוּ הֵן נִזְבַּח אֶת־תּוֹעֲבַת מִצְרַיִם לְעֵינֵיהֶם וְלֹא
יִסְקְלֻנוּ: כו דֶּרֶךְ שְׁלֹשֶׁת יָמִים נֵלֵךְ בַּמִּדְבָּר וְזָבַחְנוּ
לַיהוָה אֱלֹהֵינוּ כַּאֲשֶׁר יֹאמַר אֵלֵינוּ: כז וַיֹּאמֶר
פַּרְעֹה אָנֹכִי אֲשַׁלַּח אֶתְכֶם וּזְבַחְתֶּם לַיהוָה אֱלֹהֵיכֶם
בַּמִּדְבָּר רַק הַרְחֵק לֹא־תַרְחִיקוּ לָלֶכֶת הַעְתִּירוּ
בַּעֲדִי: כח וַיֹּאמֶר מֹשֶׁה הִנֵּה אָנֹכִי יוֹצֵא מֵעִמָּךְ
וְהַעְתַּרְתִּי אֶל־יְהוָה וְסָר הֶעָרֹב מִפַּרְעֹה מֵעֲבָדָיו
וּמֵעַמּוֹ מָחָר רַק אַל־יוֹסֵף פַּרְעֹה הָתֵל לְבִלְתִּי
שַׁלַּח אֶת־הָעָם לִזְבֹּחַ לַיהוָה: כט וַיֵּצֵא מֹשֶׁה מֵעִם
פַּרְעֹה וַיֶּעְתַּר אֶל־יְהוָה: ל וַיַּעַשׂ יְהוָה כִּדְבַר מֹשֶׁה
וַיָּסַר הֶעָרֹב מִפַּרְעֹה מֵעֲבָדָיו וּמֵעַמּוֹ לֹא נִשְׁאַר
אֶחָד: לא וַיִּכְבֶּד פַּרְעֹה אֶת־לִבּוֹ גַּם בַּפַּעַם הַזֹּאת
וְלֹא שִׁלַּח אֶת־הָעָם: פ

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קֳדָם־יְיָ־אֱלָהָנָא הָא נְדַבַּח יָת־בְּעִירָא דְּמִצְרָאֵי־דָּחֲלִין־לֵהּ וְאִנּוּן־יְהוֹן חָנָן הֲלָא־
יִימְרוּן לְמַרְגְּמָנָא: כג מַהֲלַךְ תְּלָתָא יוֹמִין נֵיזֵיל בְּמַדְבְּרָא וּנְדַבַּח קֳדָם יְיָ
אֱלָהָנָא כְּמָא דְּיֵימַר לָנָא: כד וַאֲמַר פַּרְעֹה אֲנָא אֲשַׁלַּח יָתְכוֹן וְתִדְבְּחוּן קֳדָם
יְיָ אֱלָהֲכוֹן בְּמַדְבְּרָא לְחוֹד אַרְחָקָא לָא תִרְחֲקוּן לְמֵיזַל צְלוֹ אַף עָלַי: כה וַאֲמַר
מֹשֶׁה הָא אֲנָא נָפֵק מֵעִמָּךְ וְאֶצְלֵי קֳדָם יְיָ וְיַעְדֵּי עָרוֹבָא מִפַּרְעֹה מֵעַבְדּוֹהִי
וּמֵעַמֵּיהּ מְחָר לְחוֹד לָא יוֹסֵף פַּרְעֹה לְשַׁקָּרָא בְּדִיל דְּלָא לְשַׁלָּחָא יָת עַמָּא
לְדַבְּחָא קֳדָם יְיָ: כו וּנְפַק מֹשֶׁה מִן קֳדָם פַּרְעֹה וְצַלִּי קֳדָם יְיָ: כז וַעֲבַד יְיָ
כְּפִתְגָמָא דְּמֹשֶׁה וְאַעְדִּי עָרוֹבָא מִפַּרְעֹה מֵעַבְדּוֹהִי וּמֵעַמֵּיהּ לָא אִשְׁתְּאַר חַד:
כח וְתַקֵּף פַּרְעֹה יָת לִבֵּיהּ אַף בְּזוּמְנָא הָדָא וְלָא שַׁלַּח יָת עַמָּא:

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ועוד יש לומר בלשון אחר, תועבת מצרים, דבר שנאוי הוא למצרים וביחה שאנו זובחים, שהרי יראתם אנו זובחים: ולא יסקלנו. בתמיה: (כה) התל. כמו להתל: (כו) ויעתר אל ה'. נתאמץ בתפלה, וכן אם בא לומר ויעתיר, היה יכול לומר, ומשמע ויברכה בתפלה, ובשהוא אומר בלשון ויפעל, משמע ויברכה להתפלל: (כז) ויסר הערב. ולא מתו כמו שמתו הצפרדעים, שאם מתו היה להם הנאה בעורותם (תנחו):

our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? [23]We will go three days' journey into the desert, and sacrifice to the Eternal our God, as he shall say unto us. [24]And Pharaoh said, I will let you go that ye may sacrifice to the Eternal your God in the desert; only ye shall not go very far away: entreat for me. [25]And Moses said, Behold, I go out from thee, and I will entreat the Eternal that the insects may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Eternal. [26]And Moses went out from Pharaoh, and entreated the Eternal. [27]And the Eternal did according to the word of Moses; and he removed the insects from Pharaoh, from his servants, and from his people; there remained not one. [28]And Pharaoh hardened his heart at this time also, neither would he let the people go.

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We may explain *these words* in another sense also: תועבת מצרים — the act of sacrifice which we practise is a hatefulthing to the Egyptians seing that we sacrifice their god (sheep which were reverenced as gods in Egypt). ולא יסקלנו — *This must be read in the intonation of* a question (although there is no interrogative prefix הֲ) AND WILL THEY NOT STONE US? **(25)** התל is the same as להתל (i. e. the infinitive may be used with or without ל prefixed). **(26)** ויעתר אל ה' AND ENTREATED THE LORD (the verb is the Kal) — he concentrated his energies on prayer. So, too, if it had wished to use the term וַיַּעְתֵּר (the Hiphil) it could have used it, and that would have signified, "and he increased *words* in prayer". But when it uses an expression denoting "and he did something" (the Kal) it signifies "he prayed much (devoutly)". **(27)** ויסר הערב AND HE REMOVED THE SWARM OF ANIMALS — *He merely removed them* and they did not die as the frogs had died; for had they died, they (the Egyptians) could have made some use of their skins (Tanch., Ex. R. 11).

ט א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בֹּא אֶל־פַּרְעֹה וְדִבַּרְתָּ
אֵלָיו כֹּה־אָמַר יְהוָה אֱלֹהֵי הָעִבְרִים שַׁלַּח אֶת־עַמִּי
וְיַעַבְדֻנִי: ב כִּי אִם־מָאֵן אַתָּה לְשַׁלֵּחַ וְעוֹדְךָ מַחֲזִיק
בָּם: ג הִנֵּה יַד־יְהוָה הוֹיָה בְּמִקְנְךָ אֲשֶׁר בַּשָּׂדֶה
בַּסּוּסִים בַּחֲמֹרִים בַּגְּמַלִּים בַּבָּקָר וּבַצֹּאן דֶּבֶר
כָּבֵד מְאֹד: ד וְהִפְלָה יְהוָה בֵּין מִקְנֵה יִשְׂרָאֵל וּבֵין
מִקְנֵה מִצְרָיִם וְלֹא יָמוּת מִכָּל־לִבְנֵי יִשְׂרָאֵל דָּבָר:
ה וַיָּשֶׂם יְהוָה מוֹעֵד לֵאמֹר מָחָר יַעֲשֶׂה יְהוָה
הַדָּבָר הַזֶּה בָּאָרֶץ: ו וַיַּעַשׂ יְהוָה אֶת־הַדָּבָר הַזֶּה
מִמָּחֳרָת וַיָּמָת כָּל מִקְנֵה מִצְרָיִם וּמִמִּקְנֵה בְנֵי־
יִשְׂרָאֵל לֹא־מֵת אֶחָד: ז וַיִּשְׁלַח פַּרְעֹה וְהִנֵּה לֹא־
מֵת מִמִּקְנֵה יִשְׂרָאֵל עַד־אֶחָד וַיִּכְבַּד לֵב פַּרְעֹה
וְלֹא שִׁלַּח אֶת־הָעָם: פ

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אוַאֲמַר יְיָ לְמֹשֶׁה עוֹל לְוָת פַּרְעֹה וּתְמַלֶּל עִמֵּהּ כְּדֵנָן אֲמַר יְיָ אֱלָהָא דְיהוּדָאֵי שַׁלַּח
יָת עַמִּי וְיִפְלְחוּן קֳדָמָי: ב אֲרֵי אִם כָּרִיב אַתְּ לְשַׁלָּחָא וַעֲד כְּעַן אַתְּ מַתְקֵף בְּהוֹן:
ג הָא מָחָא מִן קֳדָם יְיָ הֲוָיָא בְּבָעִירָךְ דִּבְחַקְלָא בְּסוּסָוָתָא בַּחֲמָרֵי בְּגַמְלֵי בְּתוֹרֵי
וּבְעָנָא מוֹתָא תַּקִּיף לַחֲדָא: ד וְאַפְרֵשׁ יְיָ בֵּין בְּעִירָא דְיִשְׂרָאֵל וּבֵין בְּעִירָא
דְמִצְרָיִם וְלָא יְמוּת מִכֹּל לִבְנֵי יִשְׂרָאֵל מִדָּעַם: ה וְשַׁוִּי יְיָ זִמְנָא לְמֵימָר מְחַר
יַעְבֵּד יְיָ פִּתְגָמָא הָדֵין בְּאַרְעָא: ו וַעֲבַד יְיָ יָת פִּתְגָמָא הָדֵין בְּיוֹמָא דְבַתְרוֹהִי
וּמִית כָּל בְּעִירָא דְמִצְרָיִם וּמִבְּעִירָא דִבְנֵי יִשְׂרָאֵל לָא מִית חַד: ז וּשְׁלַח פַּרְעֹה
וְהָא לָא מִית מִבְּעִירָא דְיִשְׂרָאֵל עַד חַד וְאִתְיַקַּר לִבָּא דְפַרְעֹה וְלָא שַׁלַּח יָת

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ט (ב) מחזיק בם. אוחז בם, כמו והחזיקה במקבשיו (דברים כ"ה): (ה) הנה יד ה' היה. לשון הוה, כי כן יאמר בלשון נקבה על שעבר היתה, ועל העתיד תהיה, ועל העומד הויה, כמו עושה, רוצה, רועה: (ד) והפלה. והבדיל:

9. [1]Then the Eternal said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Eternal God of the Hebrews, Let my people go, that they may serve me. [2]For if thou refuse to let *them* go, and wilt hold them still, [3]Behold, the hand of the Eternal is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the herd, and upon the flock: *there shall be* a very heavy pestilence. [4]And the Eternal shall distinguish between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel. [5]And the Eternal set an appointed time, saying, To morrow the Eternal shall do this thing in the land. [6]And the Eternal did that thing on the morrow, and all the cattle of Egypt died; but of the cattle of the children of Israel died not one. [7]And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

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9. **(2)** מחזיק בם *means* WILT KEEP HOLD OF THEM, as in, (Deut. XXV. 11) "and layeth hold of him etc. (. . . והחזיקה ב)". **(3)** הִנֵּה יַד ה' הוֹיָה BEHOLD THE HAND OF THE LORD IS — The verb הויה is in the present tense, for so one says in the feminine gender of the past היתה, "she was", of the future, תהיה, "she will be" and of the present, הוֹיָה, *the latter form being* similar to עוֹשָׂה and רוֹצָה and רוֹעָה (Fem. part. sing. Kal of ל"ה verbs), **(4)** והפלה *means* HE WILL

ח וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן קְחוּ לָכֶם
מְלֹא חָפְנֵיכֶם פִּיחַ כִּבְשָׁן וְזָרְקוֹ מֹשֶׁה הַשָּׁמַיְמָה
לְעֵינֵי פַרְעֹה: ט וְהָיָה לְאָבָק עַל כָּל־אֶרֶץ מִצְרָיִם
וְהָיָה עַל־הָאָדָם וְעַל־הַבְּהֵמָה לִשְׁחִין פֹּרֵחַ
אֲבַעְבֻעֹת בְּכָל־אֶרֶץ מִצְרָיִם: י וַיִּקְחוּ אֶת־פִּיחַ
הַכִּבְשָׁן וַיַּעַמְדוּ לִפְנֵי פַרְעֹה וַיִּזְרֹק אֹתוֹ מֹשֶׁה
הַשָּׁמַיְמָה וַיְהִי שְׁחִין אֲבַעְבֻעֹת פֹּרֵחַ בָּאָדָם
וּבַבְּהֵמָה: יא וְלֹא־יָכְלוּ הַחַרְטֻמִּים לַעֲמֹד לִפְנֵי מֹשֶׁה
מִפְּנֵי הַשְּׁחִין כִּי־הָיָה הַשְּׁחִין בַּחַרְטֻמִּם וּבְכָל־
מִצְרָיִם: יב וַיְחַזֵּק יְהוָה אֶת־לֵב פַּרְעֹה וְלֹא שָׁמַע
אֲלֵהֶם כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל־מֹשֶׁה: ס יג וַיֹּאמֶר
יְהוָה אֶל־מֹשֶׁה הַשְׁכֵּם בַּבֹּקֶר וְהִתְיַצֵּב לִפְנֵי פַרְעֹה

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עַמָּא: ח וַאֲמַר יְיָ לְמֹשֶׁה וּלְאַהֲרֹן סִיבוּ לְכוֹן מְלֵי חָפְנֵיכוֹן פִּיחָא דְּאַתּוּנָא
וְיִזְרְקִנֵּהּ מֹשֶׁה לְצֵית שְׁמַיָּא לְעֵינֵי פַרְעֹה: ט וְיֵהֵי לְאַבָּקָא עַל כָּל אַרְעָא דְּמִצְרָיִם
וְיֵהֵי עַל אֱנָשָׁא וְעַל בְּעִירָא לְשִׁיחָנָא סַגִּי אֲבַעֲבִעִין בְּכָל אַרְעָא דְּמִצְרָיִם:
י וּנְסִיבוּ יָת־פִּיחָא דַּאתּוּנָא וְקָמוּ קֳדָם פַּרְעֹה וּזְרַק יָתֵהּ מֹשֶׁה לְצֵית שְׁמַיָּא
וַהֲוָה שִׁיחָנָא אֲבַעֲבִעִין סַגִּי בַּאֲנָשָׁא וּבִבְעִירָא: יא וְלָא־יְכִילוּ חָרְטֻמַּיָּא לְמֵקָם
קֳדָם מֹשֶׁה מִן קֳדָם שִׁיחָנָא אֲרֵי הֲוָה שִׁיחָנָא בְּחָרְטֻמַּיָּא וּבְכָל מִצְרָאֵי:
יב וְתַקִּיף יְיָ יָת לִבָּא דְּפַרְעֹה וְלָא קַבִּיל מִנְּהוֹן כְּמָא דְּמַלֵּיל יְיָ עִם מֹשֶׁה:
יג וַאֲמַר יְיָ לְמֹשֶׁה אַקְדֵּים בְּצַפְרָא וְאִתְעַתַּד קֳדָם פַּרְעֹה וְתֵימַר לֵהּ כְּדֵין אֲמַר

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(ח) מלא חפניכם. ילוי"ש בְּלַעַז: פיח כבשן. דָּבָר הַנָּפוּחַ מִן הַנֶּחָלִים עֲמוּמִים הַנִּשְׂרָפִים בְּכִבְשָׁן, וּבְלַעַז אולבי"ש: פיח. לְשׁוֹן הֶפֶחָה, שֶׁהָרוּחַ מְפִיחָן וּמַפְרִיחָן: וזרקו משה. וְכָל דָּבָר הַנִּזְרָק בְּכֹחַ, אֵינוֹ נִזְרָק אֶלָּא בְּיַד אַחַת, הֲרֵי נִסִּים הַרְבֵּה—אֶחָד שֶׁהֶחֱזִיק קֻמְצוֹ שֶׁל מֹשֶׁה מָלֵא חָפְנַיִם שְׁלוֹ וְשֶׁל אַהֲרֹן, וְאֶחָד שֶׁהָלַךְ הָאָבָק עַל כָּל אֶרֶץ מִצְרַיִם (תנחי): (ט) לשחין פרח אבעבעת. כְּתַרְגּוּמוֹ, לִשְׁחָנָא סַגֵּי אֲבַעְבּוּעִין, שֶׁעַל יָדוֹ צוֹמְחִין בָּהֶן בּוּעוֹת: שחין. לְשׁוֹן חֲמִימוּת; וְהַרְבֵּה יֵשׁ בִּלְשׁוֹן מִשְׁנָה. שָׁנָה שְׁחוּנָה (יומא נ"ג): (י) באדם ובבהמה. וְאִם תֹּאמַר מַאַיִן הָיוּ לָהֶם הַבְּהֵמוֹת, וַהֲלֹא כְּבָר נֶאֱמַר וַיָּמָת כָּל מִקְנֵה מִצְרַיִם? לֹא נִגְזְרָה גְּזֵרָה אֶלָּא עַל אוֹתָן שֶׁבַּשָּׂדוֹת בִּלְבָד, שֶׁנֶּאֱמַר בְּמִקְנְךָ אֲשֶׁר בַּשָּׂדֶה, וְהַיָּרֵא אֶת דְּבַר ה' הִכְנִים אֶת מִקְנֵהוּ אֶל הַבָּתִּים. כֵּן שְׁנוּיָה בְּמְכִילְתָּא אֹצֶל וַיִּקַּח שֵׁשׁ מֵאוֹת רֶכֶב בָּחוּר (שמ' י"ד):

[8]And the Eternal said unto Moses and unto Aaron, Take to you handfuls of soot of the furnace, and let Moses sprinkle it towards the heaven in the eyes of Pharaoh. [9]And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt. [10]And they took soot of the furnace, and stood before Pharaoh; and Moses sprinkled it up towards heaven; and it became a boil breaking forth *with* blains upon man, and upon beast. [11]And the engravers *of hieroglyphics* could not stand before Moses because of the boils; for the boil was upon the engravers *of hieroglyphics*, and upon all Egypt. [12]And the Eternal suffered the heart of Pharaoh to be hardened, and he hearkened not unto them; as the Eternal had spoken unto Moses. [13]And the Eternal said unto Moses, Rise early in the morning, and place thyself before Pharaoh,

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SEPARATE. **(8)** מלא חפניכם HANDFULS (more lit., as much as will fill your fists), O. F. joincheiz; *Engl. double-handfuls.* סיח הכבשן SOOT OF THE FURNACE — *the word* סיח *denotes* a thing which is blown away (נסוח) from coals that have become extinguished after being burnt in a furnace; in O. F. oulvis[1]). סיח is derived from a root that signifies blowing, *and it so called* because the wind blows it about and scatters it abroad. וזרקו משה AND LET MOSES THREW IT — Since anything which is thrown with force must be thrown with one hand only, there were here several miracles: one, that Moses' closed fingers (קמץ) held as much as would fill his two fists and those of Aaron, and another, that this dust spread itself over the entire land of Egypt (Tanch., Ex. R. 11; Gen. R. 5)[2]). **(9)** לשחין סרח אבעבעת A BOIL BREAKING FORTH INTO BLAINS — *Render it* as the Targum *does*: a boil growing blains, — *the idea is*, that through it (the boil) blains burst out on them (on the people). שחין has the meaning of "heat". In the Mishnaic Hebrew there are many examples of its use; e. g., (Joma 53b) "a hot (שחונה) year". **(10)** באדם ובבהמה UPON MAN AND UPON CATTLE — If you ask, "Whence did they obtain these cattle? Has it not already been stated, (v. 6) "And all the cattle of Egypt died"? *I reply that* this judgment was decreed only against the *cattle* that were in the fields, as it is said, (v. 3) "[The hand of the Lord is] upon thy cattle which is in the field", and *everyone* who feared the Lord took his cattle in-doors. So it is taught in the Mechilta *in the comment* on (XIV. 7) "And he took six hundred chosen chariots".

NOTES

1) According to Berliner this word has not yet been explained as an O. F. term for dust (or soot). Heidenheim suggested the emendation סולוים, i. e. pulvis, dust.

2) See Appendix.

וְאָמַרְתָּ אֵלָיו כֹּה־אָמַר יְהוָה אֱלֹהֵי הָעִבְרִים שַׁלַּח
אֶת־עַמִּי וְיַעַבְדֻנִי: יד כִּי ו בַּפַּעַם הַזֹּאת אֲנִי שֹׁלֵחַ
אֶת־כָּל־מַגֵּפֹתַי אֶל־לִבְּךָ וּבַעֲבָדֶיךָ וּבְעַמֶּךָ בַּעֲבוּר
תֵּדַע כִּי אֵין כָּמֹנִי בְּכָל־הָאָרֶץ: טו כִּי עַתָּה שָׁלַחְתִּי
אֶת־יָדִי וָאַךְ אוֹתְךָ וְאֶת־עַמְּךָ בַּדֶּבֶר וַתִּכָּחֵד מִן־
הָאָרֶץ: טז וְאוּלָם בַּעֲבוּר זֹאת הָעֲמַדְתִּיךָ בַּעֲבוּר
הַרְאֹתְךָ אֶת־כֹּחִי וּלְמַעַן סַפֵּר שְׁמִי בְּכָל־הָאָרֶץ:
שביעי יז עוֹדְךָ מִסְתּוֹלֵל בְּעַמִּי לְבִלְתִּי שַׁלְּחָם:
יח הִנְנִי מַמְטִיר כָּעֵת מָחָר בָּרָד כָּבֵד מְאֹד אֲשֶׁר
לֹא־הָיְתָה כָמֹהוּ בְּמִצְרַיִם לְמִן־הַיּוֹם הִוָּסְדָה וְעַד־
עָתָּה: יט וְעַתָּה שְׁלַח הָעֵז אֶת־מִקְנְךָ וְאֵת כָּל־אֲשֶׁר

אונקלוס

יְ אֱלָהָא דִיהוּדָאֵי שַׁלַּח יָת עַמִּי וְיִפְלְחוּן קֳדָמָי: יד אֲרֵי ו בְּזִמְנָא הָדָא אֲנָא
שָׁלַח יָת כָּל מָחָתַי לְלִבָּךְ וּבְעַבְדָּיךְ וּבְעַמָּךְ בְּדִיל דְּתִדַּע אֲרֵי לֵית דְּכְוָתִי שַׁלִּיט
בְּכָל אַרְעָא: טו אֲרֵי כְעַן קֳרֵיב־קָדָמַי דְּאֶשְׁלַח־פּוֹן יָת־מַחַת גְּבָרְתִּי וְאֶמְחֵי יָתָךְ
וְיָת עַמָּךְ בְּמוֹתָא וְשֵׁיצִיאַת מִן אַרְעָא: טז וּבְרַם בְּדִיל דָּא קַיֵּמְתָּךְ בְּדִיל
לְאַחֲוָיוּתָךְ יָת חֵילִי וּבְדִיל דִּיהוֹן מְשַׁתְּעִין גְּבוּרַת שְׁמִי בְּכָל אַרְעָא: יז עַד כְּעַן
אַתְּ כְּבִישַׁת בְּהּ בְּעַמִּי בְּדִיל דְּלָא לְשַׁלְחוּתְהוֹן: יח הָא אֲנָא מָחֵית מְטָרָא
בְּעִידָנָא הָדֵין מְחַר בַּרְדָא תַּקִּיף לַחֲדָא דִּי לָא הֲוָה דְכְוָתֵהּ בְּמִצְרַיִם לְמִן
יוֹמָא דְאִשְׁתַּכְלְלַת וְעַד־כְּעַן: יט וּכְעַן שְׁלַח בְּנוֹשׁ יָת בְּעִירָךְ וְיָת כָּל דִּי לָךְ

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(יד) את כל מגפתי. לְמַדְנוּ מִכָּאן שֶׁמַּכַּת בְּכוֹרוֹת*) שְׁקוּלָה כְּנֶגֶד כָּל הַמַּכּוֹת: (טו) כי עתה שלחתי את ידי וגו'. כִּי אִלּוּ רָצִיתִי, כְּשֶׁהָיְתָה יָדִי בְּמַקֵּהוּ שֶׁהִכִּיתִים בַּדֶּבֶר, שִׁלַּחְתִּיהָ וְהִכִּיתִי אותך ואת עמך עם הַבְּהֵמוֹת, ותכחד מן הארץ, אֲבָל בעבור זאת העמדתיך וגו': (יז) עודך מסתולל בעמי. כְּתַרְגּוּמוֹ, כְּבִישַׁת בֵּהּ בְּעַמִּי, וְהוּא מְנוּרַת מַסְלָה, דְּמַתַּרְגְּמִינַן אוּרַח כְּבִישָׁא, וּבְלַעַז קלקי"ר; וּכְבֵר פֵּרַשְׁתִּי בְּסוֹף וַיְהִי מִקֵּץ, כָּל תֵּיבָה שֶׁתַּחְלַת יְסוֹדָהּ סמ"ך וְהִיא בָּאָה לְרַבֵּר בְּלָשׁוֹן מִתְפַּעֵל, נוֹתֵן הַתַּי"ו שֶׁל שְׁמוּשׁ בְּאֶמְצַע אוֹתִיּוֹת שֶׁל עִיקָּר, כְּגוֹן זוּ, וּכְגוֹן וְיִסְתַּכֵּל הָחָנָב (קהלי י"ב), מְנוּרַת סבל, כִּי תִשְׁתָּרֵר עָלֵינוּ (במ' ט"ז), מְנוּרַת וְנָגִיד וְשָׂר, מִשְׁתַּכֵּל הָיוֹת (דנ' ו'): (יח) כעת מחר. כָּעֵת הַזֹּאת לְמָחָר; שָׂרַט לוֹ שְׂרִיטָה בַּכּוֹתֶל — לְמָחָר כְּשֶׁתַּגִּיעַ הַמָּה לְכָאן, יָרַד הַבָּרָד: הוסדה. שֶׁנִּתְיַסְּדָה; וְכָל תֵּיבָה שֶׁתַּחְלַת יְסוֹדָהּ יו"ד, כְּגוֹן יסד, ילד, ידע, יסר, כְּשֶׁהִיא מִתְפָּעֶלֶת, תָּבוֹא הַוי"ו בְּמָקוֹם הַיו"ד, כְּמוֹ הִוָּסְדָה, הִוָּלְדָה (הושע ב'), וַיִּוָּדַע, וַיִּוָּלֵד לְיוֹסֵף (בר' מ"ו), בְּדְבָרִים לֹא יִוָּסֵר עָבֶד (משלי כ"ט): (יט) שלח העז. כְּתַרְגּוּמוֹ, שְׁלַח כְּנוֹשׁ,

*) הנוסחא הנכונה היא שמ"ב = מכת ברד או מכת בכורות.

and say unto him, Thus saith the Eternal God of the Hebrews, Let my people go, that they may serve me. [14]For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that *there is* none like me in all the earth. [15]For now I might have stretched out my hand, and I might have smitten thee and thy people with pestilence; and thou wouldest have been exterminated from the earth, [16]But that in very deed for this *cause* have I raised thee up, for to shew thee my power; and that my name may be declared throughout all the earth. [17]As yet exaltest thou thyself against my people, that thou wilt not let them go? [18]Behold, to-morrow about this time I will cause it to rain a very heavy hail, such as hath not been in Egypt from the day of its foundation even until now. [19]Send therefore now, *and* use thy power over thy cattle, and all that

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(14) את כל מגפתי [FOR I WILL THIS TIME SEND] ALL MY PLAGUES — We may gather from this that the plague on the first ripe ears outweighed all the previous plagues[1]). **(15)** כי עתה שלחתי את ידי וגו׳ FOR NOW I MIGHT HAVE STRETCHED OUT MY HAND etc. — For had I so desired it, when My hand was upon thy cattle which I smote with pestilence I could have stretched it forth and smitten thee and thy people together with the cattle, ותכחד מן הארץ AND THOU WOULDST HAVE BEEN EXTERMINATED FROM THE EARTH, BUT (this word אבל corresponds to ואולם in the Hebrew text) בעבור זאת העמדתיך FOR THIS REASON I MADE THEE REMAIN [IN LIFE IN ORDER TO SHOW THEE MY POWER], etc. **(17)** עודך מסתולל בעמי *Understand this* as the Targum *does*: THOU TREADEST DOWN MY PEOPLE. The word מסתולל is of the same derivation as מְסִלָּה which we render in the Targum by "a trodden path": O. F. caucher. I have already explained at the end of *Sedrah* ויהי מקץ (see Rashi on Gen. XLIV. 16) that *in the case of* every word (verb) whose first root letter is ס (or ש), when it is intended to express the idea of acting upon itself (our Hithpael conjugation) one puts the ת of the prefix (הִתְ or מִתְ or יִתְ etc.) between the root letters, just as in this case, and as in, (Eccl. XII. 5) "and the grasshopper shall drag itself along heavily (ויסתבל)" which is derived from סבל "to carry a load"; (Num. XVI. 13) "that thou wouldst make thyself altogether a prince (השתרר תשתרר) over us", of the same derivation as *the word* שר *in* (2 Chron. XXXII. 21) "a prince (שר) and noble"; (Dan. VII. 8) "I was considering (מסתכל)" *from the root* סכל, "*to reflect on.*" **(18)** כעת מחר *means* AT THIS TIME (בָּעֵת not בְּעֶת) TO-MORROW — He scratched a mark on the wall, *saying*, "To-morrow when the sun-rays reach here the hail will descend" (Tanch., Ex. R. 12; cf. Rashi on Gen. XXI. 2). הוסדה *means* [FROM THE DAY] WHEN IT WAS FOUNDED (נתיסדה). Every word (verb) the first root-letter of which is י, as ילד and ידע and יסר, when it is used in the Hithpael sense (Rashi means our Niphal which often is the reflexive of the Kal), a ו replaces this י; e. g., הוסדה *here, from* יסר; (Hos. II. 5) "her being born (הִוָּלְדָה)"; (Est. II. 22) "and it was known (ויודע)"; (Gen. LXVI. 20) "and there was born (ויולד) to Joseph"; (Prov. XXIX. 19) "A servant will not be corrected (יוסר) by words". **(19)** שלח העז *translate it* as the

NOTES

[1]) See Appendix.

לְךָ בַּשָּׂדֶה כָּל־הָאָדָם וְהַבְּהֵמָה אֲשֶׁר־יִמָּצֵא
בַּשָּׂדֶה וְלֹא יֵאָסֵף הַבַּיְתָה וְיָרַד עֲלֵהֶם הַבָּרָד
וָמֵתוּ: כ הַיָּרֵא אֶת־דְּבַר יְהוָה מֵעַבְדֵי פַּרְעֹה הֵנִיס
אֶת־עֲבָדָיו וְאֶת־מִקְנֵהוּ אֶל־הַבָּתִּים: כא וַאֲשֶׁר לֹא־
שָׂם לִבּוֹ אֶל־דְּבַר יְהוָה וַיַּעֲזֹב אֶת־עֲבָדָיו וְאֶת־
מִקְנֵהוּ בַּשָּׂדֶה: פ

כב וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נְטֵה אֶת־יָדְךָ עַל־הַשָּׁמַיִם
וְיִהְיֶה בָרָד בְּכָל־אֶרֶץ מִצְרַיִם עַל־הָאָדָם וְעַל־
הַבְּהֵמָה וְעַל כָּל־עֵשֶׂב הַשָּׂדֶה בְּאֶרֶץ מִצְרָיִם:
כג וַיֵּט מֹשֶׁה אֶת־מַטֵּהוּ עַל־הַשָּׁמָיִם וַיהוָה נָתַן
קֹלֹת וּבָרָד וַתְּהַלֵּךְ־אֵשׁ אַרְצָה וַיַּמְטֵר יְהוָה בָּרָד
עַל־אֶרֶץ מִצְרָיִם: כד וַיְהִי בָרָד וְאֵשׁ מִתְלַקַּחַת
בְּתוֹךְ הַבָּרָד כָּבֵד מְאֹד אֲשֶׁר לֹא־הָיְתָה כָמֹהוּ

אונקלוס

פְּחַקְלָא כָּל אֲנָשָׁא וּבְעִירָא דְּאִשְׁתְּכַח בְּחַקְלָא וְלָא יִתְכְּנֵישׁ לְבֵיתָא וְיֵחוֹת
עֲלֵיהוֹן בַּרְדָּא וימותון: כ דְּדָחֵיל מִפִּתְגָמָא דַיְיָ מֵעַבְדֵי פַּרְעֹה כְּנַשׁ יָת־
עַבְדּוֹהִי וְיָת־גֵּיתוֹהִי לְבָתַיָּא: כא וְדִי לָא שַׁוִּי לִבֵּהּ לְפִתְגָמָא דַיְיָ שְׁבַק יָת
עַבְדּוֹהִי וְיָת־גֵּיתוֹהִי בְּחַקְלָא: כב וַאֲמַר יְיָ לְמֹשֶׁה אֱרֵים יָת יְדָךְ עַל צֵית שְׁמַיָּא
וְיֵהֵי בַרְדָּא בְּכָל אַרְעָא דְמִצְרָאֵי עַל אֲנָשָׁא וְעַל בְּעִירָא וְעַל כָּל עִסְבָּא דְחַקְלָא
בְּאַרְעָא דְמִצְרָיִם: כג וַאֲרֵים מֹשֶׁה יָת חוּטְרֵהּ עַל צֵית שְׁמַיָּא וַיְיָ יְהַב קָלִין
וּבַרְדָּא וּמְהַלְכָא אֶשָּׁתָא עַל אַרְעָא וְאַמְטַר יְיָ בַּרְדָּא עַל אַרְעָא דְמִצְרָיִם:
כד וַהֲוָה בַרְדָּא וְאֶשָּׁתָא מִשְׁתַּלְהֲבַת בְּגוֹ בַרְדָּא תַּקִּיף לַחֲדָא דִּי לָא הֲוָת

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וְכֵן יוֹשְׁבֵי הַגְּבִים הַעִיזוּ (ישעיה י׳), הַעֲזוּ בְּנֵי בִנְיָמִין (ירמיה ו׳): וְלֹא יֵאָסֵף הביתה. לְשׁוֹן הַכְנָסָה הוּא: (כ) הנים. הִבְרִיחַ: (כב) על השמים. לְצַד הַשָּׁמַיִם. וּמִדְרַשׁ אַגָּדָה: הַגְבִּיהוּ הַקָּבָ״ה לְמֹשֶׁה מִן הַשָּׁמַיִם: (כד) מתלקחת בתוך הברד. גַּם בְּתוֹךְ גַּם, הָאֵשׁ וְהַבָּרָד מְעֹרְבִין, וְהַבָּרָד מַיִם הוּא, וְלַעֲשׂוֹת רָצוֹן קוֹנָם עָשׂוּ

thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be gathered into the house, the hail shall come down upon them, and they shall die. [20]He that feared the word of the Eternal among the servants of Pharaoh made his servants and his cattle flee into the houses: [21]And he that regarded not the word of the Eternal left his servants and his cattle in the field. [22]And the Eternal said unto Moses, Stretch forth thine hand towards heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. [23]And Moses stretched forth his staff towards heaven: and the Eternal sent thunder and hail, and fire ran along upon the ground; and the Eternal caused hail to rain upon the land of Egypt. [24]So there was hail, and consuming fire in the midst of the hail, very heavy, such as there was none like it

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Targum: SEND, GATHER. Similar examples *of this sense* are, (Is. X. 31) "The inhabitants of Gebim gather together (העיזו)"; (Jer. VI. 1) "Gather together (העיזו), ye children of Benjamin". ולא יאסף הביתה *The verb* denotes "bringing into a place" *so that the translation is*: AND WHICH IS NOT GATHERED INTO THE HOUSE. **(20)** הניס *means* HE MADE THEM FLEE. **(22)** על השמים *signifies* towards the heavens (i. e. על is the equivalent of אל). A Midrashic comment[1]) is that the Holy One, blessed be He, raised Moses high above the heavens[2]). **(24)** מתלקחת בתוך הברד [AND FIRE] FLASHING UP AMIDST THE HAIL — a miracle within a miracle! Fire and hail mingled[3]), although hail is w a t e r ! But in

NOTES

[1]) The Midrash states this because one cannot raise his hand a b o v e (על) a thing unless his hand is above it.

[2]) Berliner in the לקוטים to his "Rashi" remarks that he can give no source for this Midrash. As a matter of fact it may be found in Ex. Rabbah s. 12. It is true that the wording of the Midrash differs somewhat from that quoted by Rashi, for it runs as follows: וכן במצרים במשה נתן לו רשות לשלוט במעשה שמים. "He gave him power over the celestial spheres" (lit., over the work of the heavens, i. e. over the hail that comes from heaven, for hitherto all the plagues brought about by Moses were associated with the earth). What Rashi says means actually the same: He extended his influence over the heavens too.

[3]) There were t w o miracles: (1) Fire by its nature tends to rise, here it fell; (2) that it mingled with water.

בְּכָל־אֶרֶץ מִצְרַיִם מֵאָז הָיְתָה לְגוֹי׃ כה וַיַּךְ הַבָּרָד
בְּכָל־אֶרֶץ מִצְרַיִם אֵת כָּל־אֲשֶׁר בַּשָּׂדֶה מֵאָדָם
וְעַד־בְּהֵמָה וְאֵת כָּל־עֵשֶׂב הַשָּׂדֶה הִכָּה הַבָּרָד
וְאֵת־כָּל־עֵץ הַשָּׂדֶה שִׁבֵּר׃ כו רַק בְּאֶרֶץ גֹּשֶׁן אֲשֶׁר־
שָׁם בְּנֵי יִשְׂרָאֵל לֹא הָיָה בָּרָד׃ כז וַיִּשְׁלַח פַּרְעֹה
וַיִּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן וַיֹּאמֶר אֲלֵהֶם חָטָאתִי
הַפָּעַם יְהוָה הַצַּדִּיק וַאֲנִי וְעַמִּי הָרְשָׁעִים׃
כח הַעְתִּירוּ אֶל־יְהוָה וְרַב מִהְיֹת קֹלֹת אֱלֹהִים וּבָרָד
וָאֲשַׁלְּחָה אֶתְכֶם וְלֹא תֹסִפוּן לַעֲמֹד׃ כט וַיֹּאמֶר
אֵלָיו מֹשֶׁה כְּצֵאתִי אֶת־הָעִיר אֶפְרֹשׂ אֶת־כַּפַּי
אֶל־יְהוָה הַקֹּלוֹת יֶחְדָּלוּן וְהַבָּרָד לֹא יִהְיֶה־עוֹד
לְמַעַן תֵּדַע כִּי לַיהוָה הָאָרֶץ׃ ל וְאַתָּה וַעֲבָדֶיךָ
יָדַעְתִּי כִּי טֶרֶם תִּירָאוּן מִפְּנֵי יְהוָה אֱלֹהִים׃

אונקלוס

דְּכָוְתֵהּ בְּכָל אַרְעָא דְמִצְרַיִם מֵעִדַּן דַּהֲוַת לְעָם׃ כה וּמְחָא בַרְדָּא בְּכָל אַרְעָא
דְמִצְרַיִם יָת כָּל־דִּי בְחַקְלָא מֵאֲנָשָׁא וְעַד בְּעִירָא וְיָת כָּל עִסְבָּא דְחַקְלָא מְחָא
בַרְדָּא וְיָת כָּל אִילַן דְּבְחַקְלָא תְּבַר׃ כו לְחוֹד בְּאַרְעָא דְגֹשֶׁן דִּי תַמָּן בְּנֵי
יִשְׂרָאֵל לָא הֲוָה בַּרְדָּא׃ כז וּשְׁלַח פַּרְעֹה וּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן וַאֲמַר לְהוֹן
חָבִית זְמָנָא־הָדָא יְיָ וַכָּאָה וַאֲנָא וְעַמִּי חַיָּבִין׃ כח צַלּוּ קֳדָם יְיָ וְסַגֵּי־קֳדָמוֹהִי־
רַוַח דְּלָא־יְהוֹן עֲלָנָא קָלִין דְּלַוֵט־כְּאִלֵּין־מִן־קֳדָם־יְיָ. וּבַרְדָּא וְאֶשְׁלַח יָתְכוֹן
וְלָא תּוֹסְפוּן לְאִתְעַכָּבָא׃ כט וַאֲמַר לֵהּ מֹשֶׁה בְּמִפְּקִי מִן קַרְתָּא אֶפְרוֹשׁ יְדַי
בְּצְלוֹ קֳדָם יְיָ קָלָיָא יִתְמַנְעוּן וּבַרְדָּא לָא יְהֵי עוֹד בְּדִיל דְּתִדַּע אֲרֵי דְיָי אַרְעָא׃
ל וְאַתְּ וְעַבְדָּיִךְ יְדַעְנָא אֲרֵי עַד כְּעַן לָא אִתְכַּנַּעְתּוּן מִן קֳדָם יְיָ אֱלֹהִים׃

רש״י

שָׁלוֹם בֵּינֵיהֶם׃ (כח) ורב. דַּי לוֹ בְּמָה שֶׁהוֹרִיד כְּבָר׃ (כט) כצאתי את העיר. מִן הָעִיר, אֲבָל בְּתוֹךְ הָעִיר לֹא הִתְפַּלֵּל לְפִי שֶׁהָיְתָה מְלֵאָה גִלּוּלִים (ש״ר)׃ (ל) טרם תיראון. עֲדַיִן לֹא תִירָאוּן; וְכֵן כָּל טֶרֶם שֶׁבְּמִקְרָא „עֲדַיִן לֹא״ הוּא, וְאֵינוֹ לְשׁוֹן קֹדֶם, טֶרֶם יִשְׁכָּבוּ (בר׳ י״ט)—עַד לָא שְׁכִיבוּ, טֶרֶם יִצְמַח (שם ב׳)—עַד לָא צְמַח. אַף זֶה כֵּן הוּא—יָדַעְתִּי כִּי

in all the land of Egypt since it became a nation. [25]And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and shattered every tree of the field. [26]Only in the land of Goshen, where the children of Israel *were*, was there no hail. [27]And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time; the Eternal *is* righteous, and I and my people *are* wicked. [28]Entreat the Eternal, for there have been too many thunderings of God and hail; and I will let you go, and ye shall stay no longer. [29]And Moses said unto him, As soon as I am gone out of the city, I will spread my hands unto the Eternal; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know that the earth *belongs* to the Eternal. [30]But as for thee and thy servants, I know that ye will not yet be afraid of the Eternal God.

רש"י

order to perform the will of their Creator they made peace one with the other (Tanch., Ex. R. 12). **(28)** ורב AND IT IS ENOUGH — let it suffice Him with what He has brought down already. **(29)** כצאתי את העיר — *This is the same as* מן העיר [AS SOON AS I AM GONE OUT] FROM THE CITY. But he did not pray within the city because it was full of idols[1]) (Ex. R. 12). **(30)** טרם תראון *means* YE DO NOT YET FEAR. Wherever טרם occurs in Scripture it signifies "not yet", and does not mean "before". *For example:* (Gen. XIX. 4) טרם ישכבו, *which the Targum renders by* "whilst yet they had not lain down"; (ib. II. 5) טרם יצמח *which the Targum renders by* "not yet sprung forth". This, too, has the same

NOTES

[1]) What forced the Midrash to explain that the reason Moses said he would pray to God when he left the city was because it was full of idols? We suggest the following: In VIII. 8 it is stated that Moses left Pharaoh's presence and prayed to God. In v. 25 of that chapter he himself stated that he would pray when he left Pharaoh, and v. 26 informs us that this was what he actually did. Here, however, he asserted that he would pray when he left the city, as though there was a reason why he would not do so as soon as he left Pharaoh. It must be remembered that when the plague of hail was threatened those who feared God had gathered their cattle from the fields into their houses. Cattle were the objects of Egyptian worship (cf. VIII. 22), and since they were now in the houses — the city — Moses refused to pray whilst these abominations filled the city. Till now, however, the cattle had been in the fields, and therefore Moses had previously felt no reluctance in praying as soon as he left Pharaoh's presence, and within the city itself (cf. Rashi on XII. 1).

לא וְהַפִּשְׁתָּה וְהַשְּׂעֹרָה נֻכֶּתָה כִּי הַשְּׂעֹרָה אָבִיב
וְהַפִּשְׁתָּה גִּבְעֹל: לב וְהַחִטָּה וְהַכֻּסֶּמֶת לֹא נֻכּוּ כִּי
אֲפִילֹת הֵנָּה: מפטיר לג וַיֵּצֵא מֹשֶׁה מֵעִם פַּרְעֹה אֶת־
הָעִיר וַיִּפְרֹשׂ כַּפָּיו אֶל־יְהוָה וַיַּחְדְּלוּ הַקֹּלוֹת וְהַבָּרָד
וּמָטָר לֹא־נִתַּךְ אָרְצָה: לד וַיַּרְא פַּרְעֹה כִּי־חָדַל
הַמָּטָר וְהַבָּרָד וְהַקֹּלֹת וַיֹּסֶף לַחֲטֹא וַיַּכְבֵּד לִבּוֹ
הוּא וַעֲבָדָיו: לה וַיֶּחֱזַק לֵב פַּרְעֹה וְלֹא שִׁלַּח אֶת־
בְּנֵי יִשְׂרָאֵל כַּאֲשֶׁר דִּבֶּר יְהוָה בְּיַד־מֹשֶׁה:

ומפטירין כה אמר אדני ה' בקבצי את בית ישראל ביחזקאל סימן כ"ח: קכ"ח. גיב"עול סימן. ועי"אל סימן:

פ פ פ

אונקלוס

לא וְכִתָּנָא וְסַעֲרֵי לְקוֹ אֲרֵי סַעֲרַנְיָא אַבִּיבִין וְכִתָּנָא גַּבְעוֹלִין: לב וְחִטָּאָה וְכֻנְסָתָא
לָא לְקוֹ אֲרֵי אֲפִילָתָא אִנּוּן: לג וּנְפַק מֹשֶׁה מִלְוָת פַּרְעֹה יָת קִרְתָּא וּפְרַשׂ
יְדוֹהִי בְּצְלוֹ קָדָם יְיָ וְיִתְמַנְּעוּן קָלַיָּא וּבַרְדָּא וּמְטָרָא דַּהֲוָה־נָחִית לָא מָטָא עַל
אַרְעָא: לד וַחֲזָא פַּרְעֹה אֲרֵי אִתְמְנַע מְטָרָא וּבַרְדָּא וְקָלַיָּא וְאוֹסִיף לְמֶחֱטֵי וְיַקֵּרִת
לִלְבֵּהּ הוּא וְעַבְדּוֹהִי: לה וְאִתַּקַּף לִבָּא דְּפַרְעֹה וְלָא שַׁלַּח יָת בְּנֵי יִשְׂרָאֵל כְּמָא־
דִי מַלִּיל יְיָ בִּידָא דְמֹשֶׁה:

פ פ פ

רש"י

עֲדַיִן אֵינָכֶם יְרֵאִים, וּמְשֻׁתְּהֵיהַ הָרְוָחָה תַּעֲמִדוּ בְּקַלְקוֹלְכֶם: (לא) והפשתה והשערה נכתה. נִשְׁבְּרָה, לְשׁוֹן פֹּרַעְתָּ נְכֵה (מ"ב כ"ג), נְכָאִים (יש' ט"ו), וְכֵן לֹא נֻכּוּ: וְלֹא יִתֵּן לְפָרְשׁוֹ לְשׁוֹן הַבָּאָה, שָׁאִין נִ"ון בְּמָקוֹם ה"א לִפָּרֵשׁ נָכָתָה כְּמוֹ הָבָתָה, נִכּוּ כְּמוֹ הֻכּוּ, אֶלָּא הַנּוּ"ן שׁוֹרֶשׁ בַּתֵּיבָה וַהֲרֵי הוּא מִנְוָרֶת וְשָׁפוּ עַצְמוֹתָיו (איוב ל"ג): כִּי השערה אביב. כְּבָר בִּכְּרָה וְעוֹמֶדֶת בְּקָשְׁיָהּ, וְנִשְׁתַּבְּרוּ וְנָפְלוּ, וְכֵן הַפִּשְׁתָּה נָדְלָה כְּבָר, וְהָקְשָׁה לַעֲמוֹד בְּגִבְעוֹלֶיהָ: השערה אביב. עֲמָדָה בְּאִבֶּיהָ, לְשׁוֹן בְּאִבֵּי הַנָּחַל (שיר ו'): (לב) כי אפילת הנה. מְאֻחָרוֹת, וַעֲדַיִן הָיוּ רַכּוֹת וְיכוֹלוֹת לַעֲמוֹד בִּפְנֵי קְשָׁה; וְאַע"פ שֶׁנֶּאֱמַר וְאֵת כָּל עֵשֶׂב הַשָּׂדֶה הִכָּה הַבָּרָד, יֵשׁ לְפָרֵשׁ פְּשׁוּטוֹ שֶׁל מִקְרָא בָּעֲשָׂבִים הָעוֹמְדִים בְּקַלְקָלָתָם, הָרְאוּיִים לִלְקוֹת בָּבָרָד. וּבְמִדְרַשׁ רַבִּי תַּנְחוּמָא יֵשׁ מְרֻבּוֹתֵינוּ שֶׁנֶּחְלְקוּ עַל זֹאת, וְדָרְשׁוּ כִּי אפילת, פְּלָאוֹת נַעֲשׂוּ לָהֶם שֶׁלֹּא לְקוּ: (לג) לא נתך. לֹא הִגִּיעַ, וְאַה אוֹתָן שֶׁהָיוּ בָּאֲוִיר לֹא הִגִּיעוּ לָאָרֶץ: ודומה לו: וַתִּתַּךְ עָלֵינוּ הָאָלָה וְהַשִּׁבוּעָה (דני ט'), דָּעֹרֶא—וְתַגִּיעַ עָלֵינוּ. וּמְנַחֵם בֶּן קָרוֹק חִבְּרוֹ בְּחֵלֶק כְּהִתּוּךְ כֶּסֶף (יח' כ"ב), לְשׁוֹן יְצִיקַת מַתֶּכֶת, וְרוֹאֶה אֲנִי אֶת דְּבָרָיו, כְּתַרְגּוּמוֹ וְנָצַק—וְאִתִּיךְ, לְצֵקֶת—לְאַתָּכָא, אַף זֶה לֹא נִתַּךְ לָאָרֶץ—לֹא הוּצַק לָאָרֶץ:

[31]And the flax and the barley were smitten: for the barley *was* in the ears, and the flax *was* bolled. [32]But the wheat and the spelt were not smitten: for they *were* not grown up. [33]And Moses went out of the city from Pharaoh, and spread his hands unto the Eternal; and the thunders and hail ceased, and the rain was not poured upon the earth. [34]And when Pharaoh saw that the rain and the hail and the thunders were ceased, he continued to sin, and hardened his heart, he and his servants. [35]And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Eternal had spoken by the hand of Moses.

רש"י

meaning: I know that ye do not yet fear the Lord, and that as soon as there will be respite you will continue in your moral corruption. **(31)** והפשתה והשערה נכתה AND THE FLAX AND THE BARLEY נכתה — i. e. were broken; it has the same meaning as in, (2 Kings XXIII. 29) "Pharaoh-Necho (נכה)", *which denotes Pharaoh the lame i. e. broken in so far as the power of his legs is concerned* (cf. 2 Sam. IX. 3); (Is. XVI. 7) "brocken (נכאים)", and so too לא נכו (v. 32), "they were not broken". It would not be correct to explain that it is connected in meaning with the word that signifies "smiting", הכאה, for a נ cannot take the place of a ה that one may explain נֻכָּתָה as *being equivalent to* הֻכָּתָה, and נֻכּוּ to הֻכּוּ, but the נ is a root-letter in the verb, and the word נֻכּוּ is of the same grammatical form as the verb in, (Job. XXXIII. 21) "and all his bones are laid bare (שֻׁפּוּ)" (i. e. Pual of נכה). כי השערה אביב FOR THE BARLEY WAS IN THE EAR — it had produced its first ears and it stood on its stalks; these were therefore broken and fell. So, too, the flax had already grown and had become hard enough to stand in its capsules. השערה אביב *means* [THE BARLEY] STOOD IN RIPE STATE, similar in meaning to, (Song VI. 11) "[to look at] the ripe plants (באבי] of the valley". **(32)** כי אפילת הנה *means* FOR THEY WERE LATE *in growing* and they were still soft and able to resist *the blow of* anything hard. It is true that it is stated, (v. 25) "and every herb of the field did the hail smite", but one must explain the real meaning of that verse *as referring* to herbs that stood on their stalks *and* were *therefore* liable to be broken by the hail. In the Midrash of Rabbi Tanchuma (cf. also Ex. R. 12) some of our Rabbis differed in their explanation of this, and explained the words כי אפילת to signify that most remarkable wonders (סלאי סלאות) happened to them in that they were not smitten. **(33)** לא נתך *means* [RAIN] DID NOT REACH *the earth* (i. e. no fresh rain came down) — that rain, too, which was already in the air *at the moment when Moses was praying remained there and* did not reach the ground. In a similar sense is "ותתך עלינו the curse and the oath" — *a passage in the book* of Ezra (really, Dan. IX. 11) — *which signifies, "the curse and the oath* have reached us". But Menachem ben Seruk classified it in the same section as, (Ezek. XXII. 22) "כהתוך כסף" which has the meaning of melting (pouring forth) metal. I agree with his opinion, because in the Targum we render ויצק, (XXXVIII. 5) "And he cast (metal)", by ואתיך, and (ib. 27) לצקת, "to cast (metal)" by לאתכא, *each of these Aramaic words being of the same root as our word* נתך. Therefore לא נתך ארצה *would mean*: rain was not poured out to the ground.

י א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בֹּא אֶל־פַּרְעֹה כִּי־אֲנִי
הִכְבַּדְתִּי אֶת־לִבּוֹ וְאֶת־לֵב עֲבָדָיו
לְמַעַן שִׁתִי אֹתֹתַי אֵלֶּה בְּקִרְבּוֹ: ב וּלְמַעַן תְּסַפֵּר
בְּאָזְנֵי בִנְךָ וּבֶן־בִּנְךָ אֵת אֲשֶׁר הִתְעַלַּלְתִּי בְּמִצְרַיִם
וְאֶת־אֹתֹתַי אֲשֶׁר־שַׂמְתִּי בָם וְיִדַעְתֶּם כִּי־אֲנִי
יְהוָה: ג וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל־פַּרְעֹה וַיֹּאמְרוּ אֵלָיו
כֹּה־אָמַר יְהוָה אֱלֹהֵי הָעִבְרִים עַד־מָתַי מֵאַנְתָּ
לֵעָנֹת מִפָּנָי שַׁלַּח עַמִּי וְיַעַבְדֻנִי: ד כִּי אִם־מָאֵן
אַתָּה לְשַׁלֵּחַ אֶת־עַמִּי הִנְנִי מֵבִיא מָחָר אַרְבֶּה
בְּגְבֻלֶךָ: ה וְכִסָּה אֶת־עֵין הָאָרֶץ וְלֹא יוּכַל לִרְאוֹת
אֶת־הָאָרֶץ וְאָכַל וּ אֶת־יֶתֶר הַפְּלֵטָה הַנִּשְׁאֶרֶת
לָכֶם מִן־הַבָּרָד וְאָכַל אֶת־כָּל־הָעֵץ הַצֹּמֵחַ לָכֶם

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א וַאֲמַר יְיָ לְמֹשֶׁה עוֹל לְוָת פַּרְעֹה אֲרֵי אֲנָא יַקִּירִית יָת לִבֵּהּ וְיָת לִבָּא
דְעַבְדּוֹהִי בְּרִיל לְשַׁוָּאָה אָתַי אִלֵּין בֵּינֵיהוֹן: ב וּבְדִיל דְּתִשְׁתָּעֵי קֳדָם
בָּרָךְ וּבַר בָּרָךְ יָת נִסִּין דִּי עֲבָדִית בְּמִצְרַיִם וְיָת אַתְוָתַי דִּי שַׁוִּיתִי בְהוֹן וְתִדְּעוּן
אֲרֵי אֲנָא יְיָ: ג וַאֲתָא מֹשֶׁה וְאַהֲרֹן לְוָת פַּרְעֹה וַאֲמָרוּ לֵהּ כִּדְנַן אֲמַר יְיָ אֱלָהָא
דְיהוּדָאֵי עַד אִמָּתַי מְסָרֵב־אַתְּ לְאִתְכַּנָּעָא מִן קֳדָמָיַ שַׁלַּח עַמִּי וְיִפְלְחוּן קֳדָמָי:
ד אֲרֵי אִם סָרִיב אַתְּ לְשַׁלָּחָא יָת עַמִּי הָא אֲנָא מַיְתֵי מְחָר גּוּבָא בִּתְחוּמָךְ:
ה וַיְחַפֵּא יָת עֵין שִׁמְשָׁא דְּאַרְעָא וְלָא יְכוֹל לְמֶחֱוֵי יָת אַרְעָא וְיֵכוֹל יָת שְׁאָר
שֵׁיזְבְּתָא דְּאִשְׁתְּאַר לְכוֹן מִן בַּרְדָּא וְיֵכוֹל יָת כָּל אִילָנָא דְּאַצְמַח לְכוֹן מִן חַקְלָא:

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י (א) ויאמר ה' אל משה בא אל פרעה. וְהַתְרֵה בו: שיתי. שׂומי—שָׁאשִׁית אָנִי: (ב) התעללתי. שְׁחַקְתִּי, כְּמוֹ כִּי הִתְעַלֵּלְתָּ בִּי (במדבר כ"ב), הַלֹּא כַּאֲשֶׁר הִתְעוֹלֵל בָּהֶם (שמואל א' ו'), הָאָמוּר בְּמִצְרַיִם, וְאֵינוֹ לְשׁוֹן פּוֹעַל וּמַעֲלָלִים, שֶׁאִם כֵּן הָיָה לו לְהָתוֹב עוֹלְלְתִּי, כְּמוֹ וְעוֹלֵל לְמוֹ כַּאֲשֶׁר עוֹלַלְתָּ לִי (איכה א'), אֲשֶׁר עוֹלַל לִי (שם): (ג) לענת. כְּתַרְגּוּמוֹ, לְאִתְכַּנָּעָה, וְהוּא מִגְזֶרֶת עֲנִי—מֵאַנְתָּ לִהְיוֹת עָנִי וְשָׁפֵל מִפָּנָי: (ה) את עין הארץ. אֶת מַרְאֵה הָאָרֶץ: ולא יוכל הרואה לראת את הארץ: וְלָשׁוֹן קַצָּרָה דִּבֵּר:

10. [1]And the Eternal said unto Moses, Go in unto Pharaoh: for I have allowed his heart to be hardened, and the heart of his servants, that I might set these my signs among them: [2]And that thou mayest relate in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know that I *am* the Eternal. [3]And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Eternal God of the Hebrews, How long wilt thou refuse to be humbled before me? let my people go, that they may serve me. [4]For, if thou refuse to let my people go, behold, to-morrow will I bring the locusts within thy boundaries: [5]And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you

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ב א

10. **(1)** ויאמר ה' אל משה בא אל פרעה AND THE LORD SAID UNTO MOSES GO IN UNTO PHARAOH and warn him[1]). שתי *means* my setting (an infinitive of שית), *so that the phrase, which literally means "for the sake of my setting these my signs", denotes* "that I may set"[2]). **(2)** התעללתי *means* I HAVE MOCKED, as *in*, (Num. XXII. 29) "Because thou hast mocked (התעללת) me"; (1 Sam. VI. 6) "Indeed, when he mocked (התעולל) them", which, *also*, is said in reference to Egypt. It is not an expression denoting doing and action, for were this so it should have written עוללתי, similar to (Lam. I. 22) "And do (עולל) unto them as thou hast done (עוללת) unto me", *and to* (ib. I. 12) "which he has done (עולל) unto me". **(3)** לענת *Translate* as the Targum: TO BE HUMBLED. It is of the same derivation as עני poor, *so that the passage signifies*, "thou refusest to be poor and lowly before Me". **(5)** את עין הארץ *means* THE COLOUR OF THE GROUND. ולא יוכל AND HE — *i. e.* anyone who is looking — WILL NOT BE ABLE TO

NOTES

[1]) The purpose of Moses' visit to Pharaoh is not stated, but we may gather from v. 3ff. that it was to warn him of further punishment that would come upon him if he persisted in his refusal to release the Israelites.

[2]) Rashi first explains the meaning of the word: שית = שים, "to put", "to set". Then he points out that the suffix in שתי is subjective, so that the word means: "that I should put" and not objective, when it might signify "to put me".

מִן־הַשָּׂדֶה: ו וּמָלְאוּ בָתֶּיךָ וּבָתֵּי כָל־עֲבָדֶיךָ וּבָתֵּי
כָּל־מִצְרַיִם אֲשֶׁר לֹא־רָאוּ אֲבֹתֶיךָ וַאֲבוֹת אֲבֹתֶיךָ
מִיּוֹם הֱיוֹתָם עַל־הָאֲדָמָה עַד־הַיּוֹם הַזֶּה וַיִּפֶן וַיֵּצֵא
מֵעִם פַּרְעֹה: ז וַיֹּאמְרוּ עַבְדֵי פַרְעֹה אֵלָיו עַד־מָתַי
יִהְיֶה זֶה לָנוּ לְמוֹקֵשׁ שַׁלַּח אֶת־הָאֲנָשִׁים וְיַעַבְדוּ
אֶת־יְהוָה אֱלֹהֵיהֶם הֲטֶרֶם תֵּדַע כִּי אָבְדָה מִצְרָיִם:
ח וַיּוּשַׁב אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן אֶל־פַּרְעֹה וַיֹּאמֶר
אֲלֵהֶם לְכוּ עִבְדוּ אֶת־יְהוָה אֱלֹהֵיכֶם מִי וָמִי
הַהֹלְכִים: ט וַיֹּאמֶר מֹשֶׁה בִּנְעָרֵינוּ וּבִזְקֵנֵינוּ נֵלֵךְ
בְּבָנֵינוּ וּבְבֹתֵינוּ בְּצֹאנֵנוּ וּבְבְקָרֵנוּ נֵלֵךְ כִּי חַג־יְהוָה
לָנוּ: י וַיֹּאמֶר אֲלֵהֶם יְהִי כֵן יְהוָה עִמָּכֶם כַּאֲשֶׁר
אֲשַׁלַּח אֶתְכֶם וְאֶת־טַפְּכֶם רְאוּ כִּי רָעָה נֶגֶד פְּנֵיכֶם:

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ו וְיִמְלוֹן בָּתָּךְ וּבָתֵּי כָל עַבְדָּךְ וּבָתֵּי כָל מִצְרָיִם דִּי לָא חֲזוֹ אֲבָהָתָךְ וַאֲבָהַת
אֲבָהָתָךְ מִיּוֹמָא דְּמֶהֱווֹיהוֹן עַל אַרְעָא עַד יוֹמָא הָדֵין וְיִתְפְּנִי וּנְפַק מִן קֳדָם
פַּרְעֹה: ז וַאֲמָרוּ עַבְדֵי פַרְעֹה לֵהּ עַד אִמָּתַי יְהֵי דֵּין לָנָא לְתַקְלָא שַׁלַּח יָת
גַּבְרַיָּא וְיִפְלְחוּן קֳדָם יְיָ אֱלָהֲהוֹן הַעַד כְּעַן לָא יְדַעְתְּ אֲרֵי אֲבֵדַת מִצְרָיִם:
ח וְאִתּוֹתַב יָת מֹשֶׁה וְיָת אַהֲרֹן לְוָת פַּרְעֹה וַאֲמַר לְהוֹן אֲזִילוּ פְּלְחוּ קֳדָם־יְיָ
אֱלָהֲכוֹן מָן וּמָן דְּאָזְלִין: ט וַאֲמַר מֹשֶׁה בְּעוֹלֵמָנָא וּבְסָבָנָא נְזִיל בְּבָנָנָא וּבְבְנָתָנָא
בְּעָנָנָא וּבְתוֹרָנָא נְזִיל אֲרֵי חַגָּא קֳדָם יְיָ לָנָא: י וַאֲמַר לְהוֹן יְהֵי כֵן מֵימְרָא דַּייָ
בְּסַעֲדְכוֹן כַּד אֲשַׁלַּח יָתְכוֹן וְיָת טַפְלְכוֹן חֲזוֹ אֲרֵי בִישָׁא דְּאַתּוּן סְבִירִין לְמֶעְבַּד

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(ו) הטרם תדע. הֲעוֹד לֹא יָדַעְתָּ כִּי אֹבֶדֶת מִצְרַיִם: (ח) ויושב. הוּשְׁבוּ עַל יְדֵי שְׁלִיחַ, שֶׁשָּׁלְחוּ אַחֲרֵיהֶם וְהֶשִׁיבוּם אֶל פַּרְעֹה: (י) כאשר אשלח אתכם ואת טפכם. אַף כִּי אֲשַׁלַּח גַּם אֶת הַצֹּאן וְאֶת הַבָּקָר כַּאֲשֶׁר אָמַרְתֶּם: ראו כי רעה נגד פניכם. כְּתַרְגּוּמוֹ. וּמֵ"א שָׁמַעְתִּי, כּוֹכָב אֶחָד יֵשׁ שֶׁשְּׁמוֹ רָעָה, אָמַר לָהֶם פַּרְעֹה, רוֹאֶה אֲנִי בְּאַסְטַנְיוֹת שֶׁלִּי אוֹתוֹ כּוֹכָב עוֹלֶה לִקְרַאתְכֶם בַּמִּדְבָּר, וְהוּא סִימָן דָּם וַהֲרִינָהוּ: וּכְשֶׁחָטְאוּ יִשְׂרָאֵל בָּעֵגֶל וּבִקֵּשׁ הַקָּבָ"ה לְהָרְגָם, אָמַר מֹשֶׁה בְּהִתְפַּלְּלוֹ, לָמָּה יֹאמְרוּ מִצְרַיִם לֵאמֹר "בְּרָעָה" הוֹצִיאָם (שמ' ל"ב), זוֹ הִיא שֶׁאָמַר לָהֶם, רְאוּ כִּי רָעָה נֶגֶד פְּנֵיכֶם; מִיַּד וַיִּנָּחֶם ה' עַל הָרָעָה וְהָפַךְ אֶת הַדָּם לְדַם מִילָה, שֶׁמָּל יְהוֹשֻׁעַ אוֹתָם, וְזֶהוּ שֶׁנֶּ' הַיּוֹם גַּלּוֹתִי אֶת חֶרְפַּת מִצְרַיִם מֵעֲלֵיכֶם (יהושע ה'), שֶׁהָיוּ אוֹמְרִים לָכֶם, דָּם אָנוּ רוֹאִין עֲלֵיכֶם בַּמִּדְבָּר:

out of the field: [6]And thy houses shall be full, and the houses of all thy servants, and the houses of all Egypt; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the ground unto this day. And he turned, and went out from Pharaoh. [7]And Pharaoh's servants said unto him, How long shall this man be a snare unto us?let the men go, that they may serve the Eternal their God: knowest thou not yet that Egypt has perished? [8]And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Eternal your God: who *are* they that shall go? [9]And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for it is our feast unto the Eternal. [10]And he said unto them, Let the Eternal be so with you, as I will let you go, and your little ones: look that evil *is* before your face.

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SEE THE EARTH; it speaks in (uses) an elliptical expression. **(7)** המרם תדע *means* KNOWEST THOU NOT YET that Egypt has perished. (Cf. Rashi on IX. 30.) **(8)** ויושב [AND MOSES AND AARON] WERE BROUGHT BACK (The verb has a passive meaning [Hophal], not an active as the particle את before משה and אהרן might lead one to suppose) — They were brought back by a messenger: they (Pharaoh's servants) sent people after them and these brought them back to Pharaoh. **(10)** כאשר אשלח אתכם ואת טפכם [MAY THE LORD BE WITH YOU] AS I WILL LET YOU AND YOUR LITTLE ONES GO — even though I were to let go also the flocks and herds as you have said[1]). ראו כי רעה נגד פניכם *Understand this* as the Targum *takes it*: *See, the evil you are about to do will turn against yourself.* I have heard a Midrashic explanation: There is a certain star the name of which is רעה "Evil". Pharaoh said to them, "By my astrological art I see that star rising towards you in the wilderness *whither you wish to proceed.* It is an emblem of blood and slaughter"[2]). Consequently, when Israel sinned by *worshipping* the calf and the Holy One, blessed be He, intended to slay them, Moses said in his prayer, (XXXII. 12) "Wherefore should the Egyptians speak and say, He brought them forth together with רעה (i. e. under the influence of the star רעה); this is, indeed, what he (Pharaoh) has already said, "See, the 'רעה' is before you". At once, "the Lord bethought Himself concerning 'רעה'", and He changed the blood *of which this star was an emblem* to the blood of the circumcision because *indeed* Joshua had them circumcised. This is the meaning of what is said, (Josh. V. 9). "This day have I rolled from off you the reproach of the Egyptians", for they said to you, "We see blood *impending* over you in the wilderness". (Yalk. I. 392; cf. also Rashi on Josh. V. 9.)

NOTES

[1]) I would never agree that your children go with you. Pharaoh wished to retain them as hostages that the Israelites would return after the three days' service. In v. 24 he finally agreed even to this but tried to retain the flocks. Whereupon Moses said to him, "there shall not a hoof remain!"

[2]) According to the Midrash the text means: See, the star רעה is in front of you.

א לָא כֵן לְכוּ־נָא הַגְּבָרִים וְעִבְדוּ אֶת־יְהוָה כִּי אֹתָהּ
אַתֶּם מְבַקְּשִׁים וַיְגָרֶשׁ אֹתָם מֵאֵת פְּנֵי פַּרְעֹה: ם
שני יב וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נְטֵה יָדְךָ עַל־אֶרֶץ
מִצְרַיִם בָּאַרְבֶּה וְיַעַל עַל־אֶרֶץ מִצְרַיִם וְיֹאכַל אֶת־
כָּל־עֵשֶׂב הָאָרֶץ אֵת כָּל־אֲשֶׁר הִשְׁאִיר הַבָּרָד:
יג וַיֵּט מֹשֶׁה אֶת־מַטֵּהוּ עַל־אֶרֶץ מִצְרַיִם וַיהוָה
נִהַג רוּחַ־קָדִים בָּאָרֶץ כָּל־הַיּוֹם הַהוּא וְכָל־הַלָּיְלָה
הַבֹּקֶר הָיָה וְרוּחַ הַקָּדִים נָשָׂא אֶת־הָאַרְבֶּה:
יד וַיַּעַל הָאַרְבֶּה עַל כָּל־אֶרֶץ מִצְרַיִם וַיָּנַח בְּכֹל
גְּבוּל מִצְרָיִם כָּבֵד מְאֹד לְפָנָיו לֹא־הָיָה כֵן אַרְבֶּה
כָּמֹהוּ וְאַחֲרָיו לֹא יִהְיֶה־כֵּן: טו וַיְכַס אֶת־עֵין כָּל־
הָאָרֶץ וַתֶּחְשַׁךְ הָאָרֶץ וַיֹּאכַל אֶת־כָּל־עֵשֶׂב הָאָרֶץ

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לָקֳבֵל אַפּוֹי כּוֹן לְאִסְתַּהָרָא: יא לָא כֵּן אֱזוֹלוּ כְעַן גֻּבְרַיָּא וּפְלָחוּ קֳדָם יְיָ אֲרֵי
יָתַהּ אַתּוּן בָּעַן וְתָרִיךְ יָתְהוֹן מִן קֳדָם פַּרְעֹה: יב וַאֲמַר יְיָ לְמֹשֶׁה אֲרֵים יָדָךְ
עַל אַרְעָא דְמִצְרַיִם וְיֵתֵי גוֹבָא וְיֵסַק עַל אַרְעָא דְמִצְרַיִם וְיֵכוּל יָת כָּל עִסְבָּא
דְאַרְעָא יָת כָּל דִּי אַשְׁאַר בַּרְדָּא: יג וַאֲרִים מֹשֶׁה יָת חוּטְרֵהּ עַל אַרְעָא
דְמִצְרַיִם וַיְיָ דַּבַּר רוּחַ קִדּוּמָא בְּאַרְעָא כָּל יוֹמָא הַהוּא וְכָל לֵילְיָא צַפְרָא הֲוָה
וְרוּחַ קִדּוּמָא נְטַל יָת גּוֹבָא: יד וּסְלִיק גּוֹבָא עַל כָּל אַרְעָא דְמִצְרַיִם וּשְׁרָא
בְּכָל תְּחוּם מִצְרָיִם תַּקִּיף לַחֲדָא קֳדָמוֹהִי לָא הֲוָה כֵן גּוֹבָא דִּכְוָתֵהּ וּבַתְרוֹהִי
לָא יְהֵי כֵן: טו וַחֲפָא יָת עֵין שִׁמְשָׁא דְכָל אַרְעָא וַחְשׁוֹכַת אַרְעָא וַאֲכַל יָת כָּל

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(יא) לא כן. כַּאֲשֶׁר אֲמַרְתֶּם לְהוֹלִיךְ הַטַּף עִמָּכֶם, אֶלָּא לכו הגברים ועבדו את ה': כי אתה
אתם מבקשים. כִּי אוֹתָהּ בִּקַּשְׁתֶּם עַד הֵנָּה—נִזְבְּחָה לֵאלֹהֵינוּ, וְאֵין דֶּרֶךְ הַטַּף לְזִבּוּחַ: וינרש
אותם. הֲרֵי זֶה לָשׁוֹן קָצַר וְלֹא פֵּרֵשׁ מִי הִמְנָרֵשׁ: (יב) בארבה. בִּשְׁבִיל מַכַּת הָאַרְבֶּה:
(יג) ורוח הקדים. רוּחַ מִזְרָחִית נָשָׂא אֶת הָאַרְבֶּה, לְפִי שֶׁבָּא כְּנֶגְדּוֹ. שֶׁמִּצְרַיִם בִּדְרוֹמִית
מַעֲרָבִית הָיְתָה, כְּמוֹ שֶׁמִּפֹּרָשׁ בִּמְקוֹם אַחֵר: (יד) ואחריו לא יהיה כן. וְאוֹתוֹ שֶׁהָיָה בִּימֵי
יוֹאֵל שֶׁנֶּאֱמַר בְּמֹהוּ לֹא נִהְיָה מִן הָעוֹלָם (יואל ב׳), לְמָדְנוּ, שֶׁהָיָה כָּבֵד מִשֶּׁל מֹשֶׁה. (אותו של יואל
הָיָה) עַיִן מִינִין הַרְבֵּה, שֶׁהָיוּ יַחַד אַרְבֶּה, יֶלֶק, חָסִיל, נָזָם, אֲבָל שֶׁל מֹשֶׁה לֹא הָיָה אֶלָּא מִין אֶחָד,

[11]Not so: go now ye *that are* adult men, and serve the Eternal; for that ye did seek. And they drove them out from before the face of Pharaoh. [12]And the Eternal said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that hath remained from the hail. [13]And Moses stretched forth his staff over the land of Egypt, and the Eternal brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts. [14]And the locusts went up all over the land of Egypt, and rested within all the boundaries of Egypt: very heavy *were they*; before them there were no such locusts as they, neither after them shall be such. [15]For they covered the face of the whole land, so that the land was darkened; and they did eat every herb of the land,

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(11) לא כן NOT SO as you have said, to take the children with you, but לכו נא הגברים ועבדו את ה' GO YE WHO ARE ADULT MEN AND SERVE THE LORD. כי אתה אתם מבקשים *means* FOR THAT IS WHAT YE DID SEEK till now: let us sacrifice to our God[1] — and it is not the custom for little children to offer sacrifice. ויגרש אותם AND HE DROVE THEM OUT — This is an elliptical phrase and it does not expressly state who drove them out (i. e. the subject of the verb is omitted). **(12)** בארבה *means* on account of the plague of locusts (the prefix ב signifies "on account of"). **(13)** ורוח הקדים THE EAST WIND — *It was* an east wind *that* brought the locusts because that came (blew) from the direction opposite to it (to Egypt), since Egypt was in the south-west, *relative to Palestine*, as it is explained in another place (Num. XXXIV. 3). **(14)** ואחריו לא יהיה כן NEITHER AFTER THEM SHALL BE SUCH — That *plague of locusts* which happened during the days of Joel of which it is said, (Joel II. 2) "there hath not been ever the like" — *which statement* teaches us that it was more grievous than *that in the days* of Moses — was, *however, caused* by many species of locusts, together, those called ארבה and ילק and חסיל and גזם; but that *which happened in the days* of Moses consisted of only one species

NOTES

[1]) i. e. אתה does not refer to לכו נא הגברים, for they always had insisted that not the men alone should go but the children also; it refers to ועבדו את ה' — "your purpose is only to sacrifice, but children do not sacrifice!" Many editions have indeed in the Rashi, אותה עבודה.

וְאֵת כָּל־פְּרִי הָעֵץ אֲשֶׁר הוֹתִיר הַבָּרָד וְלֹא־נוֹתַר
כָּל־יֶרֶק בָּעֵץ וּבְעֵשֶׂב הַשָּׂדֶה בְּכָל־אֶרֶץ מִצְרָיִם:
טז וַיְמַהֵר פַּרְעֹה לִקְרֹא לְמֹשֶׁה וּלְאַהֲרֹן וַיֹּאמֶר
חָטָאתִי לַיהוָה אֱלֹהֵיכֶם וְלָכֶם: יז וְעַתָּה שָׂא נָא
חַטָּאתִי אַךְ הַפַּעַם וְהַעְתִּירוּ לַיהוָה אֱלֹהֵיכֶם וְיָסֵר
מֵעָלַי רַק אֶת־הַמָּוֶת הַזֶּה: יח וַיֵּצֵא מֵעִם פַּרְעֹה
וַיֶּעְתַּר אֶל־יְהוָה: יט וַיַּהֲפֹךְ יְהוָה רוּחַ־יָם חָזָק מְאֹד
וַיִּשָּׂא אֶת הָאַרְבֶּה וַיִּתְקָעֵהוּ יָמָּה סוּף לֹא נִשְׁאַר
אַרְבֶּה אֶחָד בְּכֹל גְּבוּל מִצְרָיִם: כ וַיְחַזֵּק יְהוָה
אֶת־לֵב פַּרְעֹה וְלֹא שִׁלַּח אֶת־בְּנֵי יִשְׂרָאֵל: פ
כא וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נְטֵה יָדְךָ עַל־הַשָּׁמַיִם

אונקלוס

עָסְבָא דְאַרְעָא וְיָת כָּל פֵּירֵי אִילָנָא דִי אַשְׁאַר בַּרְדָּא וְלָא אִשְׁתְּאַר כָּל־יָרוֹקָא
בְּאִילָנָא וּבְעָסְבָא דְחַקְלָא בְּכָל אַרְעָא דְמִצְרָיִם: טז וְאוֹחִי פַּרְעֹה לְמִקְרֵי לְמֹשֶׁה
וּלְאַהֲרֹן וַאֲמַר חֲבִית קֳדָם יְיָ אֱלָהֲכוֹן וּלְכוֹן: יז וּכְעַן שְׁבוֹק כְּעַן לְחוֹבִי בְּרַם
וְמָנָא הָדָא וְצַלּוֹ קֳדָם יְיָ אֱלָהֲכוֹן וְיַעֲדֵי מִנִּי לְחוֹד יָת מוֹתָא הָדֵין: יח וּנְפַק
מִלְוָת פַּרְעֹה וְצַלִּי קֳדָם יְיָ: יט וַהֲפַךְ יְיָ רוּחָא מַעַרְבָא תַּקִּיף לַחֲדָא וּנְטַל יָת
גּוּבָא וּרְמָהִי לְיַמָּא דְסוּף לָא אִשְׁתְּאַר גּוּבָא חַד בְּכֹל תְּחוּם מִצְרָיִם: כ וְאַתְקֵף
יְיָ יָת לִבָּא דְפַרְעֹה וְלָא שַׁלַּח יָת בְּנֵי יִשְׂרָאֵל: כא וַאֲמַר יְיָ לְמֹשֶׁה אֲרֵים יְדָךְ
עַל צֵית שְׁמַיָּא וִיהֵי חֲשׁוֹכָא עַל אַרְעָא דְמִצְרַיִם בָּחַר דְּיִתְחַזֵּי קֳבַל לֵילְיָא:

רש"י

וְכָמוֹהוּ לֹא הָיָה וְלֹא יִהְיֶה: (טו) כל ירק. עֶלֶה רָטוֹב, וירד"ר"א בְּלַעַז: (יט) רוח ים. רוּחַ מַעֲרָבִי: ימה סוף. אוֹמֵר אֲנִי שֶׁיָּם סוּף הָיָה מְקֻצָּתוֹ בְּמַעֲרָב, כְּנֶגֶד כָּל רוּחַ דְּרוֹמִית, וְגַם בְּמִזְרָחָהּ שֶׁל אֶרֶץ יִשְׂרָאֵל, לְפִיכָךְ רוּחַ יָם תִּקְעוֹ לָאַרְבֶּה בְּיָמָּה סוּף כְּנֶגְדּוֹ. וְכֵן מָצִינוּ לְעִנְיַן תְּחוּמִין שֶׁהוּא פּוֹנֶה לְצַד מִזְרָח, שֶׁנֶּאֱמַר מִיָּם סוּף וְעַד יָם פְּלִשְׁתִּים (שמ' כ'ג)—מִמִּזְרָח לְמַעֲרָב—שָׁם פְּלִשְׁתִּים בְּמַעֲרַב הָיָה, שֶׁנֶּאֱמַר בְּפְלִשְׁתִּים יִשְׁבֵי חֶבֶל הַיָּם גּוֹי כְּרֵתִים (צפניה' ב'): לא נשאר ארבה אחד. אַף הַמְּלוּחִים שֶׁמָּלְחוּ מֵהֶם: (כא) וימש חשך. וַיַּחֲשִׁיךְ עֲלֵיהֶם חֹשֶׁךְ יוֹתֵר מֵחָשְׁכוֹ שֶׁל לַיְלָה, חֹשֶׁךְ שֶׁל לַיְלָה יַאֲמִישׁ וַיַּחֲשִׁיךְ עוֹד: וימש. כְּמוֹ וַיְאַמֶשׁ: יֵשׁ לָנוּ תֵּיבוֹת הַרְבֵּה חֲסֵרוֹת אָל"ף, לְפִי שֶׁאֵין הַבְּרִית הָאָל"ף נִכְרֶתֶת כָּל כָּךְ, אֵין הַכָּתוּב מַקְפִּיד עַל חֲסָרוֹנָהּ, כְּנוֹן וְלֹא יַהֵל שָׁם עֲרָבִי (ישׁ' י"ג), כְּמוֹ לֹא יְאַהֵל—לֹא יַטֶּה אָהֳלוֹ, וְכֵן וַתְּזִרֵנִי חַיִל (שמואל ב' כ"ב), כְּמוֹ וַתְּאַזְּרֵנִי: וְאוּנְקְלוּס תִּרְגֵּם לְשׁוֹן הֶסְרֵה,

and all the fruit of the trees which the hail had left: and there was not left any green thing in the trees, or in the herbs of the field, through all the land of Egypt. 16Then Pharaoh hastened to call for Moses and Aaron; and he said, I have sinned against the Eternal your God, and against you. 17Now therefore forgive, I pray thee, my sin only this once, and entreat the Eternal your God, that he may remove from me this death only. 18And he went out from Pharaoh, and entreated the Eternal. 19And the Eternal turned a very strong west wind, and bore away the locusts, and cast them into the Red sea; there remained not one locust in all the boundaries of Egypt. 20But the Eternal allowed Pharaoh's heart to be hardened, so that he would not let the children of Israel go. 21And the Eternal said unto Moses, Stretch out thine hand towards heaven,

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(the ארבה) and *any* ארבה like that there never was and never will be[1]). **(15)** כל ירק *means* any green leaf (not "any herb", since it speaks of the ירק of the trees); O. F. verdure. **(19)** רוח ים *is* A WEST WIND. ימה סוף INTO THE RED SEA — I say that the Red Sea was, *as to* part of it, in the west opposite the whole southern side *of Palestine*, and was also e a s t ward of the Land of Israel; therefore a w e s t wind blew the locusts into the Red Sea *which was* in the opposite direction *to the west of Egypt*. Thus do we find *mentioned* regarding the boundaries *of Palestine* that it (the Red Sea) faces the east *of Palestine*, since it states, (XXIII. 31) "[And I will set thy boundaries] from the Red Sea even unto the sea of the Philistines", *which means* from east to west since the sea of the Philistines was in the west, as it is said of the Philistines, (Zeph. II. 5) "the inhabitants of the sea-coast, the nation of the Cherethites (the Philistines)". לא נשאר ארבה אחד THERE REMAINED NOT ONE LOCUST — not even those which they had salted — for they had salted some of them (Ex. R. 13). **(21)** וימש חשך *signifies* and it (the darkness mentioned in the preceding phrase, ויהי חשך) shall darken for them the *natural* darkness to a higher degree than the darkness of night: *i. e.* the darkness of night shall become even more black and dark. וימש means as much as (is a contraction of) ויאמש (a Hiphil form of אמש, evening darkness). We have many words in which an א is omitted; since the sound of the א is not very marked, Scripture is not particular about omitting it. An example is: (Isa. XIII. 20) "the Arabian לא יַהֵל there", which is the same as לא יַאֲהַל, shall not pitch his tent. Similar is, (2 Sam. XXII. 40) "וַתְּזָרֵנִי with strength", which is the same as וַתְּאַזְּרֵנִי "And thou hast girded me" (cf. Ps. XXX. 12). Onkelos translated it in the sense of removing,

NOTES

1) See Appendix.

וְיִהְיוּ חֹשֶׁךְ עַל־אֶרֶץ מִצְרָיִם וְיָמֵשׁ חֹשֶׁךְ: כב וַיֵּט
מֹשֶׁה אֶת־יָדוֹ עַל־הַשָּׁמָיִם וַיְהִי חֹשֶׁךְ־אֲפֵלָה בְּכָל־
אֶרֶץ מִצְרַיִם שְׁלֹשֶׁת יָמִים: כג לֹא־רָאוּ אִישׁ אֶת־
אָחִיו וְלֹא־קָמוּ אִישׁ מִתַּחְתָּיו שְׁלֹשֶׁת יָמִים וּלְכָל־
בְּנֵי יִשְׂרָאֵל הָיָה אוֹר בְּמוֹשְׁבֹתָם: שלישי כד וַיִּקְרָא
פַרְעֹה אֶל־מֹשֶׁה וַיֹּאמֶר לְכוּ עִבְדוּ אֶת־יְהוָה רַק
צֹאנְכֶם וּבְקַרְכֶם יֻצָּג גַּם־טַפְּכֶם יֵלֵךְ עִמָּכֶם:
כה וַיֹּאמֶר מֹשֶׁה גַּם־אַתָּה תִּתֵּן בְּיָדֵנוּ וְזָבָחִים וְעֹלֹת
וְעָשִׂינוּ לַיהוָה אֱלֹהֵינוּ: כו וְגַם־מִקְנֵנוּ יֵלֵךְ עִמָּנוּ
לֹא תִשָּׁאֵר פַּרְסָה כִּי מִמֶּנּוּ נִקַּח לַעֲבֹד אֶת־יְהוָה
אֱלֹהֵינוּ וַאֲנַחְנוּ לֹא־נֵדַע מַה־נַּעֲבֹד אֶת־יְהוָה עַד־

אונקלוס

כג וַאֲרִים מֹשֶׁה יָת יְדֵהּ עַל צֵית שְׁמַיָּא וַהֲוָה חֲשׁוֹךְ קְבָל בְּכָל אַרְעָא דְמִצְרַיִם
תְּלָתָא יוֹמִין: כג לָא חֲזוֹ אֱנָשׁ יָת אֲחוֹהִי וְלָא קָמוּ אֱנָשׁ מִתְּחוֹתוֹהִי תְּלָתָא יוֹמִין
וּלְכָל בְּנֵי יִשְׂרָאֵל הֲוָה נְהוֹרָא בְּמוֹתְבָנְהוֹן: כד וּקְרָא פַרְעֹה לְמֹשֶׁה וַאֲמַר
אֲזִילוּ ו פְּלְחוּ קֳדָם־יְיָ לְחוֹד עָנְכוֹן וְתוֹרְכוֹן שְׁבוֹקוּ אַף טַפְלְכוֹן יֵזֵיל עִמְּכוֹן:
כה וַאֲמַר מֹשֶׁה אַף אַתְּ תְּמְסַר בִּידָנָא נִכְסַת קֻדְשִׁין וַעֲלְוָן וְנַעְבֵּד קֳדָם יְיָ
אֱלָהָנָא: כו וְאַף־בְּעִירָנָא יֵזֵיל עִמָּנָא לָא תִשְׁתְּאַר מִנַּהּ אֲרֵי מִנַּהּ אֲנַחְנָא
נָסְבִין לְמִפְלַח קֳדָם יְיָ אֱלָהָנָא וַאֲנַחְנָא לֵית אֲנַחְנָא יָדְעִין מָה־נִפְלַח קֳדָם־יְיָ

רש״י

כמו לא ימוש: בָּתַר דְּיָעְדֵי קְבַל לֵילְיָא—כְּשֶׁנִּיעַ סָמוּךְ לְאוֹר הַיּוֹם: אֲבָל אֵין הַדִּבּוּר מְיֻשָּׁב
עַל הַנִּ״ו שֶׁל וְיָמֵשׁ, לְפִי שֶׁהוּא כָּתוּב אַחַר וַיְהִי חֹשֶׁךְ. ומ״א פּוֹתְרוֹ לְשׁוֹן מְמֻשָּׁשׁ בַּצְּהָרַיִם
(דב׳ כ״ח), שֶׁהָיָה כָּפוּל וּמְכֻפָּל וְעָב עַד שֶׁהָיָה בוֹ מָמֵשׁ: (כב) שלשת ימים. שְׁלוֹשׁ שֶׁל
יָמִים, מרציינ״א בְּלַעַז, וְכֵן שִׁבְעַת יָמִים בְּכָל מָקוֹם שטיי״נא שֶׁל יָמִים: ויהי חשך אפלה...
שלשת ימים. חֹשֶׁךְ שֶׁל אֹפֶל, שֶׁלֹּא רָאוּ אִישׁ אֶת אָחִיו אוֹתָן ג׳ יָמִים. וְעוֹד שְׁלֹשֶׁת יָמִים
אֲחֵרִים חֹשֶׁךְ מְכֻפָּל עַל זֶה, שֶׁלֹּא קָמוּ אִישׁ מִתַּחְתָּיו—יוֹשֵׁב אֵין יָכוֹל לַעֲמוֹד, וְעוֹמֵד אֵין
יָכוֹל לֵישֵׁב: וְלָמָּה הֵבִיא עֲלֵיהֶם חֹשֶׁךְ? שֶׁהָיוּ בְּיִשְׂרָאֵל בְּאוֹתוֹ הַדּוֹר רְשָׁעִים וְלֹא הָיוּ
רוֹצִים לָצֵאת, וּמֵתוּ בְּשִׁלְשֶׁת יְמֵי אֲפֵלָה, כְּדֵי שֶׁלֹּא יִרְאוּ מִצְרִיִּים בְּמַפֲלָתָם וְיֹאמְרוּ, אַף
הֵם לוֹקִים כָּמוֹנוּ. וְעוֹד. שֶׁחִפְּשׂוּ יִשְׂרָאֵל וְרָאוּ אֶת כְּלֵיהֶם, וּכְשֶׁיָּצְאוּ וְהָיוּ שׁוֹאֲלִים מֵהֶן
וְהָיוּ אוֹמְרִים אֵין בְּיָדֵינוּ כְּלוּם, אוֹמֵר לוֹ, אֲנִי רְאִיתִיו בְּבֵיתְךָ, וּבַמָּקוֹם פְּלוֹנִי הוּא (ש״ר):
(כד) יצנ. יַהֲא מָנָא בְּמִקּוֹמוֹ: (כה) גם אתה תתן. לֹא דַיְּיךָ שֶׁמִּקְנֵנוּ יֵלֵךְ עִמָּנוּ אֶלָּא
גַּם מִשֶּׁלְּךָ תִּתֵּן: (כו) פרסה. פַּרְסַת רֶגֶל, פלנ״טא בְּלַעַז: לא נדע מה נעבד. כַּמָּה תִּכְבַּד

that there may be darkness over the land of Egypt, even darkness *which* may be felt. [22]And Moses stretched forth his hand towards heaven; and there was a thick darkness in all the land of Egypt three days: [23]They saw not one another, neither rose any man from his place for three days: but all the children of Israel had light in their habitations. [24]And Pharaoh called unto Moses, and said, Go ye, serve the Eternal; only let your flocks and your herds be stayed: let your little ones also go with you. [25]And Moses said, Thou must give into our hands also sacrifices and burnt offerings, that we may sacrifice unto the Eternal our God. [26]Our cattle also shall go with us; there shall not an hoof remain; for thereof must we take to serve the Eternal our God; and we know not *with* what we must serve the Eternal, until

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from the same *root* as, (Josh. I. 8) "it shall not depart (ימוש)", *his rendering being*, "[and there shall be darkness . .] after the darkness of night has departed", *i. e.* when *the time* approaches near to the light of day. But the statement does not *then* fit with the ו of וימש, because this word is written a f t e r ויהי חשך[1]). A Midrashic statement explains it in the sense of (Deut. XXVIII. 29) "groping (ממשש feeling) at noon-day", *so that the meaning would be* that it was of such a double character and so thick that there was something tangible in it. **(22)** שלשת ימים *denotes* a triad of days. O. F. terziane; so, too, שבעת ימים everywhere it occurs *denotes in O. F.* a s e p t a i n e of days (a period of seven days). ויהי חשך אפלה . . . שלשת ימים — *there was* darkness of gloom[2]) when no man saw another during those three days, and there was moreover another period of three days' darkness twice as thick as this when no man rose from his place[3]): one *who happened to be* sitting *when this second period of darkness began* was unable to rise, and one who was *then* standing was unable to sit down. And why did He bring darkness upon them[4])? Because there were wicked people amongst the Israelites of that generation who had no desire to leave *Egypt*, and these died during the three days of darkness so that the Egyptians might not see their destruction and say, "These, (the Israelites) too have been stricken as we have". And *a* further *reason is* that the Israelites searched (the darkness came just in order that they might do this) and saw their (the Egyptians') jewels, and when they were leaving Egypt and asked them *for their jewels*, and they replied, "We have none at all in our possession", they answered them, "I have seen it in your house and it is in such and such a place" (cf. Tanch; Ex. R. 14). **(24)** יצג *means* SHALL REMAIN STANDING in its place[5]). **(25)** גם אתה תתן THOU MUST

NOTES

[1]) The translation which Onkelos gives would require the following: Stretch out thine hand towards heaven, וימש חשך that the darkness of night depart, ויהי חשך and that there may be a *supernatural* darkness etc."

[2]) Rashi points out that חשך is in the construct state to אפלה which itself is a noun. The latter word is not a noun in apposition of it, nor is it an adjective since it is fem. and חשך is masc.

[3]) This is from the Midrash Rabbah (s. 14) which connects the two verses 22—23 thus: שלשת ימים לא ראו איש את אחיו — ולא קמו איש מתחתיו שלשת ימים.

[4]) It will be observed that in stating why darkness had come upon the Egyptians the Midrash gives, at the same time, a reason why it was of two different degrees of intensity. The wicked amongst the Israelites died and the Egyptians did not observe it. This was during the first three days when ולא ראו וכו', when they could not see anything at all. The Israelites also entered the houses of the Egyptians with impunity. This was during the second period when the Egyptians could not stir hand or foot, ולא קמו וכו'.

[5]) The root occurs only in the Hiphil and signifies "to set in place", so that the Hophal would refer to something which has been set up. This cannot be the meaning here, for the cattle were already in their places. It means to r e m a i n in their places.

בְּאֶנוֹ שָׁמָּה: כו וַיְחַזֵּק יְהוָה אֶת־לֵב פַּרְעֹה וְלֹא
אָבָה לְשַׁלְּחָם: כח וַיֹּאמֶר־לוֹ פַּרְעֹה לֵךְ מֵעָלָי
הִשָּׁמֶר לְךָ אַל־תֹּסֶף רְאוֹת פָּנַי כִּי בְּיוֹם רְאוֹתְךָ
פָּנַי תָּמוּת: כט וַיֹּאמֶר מֹשֶׁה כֵּן דִּבַּרְתָּ לֹא־אֹסֵף
עוֹד רְאוֹת פָּנֶיךָ: פ

יא א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עוֹד נֶגַע אֶחָד אָבִיא
עַל־פַּרְעֹה וְעַל־מִצְרַיִם אַחֲרֵי־כֵן יְשַׁלַּח אֶתְכֶם
מִזֶּה כְּשַׁלְּחוֹ כָּלָה גָּרֵשׁ יְגָרֵשׁ אֶתְכֶם מִזֶּה: ב דַּבֶּר־
נָא בְּאָזְנֵי הָעָם וְיִשְׁאֲלוּ אִישׁ ו מֵאֵת רֵעֵהוּ וְאִשָּׁה
מֵאֵת רְעוּתָהּ כְּלֵי־כֶסֶף וּכְלֵי זָהָב: ג וַיִּתֵּן יְהוָה
אֶת־חֵן הָעָם בְּעֵינֵי מִצְרָיִם גַּם ו הָאִישׁ מֹשֶׁה גָּדוֹל
מְאֹד בְּאֶרֶץ מִצְרַיִם בְּעֵינֵי עַבְדֵי־פַרְעֹה וּבְעֵינֵי
הָעָם: ם רביעי ד וַיֹּאמֶר מֹשֶׁה כֹּה אָמַר יְהוָה

אונקלוס

עַר־מִיתָנָא תַּמָּן: כז וְאַתְקֵיף יְיָ יָת לִבָּא דְּפַרְעֹה וְלָא אָבָה לְשַׁלָּחוּתְהוֹן:
כח וַאֲמַר לֵהּ פַּרְעֹה אִזֵיל מֵעֲלָוַי אִסְתַּמַּר לָךְ לָא תּוֹסִיף לְמֶחֱזֵי אַפַּי אֲרֵי
בְּיוֹמָא דְּתֶחֱזֵי אַפַּי תְּמוּת: כט וַאֲמַר משֶׁה יָאוּת, מַלֵּילְתָּא לָא אוֹסִיף עוֹד
לְמֶחֱזֵי אַפָּיךְ: א וַאֲמַר יְיָ לְמשֶׁה עוֹד מַכְתְּשׁ חַד אֵיתִי עַל פַּרְעֹה וְעַל מִצְרַיִם
בָּתַר כֵּן יְשַׁלַּח יָתְכוֹן מִכָּא כְּשַׁלָּחוּתֵהּ גְּמִירָא תָּרְכָא יְתָרִיךְ יָתְכוֹן מִכָּא:
ב מַלֵּיל כְּעַן קֳדָם עַמָּא וּשְׁאֵילוּ גְּבַר מִן חַבְרֵהּ וְאִתְּתָא מִן חַבְרַתַּהּ מָנִין דְּכַסְפָּ
וּמָנִין דְּדָהֲבָ: ג וְיָהַב יְיָ יָת עַמָּא לְרַחֲמִין בְּעֵינֵי מִצְרָיִם אַף גַּבְרָא משֶׁה רַב
לַחֲדָא בְּאַרְעָא דְּמִצְרַיִם בְּעֵינֵי עַבְדֵי פַרְעֹה וּבְעֵינֵי עַמָּא: ד וַאֲמַר משֶׁה כְּדֵין

רש"י

הָעֲבוֹדָה, שָׁמָּא יִשְׁאַל יוֹתֵר מִמַּה שֶׁיֵּשׁ בְּיָדֵינוּ: (כט) כן דברת. יָפָה דִּבַּרְתָּ וּבְזִמְנוֹ דִּבַּרְתָּ. אֲמַתַּי שֶׁלֹּא אוֹסִיף עוֹד רְאוֹת פָּנֶיךָ (מכי' וש"ר):

יא (א) כלה. גְּמִירָא: כְּלִיל, כְּלָכֶם יְשַׁלַּח: (ב) דבר נא. אֵין נָא אֶלָּא לְשׁוֹן בַּקָּשָׁה, בְּבַקָּשָׁה מִמֶּךָּ הַוֵּהִירֵם עַל כָּךְ, שֶׁלֹּא יֹאמַר אוֹתוֹ צַדִּיק אַבְרָהָם וַעֲבָדוּם וְעִנּוּ אֹתָם (בר' ט"ו), קוֹם דַּבֵּר, וְאַחֲרֵי כֵן יֵצְאוּ בִּרְכֻשׁ גָּדוֹל (שם), לֹא קִיֵּם בָּהֶם: (ד) ויאמר משה כה אמר ה'. בְּעָמְדוֹ לִפְנֵי

we come thither. [27]But the Eternal allowed Pharaoh's heart to be hardened, and he would not let them go. [28]And Pharaoh said unto him, Go from me, take heed to thyself, thou shalt not continue to see my face; for in *that* day thou seest my face thou shalt die. [29]And Moses said, Thou hast spoken right, I will not further continue to see thy face.

11. [1]And the Eternal said unto Moses, Yet will I bring one infliction *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely drive you out hence altogether. [2]Speak now in the ears of the people, and let every man ask his fellow, and every woman her fellow, for vessels of silver, and for vessels of gold. [3]And the Eternal gave the people favour in the eyes of Egypt. Moreover the man Moses *was* very great in the land of Egypt, in the eyes of Pharaoh's servants, and in the eyes of the people. [4]And Moses said, Thus saith the Eternal,

רש"י

GIVE ALSO — It will not be enough for you that our cattle will go with us but you will give also of yours. **(26)** פרסה *is* the hoof of the foot; in O. F. plante. לא נדע מה נעבד *means* WE DO NOT KNOW WITH WHAT WE MUST SERVE[1]) — *we do not know* how heavy will be the service: perhaps He will ask more than we have in our possession. **(29)** כן דברת *signifies* RIGHTLY HAST THOU SPOKEN, and in its proper time hast thou spoken; *for* it is true that I will not see thy face again (Mech. on XII. 31; Ex. R. 14; cf. also Onk.).

11. **(1)** כלה *Onkelos renders it by* גמירא, *taking* כלה *in sense of* כליל entirely; *i. e.* he will send all of you away. **(2)** דבר נא SPEAK נא — *The word* נא is always an expression of entreaty. *Here it means*: I entreat you, admonish them about this *which follows* (impress this injunction upon them), so that righteous man, Abraham, may not say: *the prophecy* (Gen. XV. 13) "they shall serve them, and they shall afflict them" He permitted to be fulfilled in them, *but the promise* (ib. v. 14) "and afterwards they shall go forth with great substance" He did not bring to fulfilment for them (Ber. 9ab). **(4)** ויאמר משה כה אמר ה' AND MOSES SAID, THUS SAITH THE LORD — Whilst he was *still* standing

NOTES

[1]) מה cannot mean "what" i. e. of what kind this service will be, for Moses had stated himself that they shall have to sacrifice, since he said: "for thereof must we take to serve", but it means, "with what animals we must serve": how many He will require.

כַּחֲצֹת הַלַּיְלָה אֲנִי יוֹצֵא בְּתוֹךְ מִצְרָיִם: ה וּמֵת
כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מִבְּכֹר פַּרְעֹה הַיֹּשֵׁב
עַל־כִּסְאוֹ עַד בְּכוֹר הַשִּׁפְחָה אֲשֶׁר אַחַר הָרֵחָיִם
וְכָל בְּכוֹר בְּהֵמָה: ו וְהָיְתָה צְעָקָה גְּדֹלָה בְּכָל־אֶרֶץ
מִצְרָיִם אֲשֶׁר כָּמֹהוּ לֹא נִהְיְתָה וְכָמֹהוּ לֹא תֹסִף:
ז וּלְכֹל ו בְּנֵי יִשְׂרָאֵל לֹא יֶחֱרַץ־כֶּלֶב לְשֹׁנוֹ לְמֵאִישׁ
וְעַד־בְּהֵמָה לְמַעַן תֵּדְעוּן אֲשֶׁר יַפְלֶה יְהוָה בֵּין
מִצְרַיִם וּבֵין יִשְׂרָאֵל: ח וְיָרְדוּ כָל־עֲבָדֶיךָ אֵלֶּה
אֵלַי וְהִשְׁתַּחֲווּ־לִי לֵאמֹר צֵא אַתָּה וְכָל־הָעָם אֲשֶׁר־
בְּרַגְלֶיךָ וְאַחֲרֵי־כֵן אֵצֵא וַיֵּצֵא מֵעִם־פַּרְעֹה בָּחֳרִי־

אונקלוס

אֲמַר יְיָ בְּפַלְגוּת לֵילְיָא אֲנָא מְתְגְלֵי בְּגוֹ מִצְרָיִם: ה וְיִמוּת כָּל בּוּכְרָא בְּאַרְעָא
דְמִצְרַיִם מִבּוּכְרָא דְפַרְעֹה דְיָתִיב לְמִתַּב עַל כָּרְסֵי מַלְכוּתֵהּ עַד בּוּכְרָא
דְאַמְתָא דִי בָתַר רֵיחָיָא וְכֹל בּוּכְרָא דִבְעִירָא: ו וּתְהֵי צְוָחָתָא רַבָּא בְּכָל אַרְעָא
דְמִצְרָיִם דְּכָוָתַהּ לָא חֲוַת וְדִכְוָתַהּ לָא תּוֹסֵף: ז וּלְכֹל בְּנֵי יִשְׂרָאֵל לָא יְנוּק
כַּלְבָּא לִישָׁנֵהּ לְמִנְבַּח לְמֵאֲנָשָׁא וְעַד בְּעִירָא בְּדִיל דְּתִדְעוּן דְּמַפְרִישׁ יְיָ בֵּין
מִצְרָיִם וּבֵין יִשְׂרָאֵל: ח וְיֵחֲתוּן כָּל עַבָדָיךְ אִלֵּין לְוָתִי וְיִבְעוֹן מִנִּי לְמֵימַר פּוֹק

רש"י

פַּרְעֹה נֶאֱמְרָה לוֹ נְבוּאָה זוֹ, שֶׁהֲרֵי מֹשֶׁה מִלְּפָנָיו לֹא הוֹסִיף רְאוֹת פָּנָיו: כַּחֲצֹת הַלַּיְלָה. כְּהַחֲלֵק הַלַּיְלָה: כַּחֲצֹת. כְּמוֹ בַּעֲלוֹת (מ"א י"ח), בַּחֲרוֹת אַפִּם בָּנוּ (תה' קכ"ד), וְהוּ פְּשׁוּטוֹ לְיַשְׁבּוּ עַל אָפְנָיו, שֶׁאֵין חֲצוֹת שֵׁם דָּבָר שֶׁל חֲצִי. וְרַבּוֹתֵינוּ דָּרְשׁוּהוּ כְּמוֹ כַּחֲצִי הַלַּיְלָה, וְאָמְרוּ, שֶׁאָמַר מֹשֶׁה "כַּחֲצֹת", שֶׁמַּשְׁמַע סָמוּךְ לוֹ, אוֹ לְפָנָיו אוֹ לְאַחֲרָיו, וְלֹא אָמַר "בַּחֲצוֹת", שֶׁמָּא יַטְעוּ אִיצְטַגְנִינֵי פַּרְעֹה וְיֹאמְרוּ מֹשֶׁה בַּדָּאִי הוּא (ברכ' ד'): (ה) עַד בְּכוֹר הַשֹּׁבִי. לָמָּה לָקוּ הַשְּׁבוּיִים? כְּדֵי שֶׁלֹּא יֹאמְרוּ, יְרָאָתָם תְּבִיעָה עָלֵיהֶם וְהֵבִיאָה פְּרָעָנוּת עַל מִצְרַיִם: מִבְּכוֹר פַּרְעֹה עַד בְּכוֹר הַשִּׁפְחָה. כָּל הַפְּחוּתִים מִבְּכוֹר פַּרְעֹה וְחָשׁוּבִים מִבְּכוֹר הַשִּׁפְחָה הָיוּ בְּכָלָל; וְלָמָּה לָקוּ בְּנֵי הַשִּׁפְחוֹת? שֶׁאַף הֵם הָיוּ מְשֻׁעְבָּדִים בָּהֶם וּשְׁמֵחִים בְּצָרָתָם: וכל בכור בהמה. לְפִי שֶׁהָיוּ עוֹבְדִין לָהּ: כְּשֶׁהַקָּבָ"ה נִפְרַע מִן הָאָמָּה, נִפְרַע מֵאֱלֹהֶיהָ: (ו) לֹא יחרץ כלב לשנו. אוֹמֵר אֲנִי שֶׁהוּא לָשׁוֹן שִׁנּוּן—לֹא יְשַׁנֵּן, וְכֵן לֹא חָרַץ לִבְנֵי יִשְׂרָאֵל לְאִישׁ אֶת לְשׁוֹנוֹ (יהושע י')—לֹא שָׁנַן, אוֹ תָּחֹרֵץ (ש"ב ה')—תְּשַׁתֵּנַּן (משלי כ"א)—לְמוֹרֵנ חָרוּץ (יש' מ"א)—שָׁנוּן, מַחְשְׁבוֹת חָרוּץ (משלי כ"א)—אָדָם חָרִיף וְשָׁנוּן, וְיַד חָרוּצִים תַּעֲשִׁיר (שם י')—חֲרִיפִים, סוֹחֲרִים שְׁנוּנִים: אשר יפלה. יַבְדִּיל: (ח) וירדו כל עבדיך. חֶלֶק כָּבוֹד לְמַלְכוּת, שֶׁהֲרֵי בְּסוֹף יָרַד פַּרְעֹה בְּשַׁצְמוֹ אֵלָיו בַּלַּיְלָה, וַיֹּאמֶר קוּמוּ צְאוּ מִתּוֹךְ עַמִּי (שמ' י'ב), וְלֹא אָמַר לוֹ מֹשֶׁה מִתְּחִלָּה וְיָרַדְתָּ אֵלַי וְהִשְׁתַּחֲוִיתָ לִי: אשר ברגליך. הַהוֹלְכִים אַחַר עֲצָתְךָ וְהַלּוֹקְדִּ: ואחרי כן אצא. עִם כָּל הָעָם מֵאֶצְלְךָ: ויצא מעם פרעה. כְּשֶׁגָּמַר דְּבָרָיו, יָצָא מִלְּפָנָיו בחרי אף,

About midnight will I go out into the midst of Egypt: [5]And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the handmaid that *is* behind the mill-stones; and all the firstborn of beasts. [6]And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. [7]But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know that the Eternal distinguisheth between Egypt and Israel. [8]And all these thy servants shall come down unto me, and prostrate themselves unto me, saying, Go out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in fierceness

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before Pharaoh this prophecy was spoken to him, because after he left him, he did not see his face again (Ex. R. 18). כחצות הלילה *means*, WHEN THE NIGHT IS DIVIDED (i. e., when midnight arrives). כחצות *is an infinitive with prefix*, of similar form to, (1 Kings XVIII. 36) כעלות, "when went up" and (Ps. CXXIV. 3) "when their wrath was kindled (בחרות)". This is its literal meaning which fits in with the sense, for חצות is not a noun, *being another form of* חֲצִי (when the meaning would be a b o u t midnight I will go out etc.", for this does not fit in with the sense, since God would certainly have stated e x a c t l y when He would do this). But our Rabbis *took it in this sense and* explained it as meaning "a b o u t the middle of the night", and they asserted that Moses said כחצות "a b o u t midnight", which implies near to it — either *just* before it or *just* after it, and he did not say בחצות "a t midnight" (as God had bidden him say) *because he feared* lest Pharaoh's astrologers might make a mistake *as regards the time when the slaughter of the firstborn actually took place, thinking that it was a little earlier or later than midnight*, and would say, *in consequence of this error*, "Moses is a liar!" (cf. Ber. 4 a; Mech. on XII. 29). **(5)** עד בכור השבי UNTO THE FIRSTBORN OF THE CAPTIVE (these words are used in XII. 29 instead of עד בכור השפחה "unto the firstborn of the handmaid" in this verse)[1] — Why were the captives smitten, *for they had not enslaved the Israëlites*? In order that these might not say that their god had claimed satisfaction for the humiliation imposed upon them and had brought this punishment upon the Egyptians. מבכור פרעה עד בכור השפחה FROM THE FIRSTBORN OF PHARAOH UNTO THE FIRSTBORN OF THE HANDMAID — All who were of l e s s importance than the firstborn of Pharaoh and of m o r e importance than the firstborn of the handmaid are included *in this description*. And why were the sons of the handmaids stricken? Because they, too, treated them (the Israelites) as slaves and rejoiced at their misery. וכל בכור בהמה AND ALL THE FIRSTBORN OF BEASTS — because they worshipped these *as gods*. When the Holy One, blessed be He, exacts punishment from a nation, He punishes their gods *at the same time* (cf. Mech. on XII. 29). **(7)** לא יחרץ כלב לשנו NO DOG SHALL חרץ HIS TONGUE — I say[2]) that it has the meaning of sharpening: "*no dog* shall whet *his tongue*". So, too: (Josh. X. 21) "לא הרין his tongue against any of the children of Israel", *i. e.* "none whetted"; (2 Sam. V. 24) "then תחרץ" — then thou shalt utter a sharp sound; (Is. XLI. 15) "a threshing-sledge חרוץ" *i. e.* sharp; (Prov. XXI. 5) "the plans of a חרוץ" — *of* "an acute and sharp man"; (ib. X. 4) "the hand of the חרוצים maketh rich", *i. e. the hand of* the acute — *of* sharp merchants. אשר יפלה *means* THAT HE MAKETH A DIFFERENCE. **(8)** וירדו כל עבדיך AND ALL THY SERVENTS SHALL COME DOWN [UNTO ME] — He showed respect to the king, for *as a matter of fact* ultimately Pharaoh

NOTES

For Notes 1—2 see Appendix.

אָף: ס ט וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֹא־יִשְׁמַע
אֲלֵיכֶם פַּרְעֹה לְמַעַן רְבוֹת מוֹפְתַי בְּאֶרֶץ מִצְרָיִם:
י וּמֹשֶׁה וְאַהֲרֹן עָשׂוּ אֶת־כָּל־הַמֹּפְתִים הָאֵלֶּה
לִפְנֵי פַרְעֹה וַיְחַזֵּק יְהוָה אֶת־לֵב פַּרְעֹה וְלֹא־שִׁלַּח
אֶת־בְּנֵי־יִשְׂרָאֵל מֵאַרְצוֹ: ס יב א וַיֹּאמֶר יְהוָה
אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן בְּאֶרֶץ מִצְרַיִם לֵאמֹר:
ב הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֳדָשִׁים רִאשׁוֹן הוּא
לָכֶם לְחָדְשֵׁי הַשָּׁנָה: ג דַּבְּרוּ אֶל־כָּל־עֲדַת יִשְׂרָאֵל
לֵאמֹר בֶּעָשֹׂר לַחֹדֶשׁ הַזֶּה וְיִקְחוּ לָהֶם אִישׁ שֶׂה

אונקלוס

אַף וְכָל עַמָּא דִּי עִמֵּךְ וּבְתַר כֵּן אֶפֹּק וּנְפַק מִלְּוָת פַּרְעֹה בְּתִקוֹף רָגְזָא: ט וַאֲמַר
יְיָ לְמֹשֶׁה לָא יְקַבֵּל מִנְּכוֹן פַּרְעֹה בְּדִיל לְאַסְגָּאָה מוֹפָתַי בְּאַרְעָא דְמִצְרָיִם:
י וּמֹשֶׁה וְאַהֲרֹן עֲבָדוּ יָת כָּל מוֹפְתַיָּא הָאִלֵּין קֳדָם פַּרְעֹה וְתַקֵּף יְיָ יָת לִבָּא
דְפַרְעֹה וְלָא שַׁלַּח יָת בְּנֵי יִשְׂרָאֵל מֵאַרְעֵהּ: א וַאֲמַר יְיָ לְמֹשֶׁה וּלְאַהֲרֹן בְּאַרְעָא
דְמִצְרַיִם לְמֵימַר: ב יַרְחָא הָדֵין לְכוֹן רֵישׁ יַרְחִין קַדְמָאי הוּא לְכוֹן לְיַרְחֵי שַׁתָּא:
ג מַלִּילוּ עִם כָּל כְּנִשְׁתָּא דְיִשְׂרָאֵל לְמֵימַר בְּעָסְרָא לְיַרְחָא הָדֵין וְיִסְבּוּן לְהוֹן

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עַל שֶׁאָמַר לוֹ אַל תֹּסֶף רְאוֹת פָּנַי (שמ' י'): (ט) למען רבות מופתי. מַכַּת בְּכוֹרוֹת וּקְרִיעַת יַם סוּף וּלְנַעֵר אֶת מִצְרַיִם: (י) ומשה ואהרן עשו וגו'. כְּבָר כָּתַב לָנוּ זֹאת בְּכָל הַמּוֹפְתִים, וְלֹא שְׁנָאָהּ כַּאן אֶלָּא בְּשָׁבִיל לְסָמְכָהּ לְפָרָשָׁה שֶׁלְּאַחֲרֶיהָ:

יב (א) ויאמר ה' אל משה ואל אהרן. בְּשָׁבִיל שֶׁאַהֲרֹן עָשָׂה וְטָרַח בַּמּוֹפְתִים כְּמשֶׁה, חָלַק לוֹ כָּבוֹד זֶה כְּמִצְוָה רִאשׁוֹנָה, שֶׁכְּלָלוֹ עִם משֶׁה בַּדִּבּוּר: בארץ מצרים. חוּץ לִכְרָךְ, או אֵינוֹ אֶלָּא בְּתוֹךְ הַכְּרָךְ? תַּ"ל בְּצֵאתִי אֶת הָעִיר וְגוֹ', וּמַה תְּפִלָּה לֹא הִתְפַּלֵּל בְּתוֹךְ הַכְּרָךְ, דִּבּוּר חָמוּר לֹא כָּל שֶׁכֵּן. וּמִפְּנֵי מָה לֹא נִדְבַּר עִמּוֹ בְּתוֹךְ הַכְּרָךְ? לְפִי שֶׁהָיְתָה מְלֵאָה גִּלּוּלִים:
(ב) החדש הזה. הֶרְאָהוּ לְבָנָה בְּחִדּוּשָׁהּ וְאָמַר לוֹ כְּשֶׁהַיָּרֵחַ מִתְחַדֵּשׁ יִהְיֶה לְךָ רֹאשׁ חֹדֶשׁ (מכי'). וְאֵין מִקְרָא יוֹצֵא מִידֵי פְּשׁוּטוֹ, עַל חֹדֶשׁ נִיסָן אָמַר לוֹ, וְהָיָה רֹאשׁ לְסֶדֶר מִנְיַן הַחֳדָשִׁים, שְׁיָהֵא אִיָּר קְרוֹי שֵׁנִי, סִיוָן שְׁלִישִׁי: הוה. נִתְקַשָּׁה משֶׁה עַל מוֹלַד הַלְּבָנָה, בְּאֵיזוֹ שִׁיעוּר תֵּרָאֶה וְתִהְיֶה רְאוּיָה לְקַדֵּשׁ, וְהֶרְאָהוּ לוֹ בְּאֶצְבַּע אֶת הַלְּבָנָה כְּרָקִיעַ וְאָמַר לוֹ כָּזֶה רְאֵה וְקַדֵּשׁ (שם). וְכֵיצַד הֶרְאָהוּ? וַהֲלֹא לֹא הָיָה נִרְכָּב עִמּוֹ אֶלָּא בַּיּוֹם? שֵׁנִי הָיָה בְּיוֹם דִּבֶּר ה' (שמ' ו'), בְּיוֹם צַוֹּתוֹ (ויק' ז'), מִן הַיּוֹם אֲשֶׁר צִוָּה ה' וָהָלְאָה (במ' ט"ו)? אֶלָּא סָמוּךְ לִשְׁקִיעַת הַחַמָּה נֶאֱמְרָה לוֹ פָּרָשָׁה זוֹ וְהֶרְאָהוּ עִם חֲשֵׁכָה: (ג) דברו אל כל עדת. וְכִי אַהֲרֹן מְדַבֵּר? וַהֲלֹא כְּבָר נֶאֱמַר אַתָּה תְדַבֵּר? אֶלָּא חוֹלְקִין כָּבוֹד זֶה לָזֶה, וְאוֹמְרִים זֶה לָזֶה לְמַדֵּנִי, וְהַדִּבּוּר יוֹצֵא מִבֵּין שְׁנֵיהֶם כְּאִלּוּ שְׁנֵיהֶם מְדַבְּרִים (מכי'): דברו אל כל עדת ישראל לאמר בעשר לחדש. דַּבְּרוּ הַיּוֹם, בְּרֹאשׁ חֹדֶשׁ, שִׁיְּקַחוּהוּ בָּעֲשֹׂר לַחֹדֶשׁ: הוה. פֶּסַח מִצְרַיִם מִקָּחוֹ בָּעָשׂוֹר, וְלֹא פֶּסַח דּוֹרוֹת (פס' צ"ו): שה

of wrath. [9]And the Eternal said unto Moses, Pharaoh will not hearken unto you; so that my wonders may be multiplied in the land of Egypt. [10]And Moses and Aaron did all these wonders before Pharaoh: and the Eternal allowed Pharaoh's heart to be hardened, so that he did not send the children of Israel out of his land.

12. [1]And the Eternal spake unto Moses and Aaron in the land of Egypt, saying, [2]This month *shall be* unto you the beginning of months: it *shall* be the first month of the year to you. [3]Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them *every* man one of a flock,

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himself came down to him at night, (Ex. XII. 31) "And he said, Arise, go out from the midst of my people"; but Moses did not at the outset say to him, "And thou shalt come down to me and shalt prostrate thyself", *out of respect for the king.* אשר ברגליך (lit., who are at thy feet) — who go after (follow) thy counsel and ways. ואחרי כן אצא AND AFTER THAT I WILL GO OUT, with all my people[1]), from thy land. ויצא מעם פרעה AND HE WENT OUT FROM PHARAOH — After he had concluded his words he went forth from his presence בחרי אף IN FIERCENESS OF WRATH because he (Pharaoh) had said to him, (X. 28) "Do not again see my face". **(9)** למען רבות מופתי SO THAT MY WONDERS MAY BE MULTIPLIED (more lit., so that my wonders may be many) — *referring not to one wonder alone* (the slaying of the firstborn) *but to* the slaying of the firstborn, the division of the Red Sea and the overthrowing of the Egyptians *in it*[2]). **(10)** ומשה ואהרן עשו וגו' AND MOSES AND AARON DID etc. — It (Scripture) has already written this *in the description of* all the *preceding* wonders, and it repeats it here only in order to connect it with the chapter which comes after this (as giving a reason why the commands in the next chapter were given to Aaron as well as to Moses; cf. Rashi's comment on the following verse).

12. **(1)** ויאמר ה' אל משה ואל אהרן AND THE LORD SPAKE UNTO MOSES AND AARON — Because Aaron had worked and toiled in *performing* the wonders just the same as Moses He paid him this honour at the first command by including him with Moses in the communication. בארץ מצרים IN THE LAND OF EGYPT — *This must have been* outside the city! Or *perhaps this is* not *so*, but *it was* inside the city? Scripture however states, (IX. 29) "When I leave the city [I will spread my hands (pray) unto the Lord]". Now how was it in regard to prayer which is of light importance *in comparison with a communication from God*? He did not recite the prayer inside the city! Then, in the case of a *divine* communication which is of so weighty importance *does it* not *follow* all the more that this was *also* so! — And why, indeed, did He not converse with him inside the city? Because it was full of idols. **(2)** החדש הזה — He showed him the moon in the first stage of its renewal, and He said to him, *"The time* when the moon renews itself thus, shall be unto you the beginning of the month". (The translation therefore is: "This stage of renewal (חדש) shall be the moment of beginning the months";

NOTES

[1]) It does not mean, "I shall leave your house" as you have bidden me.

[2]) The text speaks of God doing many more wonders. This cannot refer to the slaying of the first-born, since this was the only plague which He brought upon the Egyptians after He made this statement. Rashi therefore adds to this plague the division of the Red Sea and the overthrow of the Egyptians as also being included in the "wonders" alluded to. But there is a difficulty in this explanation, for of these three wonders only the first took place "in the land of Egypt".

לְבֵית־אָבֹת שֶׂה לַבָּיִת: ד וְאִם־יִמְעַט הַבַּיִת מִהְיוֹת
מִשֶּׂה וְלָקַח הוּא וּשְׁכֵנוֹ הַקָּרֹב אֶל־בֵּיתוֹ בְּמִכְסַת
נְפָשֹׁת אִישׁ לְפִי אָכְלוֹ תָּכְסוּ עַל־הַשֶּׂה: ה שֶׂה
תָמִים זָכָר בֶּן־שָׁנָה יִהְיֶה לָכֶם מִן־הַכְּבָשִׂים וּמִן־
הָעִזִּים תִּקָּחוּ: ו וְהָיָה לָכֶם לְמִשְׁמֶרֶת עַד אַרְבָּעָה
עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה וְשָׁחֲטוּ אֹתוֹ כֹּל קְהַל עֲדַת־
יִשְׂרָאֵל בֵּין הָעַרְבָּיִם: ז וְלָקְחוּ מִן־הַדָּם וְנָתְנוּ עַל־

אונקלוס

גְּבַר אִמַּר לְבֵית אֲבָא אִמַּר לְבֵיתָא: ד וְאִם יְזֵעַר בֵּיתָא מִלְאִתְמַנָאָה עַל אִמְרָא
וְיִסַּב הוּא וְשִׁיכְנֵהּ דְּקָרִיב לְבֵיתֵהּ בְּמִנְיַן נַפְשָׁתָא גְּבַר לְפוּם מֵיכְלֵהּ תְּחָמְנוּן
עַל אִמְרָא: ה אִמַּר שְׁלִים דְּכַר בַּר שַׁתָּה יְהֵי לְכוֹן מִן אִמְרַיָּא וּמִן עִזַיָּא תְּסַבּוּן:
ו וְיִהֵי לְכוֹן לְמַטְרָא עַד אַרְבְּעָא עַסְרָא יוֹמָא לְיַרְחָא דֵּנִין וְיִכְּסוּן יָתֵהּ כֹּל
קְהָלָא כְּנִשְׁתָּא־דְיִשְׂרָאֵל בֵּין שִׁמְשַׁיָּא: ז וְיִסְּבוּן מִן דְּמָא וְיִתְּנוּן עַל תְּרֵין סַפָּיָא

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לבית אבת. לִמְשְׁפָּחָה אַחַת; הֲרֵי שָׁהָיוּ מִרְבִּין, יָכוֹל שֶׂה אֶחָד לְכֻלָּן? תַּ"ל שֶׂה לַבָּיִת (מכי"):
(ד) ואם ימעט הבית מהיות משה. וְאִם יִהְיוּ מוּעָטִים מִהְיוֹת מִשֶּׂה אֶחָד, שֶׁאֵין יְכוֹלִין לֶאֱכֹלוֹ
וְיָבֹא לִידֵי נוֹתָר, ולקח הוא ושכנו וגו', וְהוּא מַשְׁמָעוֹ לְפִי פְּשׁוּטוֹ. וְעוֹד יֵשׁ בּוֹ מִדְרָשׁ: לְלַמֵּד,
שֶׁאַחַר שְׁנִמְנוּ עָלָיו, יְכוֹלִין לְהִתְמַעֵט וְלִמְשׁוֹךְ יְדֵיהֶם הֵימֶנּוּ וּלְהַמְּנוֹת עַל שֶׂה אַחֵר; אַף אִם
בָּאוּ לִמְשׁוֹךְ יְדֵיהֶם וּלְהִתְמַעֵט, מהיות משה, יִתְמַעֲטוּ בָּעוֹד הַשֶּׂה קַיָּם, בִּהְיוֹתוֹ בַּחַיִּים וְלֹא
מִשֶּׁנִּשְׁחַט (פס' פ"ט): במכסת. חֶשְׁבּוֹן, וְכֵן מִכְסַת הָעֲרֵכָךְ (ויק' כ"ז): לפי אכלו. הָרְאוּי
לַאֲכִילָה, פֵּרַט לְחוֹלֶה וּלְזָקֵן שֶׁאֵינוֹ יָכוֹל לֶאֱכוֹל כְּזַיִת (מכי'): תכסו: תִּתְמְנוּן: (ה) תמים. בְּלֹא
מוּם: בן שנה. כָּל שְׁנָתוֹ קְרוּי בֶּן שָׁנָה, כְּלוֹמַר שֶׁנּוֹלַד בְּשָׁנָה זוּ: מן הכבשים ומן העזים. אוֹ
מִזֶּה אוֹ מִזֶּה, שֶׁאַף עַז קְרוּי שֶׂה, שֶׁנֶּאֱמַר וְשֶׂה עִזִּים (דב' י"ד): (ו) והיה לכם למשמרת. וְהוּא
לְשׁוֹן בְּקוּר, שֶׁטָּעוּן בְּקוּר מִמּוּם אַרְבָּעָה יָמִים קוֹדֶם שְׁחִיטָה (פס' צ"ו). וּמִפְּנֵי מַה הִקְדִּים לִקְיחָתוֹ
לִשְׁחִיטָתוֹ אַרְבָּעָה יָמִים, מַה שֶּׁלֹּא צִוָּה כֵּן בְּפֶסַח דּוֹרוֹת? הָיָה רַ' מַתְיָא בֶּן חָרָשׁ אוֹמֵר, הֲרֵי
הוּא אוֹמֵר וַאֲעֻבֵּר עָלַיִךְ וָאֶרְאֵךְ וְהִנֵּה עִתֵּךְ עֵת דּוֹדִים (יח' ט"ז)—הִנִּיעָה שְׁבוּעָה שֶׁנִּשְׁבַּעְתִּי
לַאֲבִרְהָם שֶׁאֶצֵּל אֶת בָּנָיו, וְלֹא הָיוּ בְיָדָם מִצְוֹת לְהִתְעַסֵּק בָּהֶם כְּרֵי שֶׁיִּנָּצְלוּ, שֶׁנֶּאֱמַר וַאֶתְּ
עֵרוֹם וְעֶרְיָה (שם), וְנָתַן לָהֶם שְׁתֵּי מִצְוֹת, דַּם פֶּסַח וְדַם מִילָה, שֶׁמָּלוּ בְּאוֹתוֹ הַלַּיְלָה, שֶׁנֶּאֱמַר
מִתְבּוֹסֶסֶת בְּדָמַיִךְ (שם)—בִּשְׁנֵי דָמִים, וְאוֹמֵר גַּם אָתְּ בְּדַם בְּרִיתֵךְ שִׁלַּחְתִּי אֲסִירַיִךְ מִבּוֹר אֵין
מַיִם בּוֹ (זכ' י"א); וּלְפִי שֶׁהָיוּ שְׁטוּפִין בָּאֱלִילִים אָמַר לָהֶם משכו וקחו לכם, מִשְׁכוּ יְדֵיכֶם
מֵאֱלִילִים, וּקְחוּ לָכֶם צֹאן שֶׁל מִצְוָה (מכי'): ושחטו אתו וגו'. וְכִי כֻּלָּן שׁוֹחֲטִין? אֶלָּא מִכָּאן
שֶׁשְּׁלוּחוֹ שֶׁל אָדָם כְּמוֹתוֹ (קיד' מ"א): כל קהל עדת ישראל. קָהָל וַעֲדָה יִשְׂרָאֵל; מִכָּאן אָמְרוּ,
פִּסְחֵי צִבּוּר נִשְׁחָטִין בִּשְׁלֹשׁ כִּתּוֹת זוֹ אַחַר זוֹ, וְכֻנְסָה כַּת רִאשׁוֹנָה וְנֶעֱלוּ דַּלְתוֹת הָעֲזָרָה וְכוּ'.
בְּדִאִיתָא בִּפְסָחִים (דף ס"ד): בין הערבים. מֵשֵׁשׁ שָׁעוֹת וּלְמַעְלָה קְרוּי בֵּין הָעַרְבַּיִם, שֶׁהַשֶּׁמֶשׁ
נוֹטָה לְבֵית מְבוֹאוֹ לָעֲרוֹב; וּלְשׁוֹן בין הערבים נִרְאֶה בְּעֵינַי אוֹתָן שָׁעוֹת שֶׁבֵּין עֲרִיבַת
הַיּוֹם לַעֲרִיבַת הַלַּיְלָה, עֲרִיבַת הַיּוֹם בְּתְחִלַּת ז' שָׁעוֹת מִכְּי יִנָּטוּ צִלְלֵי עֶרֶב, וַעֲרִיבַת הַלַּיְלָה
בְּתְחִלַּת הַלַּיְלָה. ערב לשון נָשֶׁף וְחֹשֶׁךְ, כְּמוֹ עֲרָבָה כָּל שִׂמְחָה (ישׁ' כ"ד): (ז) ולקחו מן

for the house of *their* fathers, one of a flock for a house: [4]And if the house*hold* be too little for one of a flock, let him and his neighbour next unto his house take *it* according to the proportion of the souls; *every* man according to his eating shall make your count for the one of the flock. [5]The one of the flock shall be without blemish, a male of the first year: ye shall take *it* from the sheep, or from the goats: [6]And it shall be in your keeping until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall slaughter it at eventide. [7]And they shall take of the blood, and strike *it* on

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cf. Mech.; Ex. R. 15). But no Scriptural verse can lose its literal meaning, and He really spoke this in reference to the month Nisan: this *month* shall be the beginning in the order of counting the months, so that Iyar shall be called the second, Sivan the third. הזה THIS [STAGE OF RENEWAL] — Moses was in perplexity regarding the Molad of (the exact moment when begins) the new moon — how much of it must be visible *before* it is proper to consecrate it *as new moon*: He therefore pointed it out to him in the sky with the finger and said to him, "Behold it like this, and consecrate it" (i. e., when you see the moon in a stage of renewal similar to this which you now behold you may proclaim that a new month has begun). But how could He point it out to him, for did He not converse with him only by day, as it is said, (VI. 28) "And it came to pass on the day when the Lord spake [unto Moses]"; (Lev. VII. 38) "On the day when he commanded"; (Num. XV. 23) "From the day that the Lord commanded and henceforward"? But *the explanation is*: This chapter was spoken to him close to sunset and He pointed it out to him at nightfall (more lit., near darkness). (3) דברו אל כל עדת SPEAK UNTO ALL THE CONGREGATION — But did Aaron speak? Has it not already been stated, (Ex. VII. 2) "Thou (Moses) shalt speak etc."[1]). But *the explanation is*: they paid respect one to the other, saying to each other, "Instruct me *what to say*", and the divine communication *in question* issued from both of them, *so that it was* as though they were both speaking (Mech.). דברו אל כל עדת ישראל לאמר בעשר לחדש *i. e.* SPEAK to-day — on the first of the month — THAT ON THE TENTH OF THE MONTH[2]) they should take it (the lamb) (Mech.). הזה [ON THE TENTH OF] THIS [MONTH] — *As regards* the

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[1]) This text states that when a message was to be communicated to Pharaoh Moses was to tell it to Aaron and the latter was to deliver it to Pharaoh. Since it required a special injunction by God that this should be the procedure when Pharaoh was to be addressed we may gather that when a communication was to be made to the Israelites no such method was to be adopted.

[2]) The words to be spoken usually follow immediately after לאמר; consequently בעשר לחדש are to be joined to the words that come after it, showing when the lamb was to be taken. They are not to be joined with דברו: "speak to them on the tenth day of the month". Grammatically there is no objection to this explanation. Cf. Gen. XXII. 4: ביום השלישי וישא אברהם את עיניו. The אתנחתא, however, at הזה distinctly rules it out as משמ.

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paschal lamb *sacrificed* in Egypt *it* had to be taken *from the flock* on the tenth, but *this did* not *apply to* the paschal-lamb *offered* by future generations (Pes. 96a)[1]. שה לבית אבות A LAMB FOR THE HOUSE OF THEIR FATHERS — *i. e. a lamb* for one family ("family" here means the larger unit comprising the father or grandfather with his married sons and their families). Consequently, if they (the members of such a family) were numerous, one might *think that they may take* one lamb for all of them (irrespective of whether this would suffice to provide a piece as large as an olive, the minimum quantity, for each person)! Therefore Scripture states: שה לבית A LAMB FOR EACH HOUSEHOLD. **(4)** ואם ימעט הבית מהיות משה — *This means*: if they are too few to be sufficient for one lamb — that they are unable to eat *the whole of* it, and it would therefore come under the category of נותר "left over"[2] ולקח הוא ושכנו וגו' THEN LET HIM AND HIS NEIGHBOUR TAKE etc. — This is what these words *and those that precede it* imply in its literal sense, but there is also a derivation *from it of a Halachic character — that the verse intends* to teach that after they have counted themselves (formed themselves into a company) for it, they may reduce their number by withdrawing from it and may register themselves for a different lamb; but if they intend to withdraw and thereby reduce their number[3] מהיות משה — they must reduce only whilst the lamb is still in being — whilst it is alive (מהיות משה = מחיות משה)[4] — and not after it has been slaughtered (Pes. 99a; cf. Mech.). במכסת *means* ACCORDING TO THE NUMBER. Similar is, (Lev. XXVII. 23) "The number (מכסת) of thy valuation". לפי אכלו [EVERY MAN] ACCORDING TO HIS EATING — every man who is fitted to eat *the quantity prescribed by the Law*; this excludes a sick person and an aged person who are unable to eat a portion the size of an olive (Mech.). תכסו *means* ye shall number yourselves, *as the Targum renders it*[5]. (It is not to be translated: ye shall number others.) **(5)** תמים PERFECT i. e. without blemish (Mech.). בן שנה OF THE FIRST YEAR — the whole of its first year it is termed בן שנה, as much as to say, that it was born during this year (it does not mean that it is one year old — in its second year) (cf. Mech.). מן הכבשים ומן העזים — *i. e.* either from these (a lamb) or from these (a goat) (i. e. the ו of ומן does not signify "and", but "or"); for a goat, also, is called שה, as it is said, (Deut. XIV. 4) "the שה of the

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1) The word הזה is not used here of the month Nisan in general each year, but of that particular Nisan only when God was speaking to Moses: on the tenth of this month, i. e. Nisan in this year, and this Nisan only; not in Nisan of future years.

2) A technical term for that portion of a sacrifice which is not eaten or is not burnt upon the altar within the prescribed period.

3) These last words are a paraphrase of: ואם ימעט הבית, "and if the household decreases its number".

4) In the Mechilta this is derived from תכסו על השה "ye shall be numbered for the lamb" (i. e. the lamb mentioned above), for it would have sufficed to say תכסו עליו. R. Isaac puts it thus: כמי? כמי הענין מדבר, i. e. the counting and withdrawal from registration has to take place only whilst it is the שה already mentioned — whilst it is a living lamb.

5) Rashi refers us to the Targum for the meaning of this word, since one view, quoted in the Mechilta, is that it denotes "ye shall slaughter".

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goats" (שה means the young animal, either of the sheep or of the goats) (ib.). **(6)** והיה לכם למשמרת AND IT SHALL BE IN YOUR KEEPING (or watching) — This expresses the idea of examining, *and the text therefore implies* that it requires examination against any blemish during the four days before slaughter (Pes. 96a). And why did He order that it should be taken *from the flock* four days before its slaughter, something which He did not command in respect to the paschal-lamb *that was offered* by succeeding generations? Rabbi Mathia, the son of Cheresh, said, *in answer:* Behold, it (Scripture) says, (Ez. XVI. 8) "And I passed over thee (an allusion to God's passing over the Israelites in Egypt) and looked upon thee, and behold, thy time was the time of love" — there had arrived *the time to fulfil* the oath which I had sworn to Abraham to redeem his children. They, however, possessed no divine commands in which to engage in order that they should *merit to* be redeemed — as it is said (ib. v. 7) "thou wast naked and bare" (i. e. bare of all merit earned through the fulfilment of God's commands). He therefore gave them two commands, *relating respectively to* the blood of the paschal-lamb and the blood of the circumcision — for that night they circumcised themselves, as it is said (ib. v. 6) "[When I passed over thee] I saw thee wallowing in thy bloods (בְּדָמַיִךְ is plural)" *i. e.* in two kinds of blood. Further it states, (Zech. IX. 11) "As for thee, also, because of the blood of the covenant I released thy prisoners out of the pit wherin there is no water". *And yet another reply to this question is,* that because they were sunk in idolatry *and had no merit gained by the practice of a divine command,* He said unto them, (v. 21) משכו "Draw" — withdraw your hands from idols; וקחו לכם צאן "and take unto yourselves a lamb" *to fulfil a divine command* (Mech.)[1]. ושחטו אתו וגו' AND THEY SHALL SLAUGHTER IT etc. — But did they all slaughter it (one alone did this on behalf of the company formed to eat that particular lamb; cf. Chul. 29b)? But *we derive* from this statement *the legal principle* that a man's agent is as himself (this is derived from the fact that although one alone slaughtered the lamb on behalf of many, Scripture still states: they shall slaughter it) (Mech., Kidd. 40b). קהל עדת ישראל *it speaks here of* קהל assembly, עדה congregation, ישראל Israel, *whilst one of these terms alone would have sufficed*; hence they (the Rabbis) said: the paschal-lambs of the congregation (a term used in contrast to that which was sacrificed by an individual on the 14th of the second month; cf. Num. IX. 9—14) are to be slaughtered in three groups, one after the other — the first group entered and the doors of the court were closed, etc. as is to be found in *the Talmud, Treatise* Pesachim (64a). בין הערבים AT EVENTIDE — The period beginning at six hours (reckoning from six o'clock in the morning) and hence forward is called בין הערבים, because the sun *then* inclines in the direction of the place of its setting to become darkened. The expression בין הערבים appears to me *to denote* those hours which are between the darkening of the day and the darkening of the night. The darkening of the day is at the beginning of the seventh hour in the day, from when the shadows of evening decline; and the darkening of the night is at the commencement of the night (this period is therefore from noon until the beginning of night). The word ערב is an expression for gloom and darkness, as in (Is. XXIV. 11), "All joy is darkened (ערבה)". **(7)** ולקחו מן הדם AND THEY SHALL TAKE OF THE

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[1]) See Appendix.

שְׁתֵּי הַמְּזוּזֹת וְעַל־הַמַּשְׁקוֹף עַל הַבָּתִּים אֲשֶׁר־
יְאכְלוּ אֹתוֹ בָּהֶם: ח וְאָכְלוּ אֶת־הַבָּשָׂר בַּלַּיְלָה
הַזֶּה צְלִי־אֵשׁ וּמַצּוֹת עַל־מְרֹרִים יֹאכְלֻהוּ: ט אַל־
תֹּאכְלוּ מִמֶּנּוּ נָא וּבָשֵׁל מְבֻשָּׁל בַּמָּיִם כִּי אִם־צְלִי־
אֵשׁ רֹאשׁוֹ עַל־כְּרָעָיו וְעַל־קִרְבּוֹ: י וְלֹא־תוֹתִירוּ
מִמֶּנּוּ עַד־בֹּקֶר וְהַנּוֹתָר מִמֶּנּוּ עַד־בֹּקֶר בָּאֵשׁ
תִּשְׂרֹפוּ: יא וְכָכָה תֹּאכְלוּ אֹתוֹ מָתְנֵיכֶם חֲגֻרִים
נַעֲלֵיכֶם בְּרַגְלֵיכֶם וּמַקֶּלְכֶם בְּיֶדְכֶם וַאֲכַלְתֶּם אֹתוֹ

אונקלוס

וְעַל שַׁקְפָּא עַל בָּתַּיָּא דְּיֵכְלוּן יָתֵהּ בְּהוֹן: ח וְיֵכְלוּן יָת בִּסְרָא בְּלֵילְיָא הָהוּא
טְווֵי־נוּר וּפַטִּיר עַל מְרָרִין יֵכְלָנֵהּ: ט לָא תֵיכְלוּן מִנֵּהּ כַּד חַי וְאַף לָא בְשָׁלָא
מֻבְשָׁל בְּמַיָּא אֶלָּהֵן טְווֵי־נוּר רֵישֵׁהּ עַל כָּרְעוֹהִי וְעַל גַּוֵּהּ: י וְלָא תַשְׁאֲרוּן מִנֵּהּ
עַד צַפְרָא וּדְיִשְׁתְּאַר מִנֵּהּ עַד צַפְרָא בְּנוּרָא תּוֹקְדוּן: יא וּכְדֵין תֵּיכְלוּן יָתֵהּ
חַרְצֵכוֹן יְהוֹן אֲסִירִין מְסָנֵיכוֹן בְּרַגְלֵיכוֹן וְחֻטְרֵיכוֹן בִּידֵיכוֹן וְתֵיכְלוּן יָתֵהּ

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הדם. זוּ קַבָּלַת הַדָּם, יָכוֹל בַּיָּד? תַּ"ל אשר בסף (מכי"): המזוזת. הֵם הַזְּקוּפוֹת אַחַת מִכָּאן
לְפֶתַח וְאַחַת מִכָּאן: המשקוף. הָעֶלְיוֹן שֶׁהַדֶּלֶת שׁוֹקַף עָלָיו כְּשֶׁמּוֹנְרִין אוֹתוֹ, לינטי"ל בְּלַעַז:
וּלְשׁוֹן שְׁקִיפָה חֲבָטָה, כְּמוֹ קוֹל עָלָה נִדָּף (ויק' כ"ו)—דְּשִׁקְיוֹת, חֲבוּרָה—מַשְׁקוֹפֵי: על הבתים
אשר יאכלו אתו בהם. וְלֹא עַל מַשְׁקוֹף וּמְזוּזוֹת שֶׁבְּבֵית הַתָּבֶן וּבֵית הַבָּקָר, שֶׁאֵין דָּרִין בְּתוֹכוֹ
(ע' מכי"): (ח) את הבשר. וְלֹא נִידִים וַעֲצָמוֹת (שם): ומצות על מררים. כָּל עֲשָׂב מַר נִקְרָא
מָרוֹר; וְצִוָּם לֶאֱכוֹל מַר וַכָּר לְנַיְמָרוּ אֶת חַיֵּיהֶם (שמ' א'): (ט) אל תאכלו ממנו נא. שֶׁאֵינוֹ
צָלוּי כָּל צָרְכּוֹ קוֹרְאוֹ נָא בְּלָשׁוֹן עֲרָבִי: ובשל מבשל. כָּל זֶה בְּאַזְהָרַת אל תאכלו: במים.
מִנַּיִן לִשְׁאָר מַשְׁקִין? תַּ"ל וּבָשֵׁל מְבֻשָּׁל, מִכָּל מָקוֹם (פס' מ"א): כי אם צלי אש. לְמַעְלָה
גָּזַר עָלָיו בְּמִצְוַת עֲשֵׂה, וְכָאן הוֹסִיף עָלָיו לֹא תַעֲשֶׂה, אל תאכלו ממנו... כי אם צלי אש:
ראשו על כרעיו. צוֹלֵהוּ כְּלוֹ כְּאֶחָד עִם רֹאשׁוֹ וְעִם כְּרָעָיו וְעִם קִרְבּוֹ, וּבְנֵי מַעְיו נוֹתֵן לְתוֹכוֹ
אַחַר הַדָּחָתָן (שם ע"ד); וּלְשׁוֹן עַל קִרְבּוֹ כִּלְשׁוֹן עַל צְבָאוֹתָם (שמ' ו'), כְּמוֹ בְּצִבְאוֹתָם—
כְּמוֹת שָׁהֵן, אַף זֶה כְּמוֹת שֶׁהוּא—כָּל בְּשָׂרוֹ מְשֻׁלָּם: (י) והנתר ממנו עד בקר. מַה תַּ"ל עד
בקר פַּעַם שְׁנִיָּה? לִתֵּן בֹּקֶר עַל בֹּקֶר, שֶׁהַבֹּקֶר מַשְׁמִיעוֹ מִשַּׁעַת הֶנֵּץ הַחַמָּה, וּבָא הַכָּתוּב לְהַקְדִּים
שֶׁאָכוּר בַּאֲכִילָה מֵעֲלוֹת הַשַּׁחַר, וְהוּ לְפִי מַשְׁמָעוֹ. וְעוֹד מִדְרָשׁ אַחֵר, לְמַד שֶׁאֵינוֹ נִשְׂרָף
בְּיוֹם טוֹב אֶלָּא מְתֻקֶּנֶת, וְכֵן תִּדְרְשֶׁנּוּ: והנותר ממנו בבקר ראשון, עַד בֹּקֶר שֵׁנִי תַּעֲמוֹד
וְתִשְׂרְפֶנּוּ (מכי"): (יא) מתניכם חגרים. מְזֻמָּנִים לַדֶּרֶךְ: בחפזון. לְשׁוֹן בֶּהָלָה וּמְהִירוּת,
כְּמוֹ וַיְהִי דָוִד נָחְפָּז לָלֶכֶת (שמואל א' כ"ג), אֲשֶׁר הִשְׁלִיכוּ אֲרָם בְּחָפְזָם (מלכים ב' ז'):

the two side posts and on the lintel; on the houses, wherein they shall eat it. [8]And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter *herbs* they shall eat it. [9]Eat not of it half-done, nor sodden at all with water, but roast *with* fire; its head with its legs, and with the inward parts thereof. [10]And ye shall not leave anything of it until the morning; and that which is left of it until the morning ye shall burn with fire. [11]And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your stick in your hand; and ye shall eat it

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BLOOD — This refers to the *ritual* reception of the blood. One might *think that they must take it* in the hand; therefore Scripture states, (v. 22) "[and ye shall dip it in the blood] which is in the basin (Mech.). המזוות THE SIDE POSTS — These are the upright *posts*, one on this side of the entrance and one on that side. המשקוף THE LINTEL — *This is* the upper *post* upon which the door beats (שוקף) when it is being closed; O. F. lintel. The expression שקף (from which משקוף lintel is derived) denotes beating, as *may be seen from the Targum on*, (Lev. XXVI. 36) "the sound of a leaf that is beaten (by another)", *which Onkelos renders by* דשקיף; *and from the Targum on*, (XXI. 25) חַבּוּרָה, "wheal" (a beaten spot), *where* משקופי *is the rendering.* אל הבתים אשר יאכלו אתו בהם ON THE HOUSES WHEREIN THEY SHALL EAT IT — and not upon the lintel and the doorposts which are in the place used for storing straw or in the stalls of oxen, in which people do not live *and eat*. (Cf. Mech. and הנהות הנראא thereon). **(8)** את הבשר [AND THEY SHALL EAT] THE FLESH — but not the sinews and bones (Mech., Pes., 83a). ומצות על מררים AND UNLEAVENED BREAD WITH מרורים — Every bitter herb is called מרור. He commanded them to eat *something* bitter as a reminder of: (I. 14) "And they made their lives bitter" (Pes. 116b). **(9)** אל תאכלו ממנו נא DO NOT EAT OF IT HALF-DONE — *flesh* that is not roasted as much as it should be is called נא in the Arabic language (cf. Pes. 41a)[1]. ובשל מבשל NOR SODDEN AT ALL — All this belongs to the prohibition, "Do not eat of it" (The text is, therefore, to be translated as above, and not: Do not eat of it half done, but boiled etc. The words אל תאכלו are to be supplied before כי אם צלי אש and בשל) (ib.). במים [BOILED] IN WATER — Whence *may it be deduced* that *this prohibition extends* to other liquids also? Because Scripture states *here* ובשל מבשל, "or boiled at all" (ib.)[2]). כי אם צלי אש BUT ROAST WITH FIRE — Above (in the preceding verse) Scripture promulgates the law regarding this in *the form of* an affirmative command; here it adds to that a negative command: Do not eat of it . . . except roasted by fire. (Consequently one who eats of it in in any manner except roasted by fire is liable to the punishment laid down for transgressing a negative command as well as to that for the infringement of a positive command). ראשו על כרעיו ITS HEAD WITH ITS LEGS — One roasts it all in one, with its head and with its legs and with its inward parts, and one places its entrails inside it after having rinsed them (Pes. 74a)[3]). The expression על קרבו, is like the expression, (VI. 26) "על צבאותם", which is the same as בצבאותם, "with their hosts", *which means*, "just as they are" (every one of the Israelites). So, too, this *phrase means: they shall roast the flesh* just as it is — all its flesh, whole. **(10)** והנתר ממנו עד בקר AND THAT WHICH REMAINETH OF IT UNTIL THE MORNING — What does Scripture intend to teach by stating עד בקר a second time? It *intends* to add *an earlier stage of* morning to *the stage of* morning *already mentioned*: because the term morning usually signifies *the period beginning* with sun-rise, and Scripture here intends to advance the hour and forbid eating it even from the break of day. This is the explanation according to what the text *really* implies. And there is still another Halacha *derived from it*: it teaches that it is not to be burnt on the festival *itself* but on the following day, and this is how you must explain it: "[and ye shall not leave anything of it until the morning]"; והנתר ממנו "and as regards that which is left

NOTES

For Notes 1—3 see Appendix.

בְּחֹ֫דֶשׁ הָרִאשׁוֹן פֶּ֫סַח הִוא לַיהוָֹה: יב וְעָבַרְתִּי בְאֶ֫רֶץ־מִצְרַ֫יִם
בַּלַּ֫יְלָה הַזֶּ֫ה וְהִכֵּיתִי כָל־בְּכוֹר בְּאֶ֫רֶץ מִצְרַ֫יִם
מֵאָדָם וְעַד־בְּהֵמָה וּבְכָל־אֱלֹהֵי מִצְרַ֫יִם אֶעֱשֶׂה
שְׁפָטִים אֲנִי יְהוָֹה: יג וְהָיָה הַדָּם לָכֶם לְאֹת עַל
הַבָּתִּים אֲשֶׁר אַתֶּם שָׁם וְרָאִיתִי אֶת־הַדָּם וּפָסַחְתִּי
עֲלֵכֶם וְלֹא־יִהְיֶה בָכֶם נֶגֶף לְמַשְׁחִית בְּהַכֹּתִי בְּאֶ֫רֶץ
מִצְרָ֫יִם: יד וְהָיָה הַיּוֹם הַזֶּ֫ה לָכֶם לְזִכָּרוֹן וְחַגֹּתֶ֫ם
אֹתוֹ חַג לַיהוָֹה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם תָּחָגֻּהוּ:

אונקלוס

כְּבֵהִילוּ פִּסְחָא הוּא קֳדָם יְיָ: יב וְאֶתְגְּלֵיתִי בְּאַרְעָא דְמִצְרַיִם בְּלֵילְיָא הָדֵין
וְאֶקְטוֹל כָּל בּוּכְרָא בְּאַרְעָא דְמִצְרַיִם מֵאֲנָשָׁא וְעַד בְּעִירָא וּבְכָל טַעֲוַת מִצְרָיִם
אֶעְבֵּד דִּינִין אֲנָא יְיָ: יג וְיֶהֵי דְמָא לְכוֹן לְאָת עַל בָּתַּיָא דִּי אַתּוּן תַּמָּן וְאֶחֱזֵי יָת
דְּמָא וְאִיחוֹס עֲלֵיכוֹן וְלָא יְהֵי בְכוֹן מוֹתָא לְחַבָּלָא בְּמִקְטָלִי בְּאַרְעָא דְמִצְרָיִם:
יד וְיֶהֵי יוֹמָא הָדֵין לְכוֹן לְדוּכְרָנָא וְתַחֲגוּן יָתֵהּ חַגָּא קֳדָם יְיָ לְדָרֵיכוֹן קְיָם עָלָם

רש״י

פסח הוא לה׳: הַקָּרְבָּן קְרוּי פֶּסַח עַל שֵׁם הַדִּלּוּג וְהַפְסִיחָה, שֶׁהַקָּבָ״ה הָיָה מְרַלֵּג בְּתֵּי יִשְׂרָאֵל מִבֵּין בָּתֵּי מִצְרִיִם וְקוֹפֵץ מִמִּצְרִי לְמִצְרִי וְיִשְׂרָאֵל אֲמָצְעִי נִמְלָט; וְאֹתָם עָשׂוּ כָּל עֲבוֹדוֹתָיו לְשֵׁם שָׁמַיִם, דֶּרֶךְ דִּלּוּג וּקְפִיצָה, וְכֵן לְשׁוֹנוֹ שֶׁקָּרוּי פֶּסַח: וְגַם פשק״א לשון פְּסִיעָה: (יב) ועברתי. בְּמַלְדְּ הָעוֹבֵר מִמָּקוֹם לְמָקוֹם (מכי׳), וּבְהַעֲבָרָה אַחַת וּבְרֶגַע אֶחָד כְּלָן לוֹקִים: כל בכור בארץ מצרים. אַף בְּכוֹרוֹת אֲחֵרִים וְהֵם בְּמִצְרָיִם. וּמִנַּיִן אַף בְּכוֹרֵי מִצְרַיִם שֶׁבְּמְקוֹמוֹת אֲחֵרִים? תַּ״ל לְמַכַּת מִצְרַיִם בְּבְכוֹרֵיהֶם (תה׳ קל״ו): מאדם ועד בהמה. מִי שֶׁהִתְחִיל בָּעֲבֵירָה מֻמָּנוּ מַתְחֶלֶת הַפְּרָעָנוּת (מכי׳): ובכל אלהי מצרים. שֶׁל עֵץ נִרְקָבֶת וְשֶׁל מַתֶּכֶת נִמָּסֶת וְנִתֶּכֶת לָאָרֶץ (שם): אעשה שפטים אני ה׳. אֲנִי בְּעַצְמִי, וְלֹא עַל יְדֵי שָׁלִיחַ: (יג) והיה הדם לכם לאת. לָכֶם לְאוֹת וְלֹא לְאֲחֵרִים לְאוֹת (שם). מִכָּאן שֶׁלֹּא נָתְנוּ הַדָּם אֶלָּא מִבְּפָנִים: וראיתי את הדם. הַכֹּל גָּלוּי לְפָנָיו, אֶלָּא אָמַר הַקָּבָ״ה, נוֹתֵן אֲנִי אֶת עֵינַי לְרָאוֹת שֶׁאַתֶּם עֲסוּקִים בְּמִצְוֹתַי, וּפוֹסֵחַ אֲנִי עֲלֵיכֶם (שם): ופסחתי. וְחָמַלְתִּי, וְרוֹמֶה לוֹ פָּסוֹחַ וְהַמְלִיט (ישׁ׳ ל״א). וַאֲנִי אוֹמֵר, כָּל פְּסִיחָה לְשׁוֹן דִּלּוּג וּקְפִיצָה. ופסחתי, מְרַלֵּג הָיָה מִבָּתֵּי יִשְׂרָאֵל לְבָתֵּי מִצְרִיִם, שֶׁהָיוּ שְׁרוּיִים זֶה בְּתוֹךְ זֶה, וְכֵן פּוֹסְחִים עַל שְׁתֵּי הַמְּעָפִים (מ״א י״ח), וְכֵן כָּל הַפְּסָחִים—הוֹלְכִים בְּקוֹפְצִים, וְכֵן פָּסוֹחַ וְהַמְלִיט—מְרַלְּגוֹ וּמַמְלִטוֹ מִבֵּין הַמּוּמָתִים: ולא יהיה בכם נגף. אֲבָל הַזֹּה הוּא בְּמִצְרַיִם. הֲרֵי שֶׁהָיָה מִצְרִי בְּבֵיתוֹ שֶׁל יִשְׂרָאֵל, יָכוֹל יִמָּלֵט? תַּ״ל וְלֹא יִהְיֶה בָכֶם נֶגֶף, אֲבָל הַזֶּה בְּמִצְרַיִם שֶׁבְּכֻלְּכֶם. הֲרֵי שֶׁהָיָה יִשְׂרָאֵל בְּבֵיתוֹ שֶׁל מִצְרִי, שׁוֹמֵעַ אֲנִי יִלָּקֶה כְּמוֹתוֹ, תַּ״ל וְלֹא יִהְיֶה בָכֶם נֶגֶף (מכי׳): (יד) לזכרון. לְהוֹרוֹת: וחגתם אתו. יוֹם שֶׁהוּא לְךָ לְזִכָּרוֹן אַתָּה חוֹגְגוֹ. וַאֲחֵרִים לֹא שָׁמְעוּ אֵיזֶהוּ יוֹם הַזִּכָּרוֹן, תַּ״ל וְזָכוֹר אֶת הַיּוֹם הַזֶּה אֲשֶׁר יְצָאתֶם (שמ׳ י״ג), לְמָדְנוּ, שֶׁיּוֹם הַיְצִיאָה הוּא יוֹם שֶׁל זִכָּרוֹן. וְאֵי זֶה יוֹם יָצְאוּ? תַּ״ל מְמֻחֶרֶת הַפֶּסַח יָצְאוּ (במ׳ ל״ג), הֲוֵי אוֹמֵר יוֹם חֲמִשָּׁה עָשָׂר בְּנִיסָן הוּא שֶׁל יוֹם טוֹב, שֶׁהֲרֵי לֵיל חֲמִשָּׁה עָשָׂר אָכְלוּ אֶת הַפֶּסַח וְלִבְקֶר יָצְאוּ (מכי׳): לדרתיכם ונו׳. שׁוֹמֵעַ אֲנִי

in haste: it *is* the passover of the Eternal. [12]For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments; I *am* the Eternal. [13]And the blood shall be to you for a sign upon the houses where ye *are*: and when I see the blood, I will pass over you, and the infliction shall not be upon you as a destroyer, when I smite the land of Egypt. [14]And this day shall be unto you for a memorial; and ye shall celebrate it a feast to the Eternal throughout your generations; ye shall celebrate it a feast, an ordinance for ever.

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of it" unto that first morning (עד בקר), until the second morning shalt thou wait, and *then* shalt thou burn it (Mech., Pes. 83b, Sabb. 24b). **(11)** מתניכם חגרים YOUR LOINS GIRDED — i. e. prepared for the yourney[1]). בחפזון — This is an expression denoting hurry and haste, similar to, (1 Sam. XXIII. 26) "And David made haste (נחפז) to get away"; (2 Kings VII. 15) "which the Arameans had cast away in their haste (בחפזם)"[2]). פסח הוא לה' IT IS THE PASSOVER OF THE LORD — The offering is called פסח in allusion to the springing and passing over — because the Holy One, blessed be He, passed over the houses of the Israelites in between the houses of the Egyptians and sprang from Egyptian to Egyptian, whilst the Israelite who was between them escaped. *The words "And ye shall eat it in haste for it is a 'springing'-offering to the Lord" imply*: Ye, therefore, do every act of *sacrificial* service connected with it (with the Paschal lamb) in honour of Heaven (God) by way of springing and leaping over (i. e. hastily), as a reminder of its name, which is called, the "springing"-offering[3]). In O. F., (Provençal) too, Pascua (the term for the Passover festival) signifies stepping over. **(12)** ועברתי AND I WILL PASS — *This is not to be taken literally, but is speaks of God* as *one speaks of* a king who passes from place to place (Mech.)[4]) but *in this case* all were punished at a single passage and in one moment. כל בכור בארץ מצרים ALL THE FIRSTBORN IN THE LAND OF EGYPT — also the first-born of other *nations* who happened then to be in Egypt[5]). And whence *may we deduce* that the first-born of the Egyptians who happened to be in other countries *also died*? From what Scripture states: (Ps. CXXXVI. 10) "To Him that smote the Egyptians in their first-born" (an unqualified statement). מאדם עד בהמה FROM MAN TO BEAST — He who first began the wrongdoing, from him began the punishment (Mech.). ובכל אלהי מצרים AND AGAINST ALL THE GODS OF EGYPT [WILL I EXECUTE JUDGEMENTS] — *An idol* of wood rotted, and one of metal melted and was poured out on the ground (cf. Mech.). אעשה שפטים אני ה' I WILL EXECUTE JUDGEMENTS, I, THE LORD — I, Myself, and not by means of a messenger. **(13)** והיה הדם לכם לאת AND THE BLOOD SHALL BE UNTO YOU FOR A SIGN — *it shall be* to you for a sign, and not to others for a sign. From this *we may learn* that they put the blood

NOTES

[1]) i. e. it is not obligatory to have the loins girded etc. A person who is awaiting a call, which may come at any moment, to set out on a journey would partake of a meal so attired. It is symbolic of haste.

[2]) It will be noted that both texts quoted allude to hurry and haste in departure. That, too, is the meaning of בחפזון.

[3]) Although ordinarily it would be indecorous to carry out a religious rite in a hasty fashion in this instance it is specially prescribed as being "in honour of God" (לשם שמים), because you will thereby be conjuring up a picture of the idea, expressed in the name of the sacrifice — the "springing-offering". Rashi does not mean that they are actually to spring and leap: he uses the phrase in the sense "as though you were springing and leaping", meaning nothing more than, "hastily".

[4]) See Appendix.

[5]) See Appendix.

טו שִׁבְעַת יָמִים מַצּוֹת תֹּאכֵלוּ אַךְ בַּיּוֹם הָרִאשׁוֹן
תַּשְׁבִּיתוּ שְׂאֹר מִבָּתֵּיכֶם כִּי כָּל־אֹכֵל חָמֵץ וְנִכְרְתָה
הַנֶּפֶשׁ הַהִוא מִיִּשְׂרָאֵל מִיּוֹם הָרִאשׁוֹן עַד־יוֹם
הַשְּׁבִעִי: טז וּבַיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ וּבַיּוֹם
הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכָה לֹא־
יֵעָשֶׂה בָהֶם אַךְ אֲשֶׁר יֵאָכֵל לְכָל־נֶפֶשׁ הוּא לְבַדּוֹ
יֵעָשֶׂה לָכֶם: יז וּשְׁמַרְתֶּם אֶת־הַמַּצּוֹת כִּי בְּעֶצֶם
הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת־צִבְאוֹתֵיכֶם מֵאֶרֶץ מִצְרָיִם

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חֲמַגְּנָה: טו שִׁבְעַת יוֹמִין פַּטִּיר תֵּיכְלוּן בְּרַם בְּיוֹמָא קַדְמָאָה תְּבַטְּלוּן חֲמִיעַ
מִבָּתֵּיכוֹן אֲרֵי כָּל דְּיֵכוֹל חֲמִיעַ וְיִשְׁתֵּצֵי אֲנָשָׁא הַהִיא מִיִּשְׂרָאֵל מִיּוֹמָא קַדְמָאָה
עַד יוֹמָא שְׁבִיעָאָה: טז וּבְיוֹמָא קַדְמָאָה מְעָרַע קַדִּישׁ וּבְיוֹמָא שְׁבִיעָאָה מְעָרַע
קַדִּישׁ יְהֵי לְכוֹן כָּל עִיבִדָא לָא יִתְעֲבֵד בְּהוֹן בְּרַם דִּי מִתְאֲכַל לְכָל נַפְשׁ חַיָּא
בִּלְחוֹדוֹהִי יִתְעֲבֵד לְכוֹן: יז וְתִטְּרוּן יָת פַּטִּירָא אֲרֵי בְּכַרְיָן יוֹמָא הָדֵין אַפֵּיקִית

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מעוט דורות שְׁנַיִם, תַּ"ל חֻקַּת עוֹלָם תְּחַנֵּהוּ (שם): (טו) שבעת ימים. שטיינ"א שֶׁל יָמִים: שבעת ימים מצות תאכלו. וּבְמָקוֹם אַחֵר הוּא אוֹמֵר שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת (דב' ט"ז)! לְמַד עַל שְׁבִיעִי שֶׁל פֶּסַח שֶׁאֵינוֹ חוֹבָה לֶאֱכוֹל מַצָּה, וּבִלְבָד שֶׁלֹּא יֹאכַל חָמֵץ: מִנַּיִן אַף שִׁשָּׁה רִאשׁוֹנִים? תַּ"ל שֶׁשֶׁת יָמִים. זוֹ מִדָּה בַּתּוֹרָה, דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא מִן הַכְּלָל לְלַמֵּד, לֹא לְלַמֵּד עַל עַצְמוֹ בִּלְבָד יָצָא, אֶלָּא לְלַמֵּד עַל הַכְּלָל כֻּלּוֹ יָצָא, מָה שְׁבִיעִי רִאשׁוֹן אַף שִׁשָּׁה רִאשׁוֹנִים; יָכוֹל אַף הַלַּיְלָה הָרִאשׁוֹן רִאשׁוֹן, תַּ"ל בָּעֶרֶב תֹּאכְלוּ מַצּוֹת, הַכָּתוּב קִבְּעוֹ חוֹבָה (פס' ק"כ): אך ביום הראשון תשביתו שאר. מֵעֶרֶב יוֹם טוֹב, וְקִרְוֵי רִאשׁוֹן לְפָנַי שֶׁהוּא לְפָנַי הַשְּׁבָעָה; וּמְצִינוּ מְקֻדָּם קִרְוֵי רִאשׁוֹן, כְּמוֹ הָרִאשׁוֹן אָדָם תִּוָּלֵד (איוב ט"ו)—הַלְפָנַי אָדָם נוֹלַדְתָּ; אוֹ אֵינוֹ אֶלָּא רִאשׁוֹן שֶׁל שְׁבָעָה? תַּ"ל לֹא תַשְׁחֵט עַל חָמֵץ וְגוֹ' (שמ' כ"ג)—לֹא תִשְׁחַט הַפֶּסַח וְעֲרַיִן חָמֵץ קַיָּם (פס' ה'): הנפש ההוא. כְּשֶׁהִיא בְּנַפְשָׁהּ וּבְרַעְתָּהּ, פְּרֵט לָאָנוּס (מכי'): מישראל. שׁוֹמֵעַ אֲנִי תִּכָּרֵת מִיִּשְׂרָאֵל וְתַלְךְ לָהּ לְעַם אַחֵר, תַּ"ל בְּמָקוֹם אַחֵר מִלְּפָנַי (ויק' כ"ב)—בְּכָל מָקוֹם שֶׁהוּא רְשׁוּתִי: (טז) מקרא קדש. מִקְרָא שֵׁם דָּבָר; קְרָא אוֹתוֹ קֹדֶשׁ לֶאֱכִילָה וּשְׁתִיָּה וּכְסוּת (מכי'): לא יעשה בהם. אֶפִילוּ עַל יְדֵי אַחֵרִים (שם): הוא לבדו. הוּא וְלֹא מַכְשִׁירָיו שֶׁאֶפְשָׁר לַעֲשׂוֹתָן מֵעֶרֶב יוֹם טוֹב (ביצה כ"ח): לכל נפש. אֶפִילוּ לִבְהֵמָה; יָכוֹל אַף לַנּוֹיִם, תַּלְמוּד לוֹמַר לָכֶם (מכי'): (יז) ושמרתם את המצות. שֶׁלֹּא יָבוֹאוּ לִידֵי חִמּוּץ; מִכָּאן אָמְרוּ תָּפַח תִּלְטוֹשׁ בְּצוֹנֵן, רַבִּי יְשַׁעְיָה אוֹמֵר אַל תְּהִי קוֹרֵא אֶת הַמַּצּוֹת, אֶלָּא אֶת הַמִּצְוֹת—כְּדֶרֶךְ שֶׁאֵין מְחַמִּיצִין אֶת הַמַּצָּה, כָּךְ אֵין מְחַמִּיצִין אֶת הַמִּצְוָה, אֶלָּא אִם בָּאָה לִידֵי עֲשָׂה אוֹתָהּ מִיָּד (שם): ושמרתם את היום הזה. מִמְּלָאכָה: לדרתיכם חקת עולם. לְפִי שֶׁלֹּא נֶאֱמַר דורות וחקת עולם על הַמְּלָאכָה אֶלָּא של הַחֲנִינָה, לְכָךְ חָזַר וְשָׁנָאוֹ בָּאן, שֶׁלֹּא תֹאמַר אֲזָהָרַת כל מלאכה לא יעשה

15Seven days shall ye eat unleavened bread; even the first day ye shall have put away leaven out of your houses: for whosoever eateth anything leavened from the first day until the seventh day, that soul shall be cut off from Israel. 16And in the first day *there shall be* a convocation of holiness, and in the seventh day there shall be a convocation of holiness to you; no work shall be done in them, save *that* which may be eaten by man, that only may be done for you. 17And ye shall watch the unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt:

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only inside their houses (Mech.). וראיתי את הדם AND WHEN I SEE THE BLOOD — *But surely* everything is manifest to Him *and He therefore did not need to look whether the blood had been put on the door-posts*? But *the meaning is*: God says, I will set My eye (my attention) to take notice *of the fact* that you are engaged in the performance of My commands[1]) — then will I pass over you (Mech.). ופסחתי — *This signifies* I WILL SPARE *you*; similar to this is, (Is. XXXI. 5) "Sparing (פסוח) and delivering". (This is the explanation of Menachem ben Seruk). But I say that wherever the root פסח occurs it is an expression for leaping and springing over, *so that* ופסחתי *here denotes that* He sprang from the houses of the Israelites *when He reached them, without having entered them*, to the houses of the Egyptians — for they (the Egyptians and the Israelites) dwelt one next to the other. Of a like import is, (1 Kings XVIII. 21) "How long will ye leap (פוסחים) upon two twigs?" So, too, all פסחים lame people walk as though they were springing, *and are therefore termed* פסחים. This, too, is the meaning of, (Is. XXXI. 5) פסוח והמליט "He springs over him and delivers him" from amongst those who are being killed. ולא יהיה בכם נגף AND THE INFLICTION SHALL NOT BE UPON YOU — but it will be upon the Egyptians. — In the case that an Egyptian was in an Israelite's house one might *think* that he would escape! Therefore Scripture says: "and the infliction shall not be upon you", but it shall be upon the Egyptians who happen to be in your houses! (cf. Mech.) In the case that an Israelite was in an Egyptians house, I might understand *from this* that he would be smitten just the same as he (the Egyptian)! Therefore Scripture says, "and the affliction shall not be upon you", *wherever you may happen to be* (Mech.). **(14)** לזכרון [AND THIS DAY SHALL BE UNTO YOU] FOR A MEMORIAL — in future generations (i. e. in

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1) Scripture might have written וראיתי אתו .. והיה הדם. — By saying וראיתי את הדם it stresses these words. Rashi puts this thus: I will look upon the blood as evidence that you are obeying My commands, and I will pass over you. This will be the merit through which you will prove yourselves worthy that I should pass over and spare you. Cf. Rashi on v. 6.

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the future)[1]). וחגתם אתו AND YE SHALL CELEBRATE IT AS A FEAST— *Scripture states*: the day that is to serve you as a memorial, that day thou shalt celebrate as a feast, but we have not yet heard which is the day that is to be a memorial; therefore Scripture says (XIII. 3) "Remember (זכור) this day in which ye went out" *and* this teaches us that the day of the Exodus itself is the day which is to be the memorial (זכרון). Now, on which day did they go forth? Scripture states, (Num. XXXIII. 3) "On the morrow after the Passover-sacrifice they went forth". Thus you must say that the day of the fifteenth of Nisan is that of the Feast, for on the night of the fifteenth (i. e. what we would term the night following the day of the fourteenth) they ate the Passover-sacrifice, and *consequently* on the next morning they went forth (Mech.). לדרתיכם וגו' [YE SHALL CELEBRATE IT] FOR YOUR GENERATIONS etc. — I might understand *from this that it need be celebrated only for* the minimum of a plurality of generations, *viz.*, two; therefore Scripture goes on to state "an ordinance for ever shall ye celebrate it as feast". **(15)** שבעת ימים *denotes* a septaine (O. F.) of days. שבעת ימים מצות תאכלו SEVEN DAYS SHALL YE EAT UNLEAVENED BREAD — But in another passage it states: (Deut. XVI. 8) "Six days shalt thou eat unleavened bread"! This teaches regarding the seventh day of the Passover that it is not obligatory to eat unleavened bread on it, but only *this is required viz.*, that one should not eat leavened food. Whence *may we derive* that the other six days, too, are optinal *as regards the eating of unleavened bread*? From what Scripture states: "Six days [shalt thou eat unnleavened bread]". *For* the following is a Rule by which the Torah may be expounded: Anything that is included in a general statement and goes out (i. e. Scripture singles it out) from this general statement for the purpose of teaching something, does not go out from it in order to teach something regarding itself alone but it goes out from it to teach something about everything that is included in the general statement. *Now the seventh day is included in the general statement "Seven days shall ye eat unleavened bread", and in the text "Six days shalt thou eat unleavened bread" it has left the general statement.* How is it with the seventh day? It is optional *as regards the eating of unleavened bread,* (as explained in the earlier portion of this comment)! *This, according to the above rule, applies also to everything that was included in the general statement i. e. to the whole seven days, and therefore* the other six days are also optional *in this respect*! One might *think* that the first night *of the Passover* is also optional (since it is part of the first day when as we have just shown the eating of unleavened bread is optional), therefore Scripture states, (v. 18) "at evening ye shall eat unleavened bread" — Scripture thus fixes it as obligatory *for that night.* אך ביום הראשון תשביתו שאור EVEN THE FIRST DAY YE SHALL HAVE PUT AWAY LEAVEN — *This means* on the eve of the festival *ye shall put it away* — and *that day* is termed "the first (הראשון) day" because it is *immediately* before the seven days: We find *in another passage*, too, that a thing which precedes *another* is termed

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[1]) A זכרון is something that reminds one of an event that is past. Consequently in the year when the Israelites were leaving Egypt no "memorial" was necessary. Next year and ever afterwards (לדרות) the day was to be observed as such.

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ראשון, as in (Job. XV. 7) "Wast thou born ראשון Adam", i. e. wast thou born before Adam? — But perhaps *the text is referring* only *to* the first of the seven days (i. e. the word ראשון has its ordinary meaning of first, and leavened food must be removed on the first day of the Festival and not on the preceding day)! Scripture, however, states: (XXXIV. 25) "Thou shalt not offer together with leaven [the blood of my sacrifice]" — *i. e.* thou shalt not slaughter the Passover sacrifice whilst leavened bread is still existent (but the Passover sacrifice was slaughtered on the afternoon of the day before the first day of the Festival; consequently all leavened food must have been removed by the hour of slaughter). (Mech. cf. Pes. 5a). הנפש ההיא [FOR WHOSOEVER EATETH ANYTHING LEAVENED..] THAT SOUL [SHALL BE CUT OFF] — *if it eats unleavened bread* when it is in its will (נפש) and with its full consciousness — this would exclude one *who does so being* under *some external* compulsion (force majeure) (cf. Mech.). מישראל [THAT SOUL SHALL BE CUT OFF] FROM ISRAEL — I might understand *from this* that he shall be cut off from Israel and that he will *be able to* betake himself to another nation! Scripture therefore states in another passage, (Lev. XXII. 3) "[that soul shall be cut off] from my presence" — in every place that is My territory (i. e. everywhere). **(16)** מקרא קדש — The word מקרא is an infinitive[1]) *and the translation is, "And on the first day there shall be "a calling it holy", which implies*: call it holy in regard to eating and drinking and raiment. לא יעשה בהם NO WORK SHALL BE DONE ON THEM, even by the agency of others (cf. Mech.). הוא לבדו THAT ALONE — that and not such acts preliminary to it (to the preparation of food) as it was possible to do on the eve of the Festival (Betsah 28b). לכל נפש BY EVERY BEING — even by cattle. One might *think* that also *food may be prepared* for non-Israelites! Scripture however states, (in this verse) לכם (i. e. לכל נפש לכם) for *every being* that belongs to you (the responsibility for feeding which belongs to you) (Mech.). **(17)** ושמרתם את המצות AND YE SHALL WATCH THE UNLEAVENED BREAD that it shall not reach the stage of becoming leavened; hence the Rabbis said, if it (the dough) is rising (a sign that the leavening process is setting in) she (the woman kneading the dough) polishes it with cold water (i. e. she slaps the dough with hands dipped in cold water) (Pes. 48b). Rabbi Josiah said: Do not read "את המצות", the unleavened bread, but את המצות "[ye shall watch] the commandements" — just as we may not cause the unleavened bread to become leavened *by letting the dough remain in its raw state too long* so we may not let the commandment become "leavened" *by waiting too long before we perform it*; but if it (a commandment) comes to your hand, perform it immediately (Mech.). ושמרתם את היום הזה AND YE SHALL GUARD THIS DAY — against work לדרתיכם חקת עולם THROUGHOUT YOUR GENERATIONS, AN ORDINANCE FOR EVER — Because *the expressions,* "[throughout your] generations", and "an ordinance for ever" have not been mentioned in connection with *the prohibition of* work but only in reference to the celebration of the Festival (v. 14), it is therefore repeated here in order that you should not say: the prohibition, (v. 16) "no work shall be done", was not

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1) Rashi frequently uses the term שם דבר to denote an infinitive; cf. Rashi's comment on באכה גררה Gen. X. 19.

וּשְׁמַרְתֶּם אֶת־הַיּוֹם הַזֶּה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם:
יח בָּרִאשֹׁן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בָּעֶרֶב
תֹּאכְלוּ מַצֹּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ
בָּעָרֶב: יט שִׁבְעַת יָמִים שְׂאֹר לֹא יִמָּצֵא בְּבָתֵּיכֶם
כִּי ו כָּל־אֹכֵל מַחְמֶצֶת וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא
מֵעֲדַת יִשְׂרָאֵל בַּגֵּר וּבְאֶזְרַח הָאָרֶץ: כ כָּל־מַחְמֶצֶת
לֹא תֹאכֵלוּ בְּכֹל מוֹשְׁבֹתֵיכֶם תֹּאכְלוּ מַצּוֹת: פ

חמישי.

כא וַיִּקְרָא מֹשֶׁה לְכָל־זִקְנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם
מְשְׁכוּ וּקְחוּ לָכֶם צֹאן לְמִשְׁפְּחֹתֵיכֶם וְשַׁחֲטוּ הַפָּסַח:
כב וּלְקַחְתֶּם אֲגֻדַּת אֵזוֹב וּטְבַלְתֶּם בַּדָּם אֲשֶׁר־בַּסַּף

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יָת־חֵילֵיכוֹן מְאַרְעָא דְמִצְרַיִם וְתִטְּרוּן יָת יוֹמָא הָדֵין לְדָרֵיכוֹן קְיָם עָלְמָא:
יח בְּנִיסָן בְּאַרְבְּעָא עַסְרָא יוֹמָא לְיַרְחָא בְּרַמְשָׁא תֵּיכְלוּן פַּטִּירָא עַד יוֹמָא עָסְרִין
וְחַד לְיַרְחָא בְּרַמְשָׁא: יט שִׁבְעַת יוֹמִין חֲמִיר לָא יִשְׁתְּכַח בְּבָתֵּיכוֹן אֲרֵי וְכָל
דְּיֵכוֹל מַחְמְעָא וְיִשְׁתֵּצֵי אֲנָשָׁא הַהִיא מִכְּנִשְׁתָּא דְיִשְׂרָאֵל בְּגִיּוֹרָא וּבְיַצִּיבָא
דַּאֲרָעָא: כ כָּל מַחְמְעָא לָא תֵּיכְלוּן בְּכֹל מוֹתְבָנֵיכוֹן תֵּיכְלוּן פַּטִּירָא: כא וּקְרָא
מֹשֶׁה לְכָל סָבֵי יִשְׂרָאֵל וַאֲמַר לְהוֹן אִתְנַגִּידוּ וְסִיבוּ לְכוֹן (מִן בְּנֵי) עָנָא
לְזַרְעֲיָתְכוֹן וְכוּסוּ פִּסְחָא: כב וְתִסְבוּן אֶסְרַת אֵזוֹבָא וְתִטְבְּלוּן בְּדָמָא דְּבְמָנָא

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לא לְדוֹרוֹת נֶאֱמְרָה אֶלָּא לְאוֹתוֹ הַדּוֹר: (יח) עַד יוֹם הָאֶחָד וְעֶשְׂרִים. לָמָּה נֶאֱמַר? הֲלֹא כְּבָר נֶאֱמַר שִׁבְעַת יָמִים? לְפִי שֶׁנֶּאֱמַר יָמִים, לֵילוֹת מְנַיִן? תַּ"ל עַד יוֹם הָאֶחָד וְעֶשְׂרִים וגו' (מכי"): (יט) לֹא יִמָּצֵא בבתיכם. מְנַיִן לְגְבוּלִין? תַּלְמוּד לוֹמַר בְּכָל גְּבוּלְךָ (שמ' י"ג); מַה תַּ"ל בְּבָתֵּיכֶם? מַה בַּיִת בִּרְשׁוּתְךָ, אַף גְּבוּלְךָ שֶׁבִּרְשׁוּתְךָ, יָצָא חָמֵץ שֶׁל נָכְרִי שֶׁהוּא אֲצֶל יִשְׂרָאֵל וְלֹא קִבֵּל עָלָיו אַחֲרָיוּת (מכי"): כי כל אכל מחמצת. לַעֲנוֹשׁ כָּרֵת עַל הַשְּׁאוֹר, וַהֲלֹא כְּבָר עָנַשׁ עַל הֶחָמֵץ? אֶלָּא שֶׁלֹּא תֹּאמַר חָמֵץ שֶׁרָאוּי לַאֲכִילָה עָנַשׁ עָלָיו, שְׁאוֹר שֶׁאֵינוֹ רָאוּי לַאֲכִילָה לֹא יַעֲנֹשׁ עָלָיו; וְאִם עָנַשׁ עַל הַשְּׁאוֹר וְלֹא עָנַשׁ עַל הֶחָמֵץ, הָיִיתִי אוֹמֵר, שְׁאוֹר שֶׁהוּא מְחַמֵּץ אֲחֵרִים עָנַשׁ עָלָיו, חָמֵץ שֶׁאֵינוֹ מְחַמֵּץ אֲחֵרִים לֹא יַעֲנֹשׁ עָלָיו, לְכָךְ נֶאֱמְרוּ שְׁנֵיהֶם (מכי"): בנר ובאורח הארץ. לְפִי שֶׁהַגֵּם נַעֲשָׂה לְיִשְׂרָאֵל, הִצְרִיךְ לְרַבּוֹת אֶת הַגֵּרִים (שם): (כ) מחמצת לא תאכלו. אַזְהָרָה עַל אֲכִילַת שְׁאוֹר: כל מחמצת. לְהָבִיא אֶת תַּעֲרוּבְתּוֹ: בכל מושבתיכם תאכלו מצות. זֶה בָּא לְלַמֵּד שֶׁהֻתְּרָה רְאוּיָה לְהֵאָכֵל בְּכָל מוֹשְׁבוֹתֵיכֶם, פְּרָט לְמֻעֶשֶׂר שֵׁנִי וַחֲלוֹת תּוֹדָה (מכי"): (כא) משכו. מִי שֶׁיֵּשׁ לוֹ צֹאן יִמְשׁוֹךְ מִשֶּׁלּוֹ: וקחו. מִי שֶׁאֵין לוֹ יִקַּח מִן הַשּׁוּק (שם): למשפחתיכם. שֶׁה לְבֵית אָבוֹת: (כב) אזוב. מִן יָרָק שֶׁיֵּשׁ לוֹ נְקָבִים: אגדת אזוב. שְׁלֹשָׁה קָלָחִין קְרוּיִין אֲגֻדָּה (שבת ק"ט): אשר בסף. בִּכְלִי

therefore shall ye keep this day throughout your generations an ordinance for ever. [18]In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. [19]Seven days shall there be no leaven found in your houses: for whosoever eateth that which leaveneth, even that soul shall be cut off from the congregation of Israel, whether he be a stranger or a native of the land. [20]Ye shall eat nothing that leaveneth; in all your habitations shall ye eat unleavened bread. [21]Then Moses called for all the elders of Israel, and said unto them, Draw out or take you a lamb according to your families, and slaughter the passover. [22]And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason,

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spoken for future generations but for that generation alone *to whom the words were addressed.* **(18)** עד יום האחד ועשרים UNTIL THE TWENTY-FIRST DAY — Why is this stated? Has it not already been stated, (v. 15) "Seven days [shall ye eat unleavened bread]" (beginning on the fifteenth day, as Rashi shows in his comment on *v.* 14 and therefore terminating on the twenty-first)? *The answer is*: Since it is said *in that verse*, "[seven] days [shalt thou eat unleavened bread]", *we may ask* whence *do we derive that the prohibition of eating unleavened bread extends also to* the nights *of these seven days*? Scripture therefore states *here*, "[Ye shall eat unleavened bread] until the twenty-first-day in the evening" (Mech.). **(19)** לא ימצא בבתיכם NO LEAVEN SHALL BE FOUND IN YOUR HOUSES — Whence *may we derive that this applies also* to the external properties *which belong to you*? From what Scripture states, (XIII. 7) "[Neither shall leaven be seen with thee] in all thy boundaries". *If this be so*, why then need Scripture specify *here* "in your houses" (since this term is comprised in the more general term "in all thy boundaries")? *It is for the purpose of defining the latter term through the former.* How is it the case of thy house? *Everything contained in it is* under thy control! So, too, *the term* "[leaven in all] your boundaries" *means only such leaven* as is *in your boundaries and* under your control, *thereby* excluding such leaven belonging to a non-Israelite as is *deposited* with an Israelite but for which he has accepted no responsibility (ib.). כי כל אכל מחמצת FOR WHOSOEVER EATETH THAT WHICH LEAVENETH — *The purpose of this statement is* to mention the punishment of excision for eating שאור (a synonym for מחמצת, which is something that causes the leavening process to set in, such as yeast etc., whilst חמץ denotes food which has become leavened). But has not Scripture already mentioned *this* punishment for eating leavened food (v. 15)[1]? But *the mention of this punishment is repeated here in connection with leaven* מחמצת, in order that you should not argue as follows: For eating leavened food — a thing which is fitted to be eaten — it mentions *this* punishment, but *if one eats* leaven *itself* — which is something not fitted to be eaten — one should not be punished for it. If, *however*, it had mentioned the punishment for *eating* leaven but had not mentioned the punishment for *eating* leavened food, I might have said: *For eating* leaven — a thing which has the property of making other things leavened — it mentions the punishment, but *if one eats* leavened food — which *is something that* does not possess the property of making other things leavened — one should not be punished for it; therefore they are both mentioned (Mech.; cf. Betsah 7b). בגר ובאזרח הארץ WHETHER HE BE A STRANGER OR A NATIVE OF THE LAND — Because the miracle *of the Exodus* was performed for Israel it is necessary expressly to include the stranger *who has become an Israelite in this command.* **(20)** מחמצת לא תאכלו THAT WHICH LEAVENETH YE SHALL NOT EAT — Here we have the prohibition regarding eating שאור (that which causes food to become leavened)[2]). כל מחמצת [YE SHALL NOT EAT] ANYTHING THAT LEAVENETH — *The use of the word* כל, *anything (even in the smallest degree), is intended* to include food with which

NOTES

For Notes 1—2 see Appendix.

וְהִגַּעְתֶּם אֶל־הַמַּשְׁקוֹף וְאֶל־שְׁתֵּי הַמְּזוּזֹת מִן־הַדָּם
אֲשֶׁר בַּסָּף וְאַתֶּם לֹא תֵצְאוּ אִישׁ מִפֶּתַח־בֵּיתוֹ
עַד־בֹּקֶר: כג וְעָבַר יְהוָה לִנְגֹּף אֶת־מִצְרַיִם וְרָאָה
אֶת־הַדָּם עַל־הַמַּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזֹת וּפָסַח
יְהוָה עַל־הַפֶּתַח וְלֹא יִתֵּן הַמַּשְׁחִית לָבֹא אֶל־בָּתֵּיכֶם
לִנְגֹּף: כד וּשְׁמַרְתֶּם אֶת־הַדָּבָר הַזֶּה לְחָק־לְךָ וּלְבָנֶיךָ
עַד־עוֹלָם: כה וְהָיָה כִּי־תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר יִתֵּן
יְהוָה לָכֶם כַּאֲשֶׁר דִּבֶּר וּשְׁמַרְתֶּם אֶת־הָעֲבֹדָה
הַזֹּאת: כו וְהָיָה כִּי־יֹאמְרוּ אֲלֵיכֶם בְּנֵיכֶם מָה הָעֲבֹדָה
הַזֹּאת לָכֶם: כז וַאֲמַרְתֶּם זֶבַח־פֶּסַח הוּא לַיהוָה
אֲשֶׁר פָּסַח עַל־בָּתֵּי בְנֵי־יִשְׂרָאֵל בְּמִצְרַיִם בְּנָגְפּוֹ
אֶת־מִצְרַיִם וְאֶת־בָּתֵּינוּ הִצִּיל וַיִּקֹּד הָעָם וַיִּשְׁתַּחֲווּ:

אונקלוס

וַתְּהוֹן לְשִׁקְפָּא וְלִתְרֵין סַפָּיָא מִן דְּמָא דִּבְמָנָא וְאַתּוּן לָא תִּפְּקוּן אֱנָשׁ מִתְּרַע
בֵּיתֵהּ עַד צַפְרָא: כג וְאִתְגְּלִי יְיָ לְמִמְחֵי יָת מִצְרָיִם וְיֶחֱזֵי יָת דְּמָא עַל שִׁקְפָּא
וְעַל תְּרֵין סַפָּיָא וְיֶחוֹס יְיָ עַל תַּרְעָא וְלָא יִשְׁבּוֹק לְמַחְבָּלָא לְמֵיעַל לְבָתֵּיכוֹן
לְמִמְחֵי: כד וְתִטְּרוּן יָת פִּתְגָמָא הָדֵין לְקָיֵם לָךְ וְלִבְנָיךְ עַד עָלַם: כה וִיהֵי
אֲרֵי תֵּעֲלוּן לְאַרְעָא דְּיִתֶּן יְיָ לָכוֹן כְּמָא דְּי־מַלֵּיל וְתִטְּרוּן יָת פֻּלְחָנָא הָדֵין:
כו וִיהֵי אֲרֵי יֵימְרוּן לָכוֹן בְּנֵיכוֹן מָה פֻּלְחָנָא חָדֵין לְכוֹן: כז וְתֵימְרוּן דַּבַּח חֵיתָם
הוּא קֳדָם יְיָ דִּי חָס עַל בָּתֵּי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם כַּד הָוָה מָחֵי יָת מִצְרָאֵי

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כְּמוֹ סִפּוֹת כָּסָף: מִן הַדָּם אֲשֶׁר בַּסַּף. לָמָּה חָזַר וְשָׁנָאוֹ? שֶׁלֹּא תֹּאמַר טְבִילָה אַחַת לְשָׁלֹשׁ הַמַּתָּנוֹת, לָכֵךְ נֶאֱמַר עוֹד אֲשֶׁר בַּסַּף, וְשָׁתְּהֵא כָּל נְתִינָה וּנְתִינָה מִן הַדָּם אֲשֶׁר בַּסַּף, עַל כָּל הַנָּעָה טְבִילָה (מכי׳): וְאַתֶּם לֹא תֵצְאוּ וגו׳. מַגִּיד, שֶׁמֵּאַחַר שֶׁנִּתְּנָה רְשׁוּת לַמַּשְׁחִית לְהַכֵּל, אֵינוֹ מַכְחִין בֵּין צַדִּיק לָרָשָׁע (שם); וְלַיְלָה רְשׁוּת לַמַּכִּים הוּא, שֶׁנֶּאֱמַר בּוֹ תִּרְמֹשׂ כָּל חַיְתוֹ יָעַר (תה׳ ק״ד): (כג) וּפָסַח. וְחָמַל, וְיֵשׁ לוֹמַר וְדִלֵּג: וְלֹא יִתֵּן הַמַּשְׁחִית. וְלֹא יִתֵּן לוֹ יְכֹלֶת לָבֹא, כְּמוֹ וְלֹא נְתָנוֹ אֱלֹהִים לְהָרַע עִמָּדִי (בר׳ ל״א): (כה) וְהָיָה כִּי תְבֹאוּ אֶל הָאָרֶץ. תְּלָה הַכָּתוּב עֲבוֹדָה זוֹ בִּכְנִיסָתָם לָאָרֶץ, וְלֹא נִתְחַיְבוּ בַּמִּדְבָּר אֶלָּא פֶּסַח אֶחָד שֶׁעָשׂוּ בַּשָּׁנָה הַשֵּׁנִית וְעַל פִּי הַדִּבּוּר: כאשר דבר. וְהֵיכָן דִּבֵּר? וְהֵבֵאתִי אֶתְכֶם אֶל הָאָרֶץ וגו׳ (שמ׳ ו׳): (כז) ויקד העם.

and touch the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out from the entrance of his house until the morning. [23]For the Eternal will pass *through* to afflict Egypt; and when he seeth the blood upon the lintel, and on the two side posts, the Eternal will pass over the entrance, and will not suffer the destroyer to come in unto your houses to afflict *you*. [24]And ye shall keep this thing for a statute to thee and thy sons for ever. [25]And it shall come to pass, when ye be come to the land which the Eternal will give you, according as he hath spoken, that ye shall keep this service. [26]And it shall come to pass, when your children shall say unto you, What *mean* ye *by* this service? [27]That ye shall say, It *is* the sacrifice of the passover of the Eternal, who passed over the houses of the children of Israel in Egypt, when he afflicted Egypt, and delivered our houses. And the people bowed the head and prostrated themselves.

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it (שאור) is mixed (Mech.). בכל מושבתיכם תאכלו מצות IN ALL YOUR HABITATIONS SHALL YE EAT UNLEAVENED BREAD — This *statement* is intended to teach that it (the unleavened bread which you must eat on the first night of Passover) must be fitted to be eaten in all your habitations, *thus* excluding *leavened bread which forms* "the second tithe" and the *unleavened* meal cakes brought with the thanksgiving offering (which might be eaten only within the walls of Jerusalem) (Mech.; Pes. 35a, 38b). **(21)** משכו DRAW OUT — He who has sheep let him draw *one* out from his own, וקחו OR TAKE, and he who has no sheep let him purchase *one* in the market (Mech.). למשפחתיכם [A LAMB] ACCORDING TO YOUR FAMILIES — *this corresponds to* שה לבית אבות a lamb for the house of their fathers *in verse 3*. **(22)** אזוב HYSSOP — a kind of herb which has thin stalks. אגדת אזוב A BUNCH OF HYSSOP — three stalks are called a bunch (cf. Sabb. 109b; Succ. 13a). אשר בסף *means* WHICH IS IN THE VESSEL[1]), as in (2 Kings XII. 14) "basins (מסות) of gold". מן הדם אשר בסף WITH THE BLOOD WHICH IS IN THE BASIN — Why does Scripture repeat this (אשר בסף) again? In order that you should not say that one dipping *of the hyssop in the basin suffices* for the three sprinklings, therefore it is again stated: "[you shall touch the lintel . . .] "with the blood that is in the basin", *to show*[2]) that each separate sprinkling must be with the blood which is in the basin — for each touching *of the lintel and doorposts* there must be a *separate* dipping (Mech.). ואתם לא תצאו וגו' AND NONE OF YOU SHALL GO OUT etc. — *This* tells *us* that when once permission is given to the destroying angel to wound he makes no distinction between righteous and wicked (Mech., B. Kam. 60a) — and night-time is the domain of the destroying agencies as it is said, (Ps. CIV. 20) "[Thou makest darkness and it is night], wherein all the beasts of the forest creep forth"[3]). **(23)** וסכח *signifies* AND HE WILL SPARE; and one can also explain it *to mean*, "and He will leap over them" (cf. Rashi on v. 13 and on Is. XXX. 5)[4]). ולא יתן המשחית AND HE WILL NOT GIVE THE DESTROYER — He will not give him power to come in. *The phrase is* similar to (Gen. XXXI. 9) "And God did not suffer him (נתנו — give him the power) to do me evil". **(25)** והיה כי תבאו אל הארץ AND IT SHALL COME TO PASS WHEN YE BE COME TO THE LAND — Scripture makes the observance of this service dependent upon their entrance into the land of *Palestine* (Mech.), and they were not under any obligation, *when* in the wilderness, to keep more than the one Passover which they kept in the second year *after the Exodus* (cf. Num. IX. 1—5), and *that, too, only* in consequence of a special divine communication (Cf. Rashi on Num. IX. 1 and תוס' קיד' ל"ז ע"ב ד"ה הואיל). כאשר דבר ACCORDING AS HE SPAKE — And where did He say *that He would give them that land? In the following verse*: (VI. 8) "And I will bring you into the land" (Mech.). **(27)** ויקד העם AND THE PEOPLE BOWED THE HEAD

NOTES

For Notes 1—4 see Appendix.

כח וַיֵּלְכוּ וַיַּעֲשׂוּ בְּנֵי יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוָה אֶת־
מֹשֶׁה וְאַהֲרֹן כֵּן עָשׂוּ: ם ששי. כט וַיְהִי ו בַּחֲצִי
הַלַּיְלָה וַיהוָה הִכָּה כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מִבְּכֹר
פַּרְעֹה הַיֹּשֵׁב עַל־כִּסְאוֹ עַד בְּכוֹר הַשְּׁבִי אֲשֶׁר
בְּבֵית הַבּוֹר וְכָל בְּכוֹר בְּהֵמָה: ל וַיָּקָם פַּרְעֹה לַיְלָה
הוּא וְכָל־עֲבָדָיו וְכָל־מִצְרַיִם וַתְּהִי צְעָקָה גְּדֹלָה
בְּמִצְרָיִם כִּי־אֵין בַּיִת אֲשֶׁר אֵין־שָׁם מֵת: לא וַיִּקְרָא
לְמֹשֶׁה וְלְאַהֲרֹן לַיְלָה וַיֹּאמֶר קוּמוּ צְאוּ מִתּוֹךְ עַמִּי
גַּם־אַתֶּם גַּם־בְּנֵי יִשְׂרָאֵל וּלְכוּ עִבְדוּ אֶת־יְהוָה

אונקלוס

וְיָת בְּתִנָּא שֵׁזִיב וּכְרַע עַמָּא וּסְגִידוּ: כח וַאֲזָלוּ וַעֲבָדוּ בְּנֵי יִשְׂרָאֵל כְּמָא־דְפַקִּיד
יְיָ יָת מֹשֶׁה וְאַהֲרֹן כֵּן עֲבָדוּ: כט וַהֲוָה בְּפַלְגוּת לֵילְיָא וְיָ קְטַל כָּל בּוּכְרָא
בְּאַרְעָא דְמִצְרַיִם מִבּוּכְרָא דְפַרְעֹה דְעָתִיד לְמִתַּב עַל כָּרְסֵי מַלְכוּתֵהּ עַד
בּוּכְרָא דְשַׁבְיָא דִי בְּבֵית אֲסִירֵי וְכֹל בּוּכְרָא דִבְעִירָא: ל וְקָם פַּרְעֹה לֵילְיָא
הוּא וְכָל עַבְדּוֹהִי וְכָל מִצְרַיִם וַהֲוַת צַוְחָתָא רַבְּתָא בְּמִצְרָיִם אֲרֵי לֵית בֵּיתָא
דִי לֵית־בֵּהּ־תַּמָּן מֵתָא: לא וּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן לֵילְיָא וַאֲמַר קוּמוּ

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עַל בְּשׂוֹרַת הַנְּאֻלָּה וּבְיֹאת הָאָרֶץ וּבְשׂוֹרַת הַבָּנִים שֶׁיִּהְיוּ לָהֶם: (כה) וילכו ויעשו בני ישראל. וְכִי כְּבָר עָשׂוּ, וַהֲלֹא מֵרֹאשׁ חֹדֶשׁ נֶאֱמַר לָהֶם? אֶלָּא מִכָּאן שֶׁקִּבְּלוּ עֲלֵיהֶם מְלֶאכָה עֲלֵיהֶם כְּאִלּוּ עָשׂוּ (מכי׳): וילכו ויעשו. אַף הַהֲלִיכָה מְנָה הַכָּתוּב, לִתֵּן שָׂכָר לַהֲלִיכָה וְשָׂכָר לַעֲשָׂיָה (שם): כאשר צוה ה׳ את משה ואהרן. לְהַגִּיד שִׁבְחָן שֶׁל יִשְׂרָאֵל שֶׁלֹּא הִפְּילוּ דָּבָר מִכֹּל מִצְוֹת משֶׁה וְאַהֲרֹן, וּמַהוּ כן עשו? אַף משֶׁה וְאַהֲרֹן כֵּן עָשׂוּ (שם): (כט) וה׳. כָּל מָקוֹם שֶׁנֶּאֱמַר ״וה׳״ הוּא וּבֵית דִּינוֹ, שֶׁהַנִּ״ו לְשׁוֹן תּוֹסֶפֶת הוּא, כְּמוֹ פְּלוֹנִי וּפְלוֹנִי: הכה כל בכור. אַף שֶׁל אִמָּה אַחֶרֶת וְהוּא בְּמִצְרַיִם: מבכר פרעה. אַף פַּרְעֹה בְּכוֹר הָיָה, וְנִשְׁתַּיֵּר מִן הַבְּכוֹרוֹת, וְעָלָיו הוּא אוֹמֵר בַּעֲבוּר הַרְאֹתְךָ אֶת כֹּחִי (שמ׳ ט׳)—בְּיַם סוּף (מכי׳): עד בכור השבי. שֶׁהָיוּ שְׁמֹנִים לְאִידָם שֶׁל יִשְׂרָאֵל; וְעוֹד, שֶׁלֹּא יֹאמְרוּ יְרָאתָנוּ הֲבִיאָה הַפּוּרְעָנוּת; וּבְכוֹר הַשִּׁפְחָה בִּכְלָל הָיָה, שֶׁהֲרֵי מָנָה מִן הֶחָשׁוּב שֶׁבְּכֻלָּן עַד הַפָּחוּת, וּבְכוֹר הַשִּׁפְחָה חָשׁוּב מִבְּכוֹר הַשֶּׁבִי: (ל) ויקם פרעה. מִמִּטָּתוֹ: לילה. וְלֹא כְּדַרְכָּךְ הַמְּלָכִים בְּשֶׁלֹשׁ שָׁעוֹת בַּיּוֹם (שם): הוא. תְּחִלָּה, וְאַחַר כָּךְ עבדיו, מִלְּמַד שֶׁהָיָה הוּא מְחַזֵּר עַל בָּתֵּי עֲבָדָיו וּמֵעֲמִידָן (שם): כי אין בית אשר אין שם מת. יֵשׁ שָׁם בְּכוֹר, מֵת, אֵין שָׁם בְּכוֹר, גָּדוֹל שֶׁבַּבַּיִת קְרוּי בְּכוֹר, שֶׁנֶּאֱמַר אַף אֲנִי בְּכוֹר אֶתְּנֵהוּ (תה׳ פ״ט). דָּבָר אַחֵר, מִצְרִיּוֹת מְזֻנּוֹת תַּחַת בַּעֲלֵיהֶן וְיוֹלְדוֹת מַרְנְקִים פְּנוּיִים, וְהָיוּ לָהֶם בְּכוֹרוֹת הַרְבֵּה, פְּעָמִים הֵם חֲמִשָּׁה לְאִשָּׁה אַחַת, כָּל אֶחָד בְּכוֹר לְאָבִיו: (לא) ויקרא למשה ולאהרן לילה. מֵגִיד שֶׁהָיָה מְחַזֵּר עַל פִּתְחֵי הָעִיר וְצוֹעֵק, הֵיכָן מֹשֶׁה שָׁרוּי? הֵיכָן אַהֲרֹן שָׁרוּי? (מכי׳). גם אתם. הַנִּבְרִים: גם בני ישראל. הַפְקֵד: ולכו עבדו את ה׳ כדבריכם. הַכֹּל כְּמוֹ שֶׁאָמַרְתֶּם וְלֹא כְּשֶׁאָמַרְתִּי אֲנִי:

[28]And the children of Israel went, and did as the Eternal had commanded Moses and Aaron, so did they. [29]And it came to pass, that at midnight the Eternal smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of beasts. [30]And Pharaoh rose in the night, he, and all his servants, and all Egypt; and there was a great cry in Egypt; for *there was* not a house where *there was* not one dead. [31]And he called for Moses and Aaron by night, and said, Arise, go out from the midst of my people, both ye and the children of Israel; and go, serve the Eternal,

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in thanksgiving for the tidings of the *approaching* deliverance and for *the promise of their* coming into the land, and for the tidings regarding the children whom they would have (since v. 26 implies that they would be blessed with children). **(28)** וילכו ויעשו בני ישראל AND THE CHILDREN OF ISRAEL WENT AND DID — But did they *really* do this at once — was not all this spoken to them at the beginning of the month (cf. Rashi on v. 3) *and they carried out the command only on the tenth and the fourteenth*? But *the explanation is*: so soon as they had taken *these duties* upon themselves *Scripture* accounts it unto them as though they had already performed them (Mech.). וילכו ויעשו THEY WENT AND DID — Scripture enumerates their going also, to give them a reward for going and a reward for doing (ib.). כאשר צוה ה' את משה ואהרן [THEY DID] AS THE LORD HAD COMMANDED MOSES AND AARON — *This is stated* for the purpose of declaring Israel's praise — that they did not omit a single matter of all the commandments of Moses and Aaron. And what is the meaning of כן עשו SO DID THEY? Moses and Aaron also did thus![1]). **(29)** וה' "AND" THE LORD — Wherever it is stated וה' "And the Lord" it signifies He and His celestial Court, because the prefix ו expresses an addition, just as *one says*, "Mr. So-and-so and Mr. So-and-so" (cf. Rashi on Gen. XIX. 24). הכה כל בכור SMOTE ALL THE FIRSTBORN — *all*: such, also, belonging to another people who happened to be in Egypt (cf. Rashi on v. 12). מבכר פרעה *means* FROM THE FIRSTBORN PHARAOH'S — Pharaoh too, was a firstborn[2]), but he alone was allowed to remain of the firstborn; and regarding this it states, (IX. 16) "[But for this cause I have maintained thee in life in order to show thee my power" — *i. e. to show thee my power* at the Read Sea (cf. Mech.). עד בכור השבי UNTO THE FIRSTBORN OF THE CAPTIVE — because they rejoiced at the misfortune of the Israelites; and *a* further *reason why they were slain is* that they should not say, — *if they remained alive* — it was our god who brought punishment *upon our oppressors, the Egyptians (Mech.)*. The firstborn of the handmaid, *threatened with death in XI. 5 but not mentioned here as having been slain*, is included *in those stated here to have been slain* since it enumerates here (i. e. the terms used here are intended to include everyone) from the most important amongst all of them to the least important, and the firstborn of the handmaid *as belonging to the Egyptian people*, is *certainly* more important than the firstborn of the captive (cf. Rashi on XI. 5). **(30)** ויקם פרעה AND PHARAOH AROSE from his bed[3]) לילה AT NIGHT and not, as is the way of kings, at three hours in the day (9 o'clock in the morning) (Mech., cf. Ber. 9b). הוא HE, first — and afterwards ועבדיו HIS SERVANTS — this informs us that he went round to the houses of his servants and made them get up (Mech.)[4]). כי אין בית אשר אין שם מת FOR THERE WAS NOT A HOUSE WHERE THERE WAS NOT ONE DEAD — If there was a firstborn there, he died: if there was no firstborn there, *then the chief person in the house died because* the chief person in the house is called בכור, as it is said, (Ps. LXXXIX. 28) "I also will appoint him to be a בכור, [the highest of the kings of the earth]" (cf. Rashi on IV. 22; Pes. Rabb., Midr. Vajosha, Jalk. II. 863). Another explanation

NOTES

For Notes 1—4 see Appendix.

כְּדַבֶּרְכֶם: לב גַּם־צֹאנְכֶם גַּם־בְּקַרְכֶם קְחוּ כַּאֲשֶׁר
דִּבַּרְתֶּם וָלֵכוּ וּבֵרַכְתֶּם גַּם־אֹתִי: לג וַתֶּחֱזַק מִצְרַיִם
עַל־הָעָם לְמַהֵר לְשַׁלְּחָם מִן־הָאָרֶץ כִּי אָמְרוּ כֻּלָּנוּ
מֵתִים: לד וַיִּשָּׂא הָעָם אֶת־בְּצֵקוֹ טֶרֶם יֶחְמָץ
מִשְׁאֲרֹתָם צְרֻרֹת בְּשִׂמְלֹתָם עַל־שִׁכְמָם: לה וּבְנֵי־
יִשְׂרָאֵל עָשׂוּ כִּדְבַר מֹשֶׁה וַיִּשְׁאֲלוּ מִמִּצְרַיִם כְּלֵי־
כֶסֶף וּכְלֵי זָהָב וּשְׂמָלֹת: לו וַיהוָה נָתַן אֶת־חֵן הָעָם
בְּעֵינֵי מִצְרַיִם וַיַּשְׁאִלוּם וַיְנַצְּלוּ אֶת־מִצְרָיִם: פ
לז וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל מֵרַעְמְסֵס סֻכֹּתָה כְּשֵׁשׁ־
מֵאוֹת אֶלֶף רַגְלִי הַגְּבָרִים לְבַד מִטָּף: לח וְגַם־עֵרֶב

אונקלוס

פּוּקוּ מִגּוֹ עַמִּי אַף אַתּוּן אַף בְּנֵי יִשְׂרָאֵל וְאֵזִילוּ פָּלְחוּ יָקָרְכוֹן־יְיָ כְּמָא־דַּהֲוִיתוּן
אָמְרִין: לב אַף־עָנְכוֹן אַף תּוֹרְכוֹן דַּבָּרוּ כְּמָא־דִי מַלֶּלְתּוּן וְאֵזִילוּ וְצַלּוּ אַף עָלָי:
לג וּתְקִיפַת מִצְרַיִם עַל עַמָּא לְאוֹחָאָה לְשַׁלָּחוּתְהוֹן מִן־אַרְעָא אֲרֵי אֲמָרוּ כֻּלָּנָא
מָיְתִין: לד וּנְטַל עַמָּא יָת לַיְשִׁיהוֹן עַד לָא חֲמָע מוֹחַר אֲצָוָתְהוֹן צְרִיר בִּלְבָשֵׁיהוֹן
עַל כַּתְפֵּיהוֹן: לה וּבְנֵי יִשְׂרָאֵל עֲבָדוּ כְּפִתְגָמָא דְמֹשֶׁה וּשְׁאִילוּ מִמִּצְרַיִם מָנִין
דְּכָסַף וּמָנִין דְּדָהַב וּלְבוּשִׁין: לו וַיְיָ יְהַב יָת עַמָּא לְרַחֲמִין בְּעֵינֵי מִצְרַיִם
וּשְׁאֵילָנּוּן וְרוֹקִינוּ יָת מִצְרָיִם: לז וּנְטָלוּ בְּנֵי יִשְׂרָאֵל מֵרַעְמְסֵס לְסֻכּוֹת כְּשִׁתְּ־
מְאָה אַלְפִין רַגְלָאִין גֻּבְרַיָּא בַּר מִטַּפְלָא: לח וְאַף נוּכְרָאִין סַגִּיאִין סְלִיקוּ עִמְּהוֹן

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בָּטֵל לֹא אֶשְׁלַח, בָּטֵל מִי וָמִי הַהֹלְכִים, בָּטֵל רַק צֹאנְכֶם וּבְקָרְכֶם יֵצֵנּוּ: (לב) גם צאנכם גם בקרכם קחו, ומהו כאשר דברתם? גַּם אַתָּה תִּתֵּן בְּיָדֵנוּ וְבָחִים וְעֹלֹת (שמ' י'), קְחוּ כַּאֲשֶׁר דִּבַּרְתֶּם: וברכתם גם אתי. הִתְפַּלְלוּ עָלַי שֶׁלֹּא אָמוּת, שֶׁאֲנִי בְּכוֹר: (לג) כלנו מתים. אָמְרוּ לֹא כְּגָזֶרֶת מֹשֶׁה הוּא, שֶׁהֲרֵי אָמַר וּמֵת כָּל בְּכוֹר, וְכָאן אַף הַפְּשׁוּטִים מֵתִים, חֲמִשָּׁה או עֲשָׂרָה בְּבַיִת אֶחָד: (לד) טרם יחמץ. הַמִּצְרִים לֹא הִנִּיחוּם לִשְׁהוֹת כְּדֵי חֲמוּץ: משארתם. שָׁיָרֵי מַצָּה וּמְרוֹר. על שכמם. אַעַ"פִּ שֶׁבְּהֲמוֹת הַרְבֵּה הוֹלִיכוּ עִמָּהֶם, מְחֻבָּבִים הָיוּ אֶת הַמִּצְוָה: (לה) כדבר משה. שֶׁאָמַר לָהֶם בְּמִצְרַיִם, וְיִשְׁאֲלוּ אִישׁ מֵאֵת רֵעֵהוּ: ושמלת. אַף הֵן הָיוּ חֲשׁוּבוֹת לָהֶם מִן הַכֶּסֶף וּמִן הַזָּהָב, וְהַמְאוּחָר בַּפָּסוּק חָשׁוּב: (לו) וישאלום. אַף מָה שֶׁלֹּא הָיוּ שׁוֹאֲלִים מֵהֶם הָיוּ נוֹתְנִים לָהֶם, אַתָּה אוֹמֵר אֶחָד, טָל שְׁנַיִם וְלֹךְ: וינצלו. וְרוֹקִינוּ: (לז) מרעמסס סכתה. מֵאָה וְעֶשְׂרִים מִיל הָיוּ, וּבְאוּ שָׁם לְפִי שָׁעָה, שֶׁנֶּאֱמַר וְאָשָׂא אֶתְכֶם עַל כַּנְפֵי נְשָׁרִים (שמ' י"ט): הגברים. מִבֶּן עֶשְׂרִים וָמַעְלָה: (לח) ערב רב. תַּעֲרוֹבֶת אֻמּוֹת שֶׁל גֵּרִים:

as ye have spoken. [32]Also take your flocks and your herds, as ye have spoken, and be gone; and bless me also. [33]And Egypt was urgent upon the people, hastening to send them out of the land; for they said, We *are* all dead *men*. [34]And the people took their dough before it was leavened, their kneading-troughs being bound up in their outer-garments upon their shoulder. [35]And the children of Israel did according to the word of Moses; and they asked of the Egyptians vessels of silver, and vessels of gold, and outer-garments: [36]And the Eternal gave the people favour in the eyes of the Egyptians, so that they complied with their asking. And they emptied Egypt. [37]And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot, adult males, besides little ones. [38]And a mixed multitude

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is: the Egyptian women were unfaithful to their husbands and bore children from young men, unmarried, and thus they (the Egyptian men) had many firstborn sons — sometimes there were five to one woman, each being the firstborn to his own father (thus there might well be no house in which there was not a firstborn) (cf. Mech. on v. 33). **(31)** ויקרא למשה ולאהרן לילה AND HE CALLED FOR MOSES AND AARON BY NIGHT — This tells us that he went round[1]) to the entrances *leading into* the city (i. e. to each different district) crying out, "Where does Moses reside? Where does Aaron reside?" (Mech.). גם אתם BOTH YE — the men גם בני ישראל AND THE CHILDREN OF ISRAEL — the little ones (i. e. בני must be understood literally). ולכו עבדו את ה' כדברכם AND GO, SERVE THE LORD, AS YE HAVE SAID — everything shall be as you have said and not as I have said: annulled is *what I have said*, (V. 2) "I will not let you go" ("Arise, go out"); annulled is, (X. 8) "who are they that shall go?" ("go, both you and the children of Israel"); annulled is, (X. 24) "but your flocks and herds must remain" ("Take also your flocks and herds"). **(32)** גם צאנכם גם בקרכם קחו TAKE ALSO YOUR FLOCKS AND HERDS — And what is the force of כאשר דברתם AS YE HAVE SPOKEN? *It is an allusion to* (X. 25) "Thou, also, must give into our hands sacrifices and burnt offerings" — *it means*: take *of my cattle also* even as ye said[2]). וברכתם גם אתי AND BLESS ME ALSO — Pray on my behalf that I should not die because I am a firstborn (cf. Targ. Jon. and Mech.). **(33)** כלנו מתים WE ARE ALL DEAD MEN — They said, Not according to Moses' decree is this *what has happened* for he said (X. 5) "And every firstborn shall die", and here all the ordinary people[3]) are dead, five or ten in one house (Mech.). **(34)** טרם יחמץ BEFORE IT WAS LEAVENED — The Egyptians would not allow them to stay long enough *for the dough* to become leavened. משארתם (from the root שאר "to be left over") *denotes* the leavings (what was left) of the unleavened bread and bitter herbs (ib.). על שכמם UPON THEIR SHOULDER — Although they took many cattle with them *yet they bore this upon their shoulders because* the commands *of God* were so dear unto them (ib.). **(35)** כדבר משה [THEY DID] ACCORDING TO THE WORD OF MOSES which he had spoken to them in Egypt, viz., (XI. 2) "And let every man ask his fellow..." ושמלות AND GARMENTS — These were even more valued by them than the silver and than the gold: the later a thing is mentioned in the text the more valued it is (cf. Mech.) (i. e. the fact that silver is mentioned before gold shows that the text is mentioning the objects in the ascending scale of value and consequently the garments, as being mentioned last, must have been most valued by them). **(36)** וישאלום lit., AND THEY HANDED THEM OVER[4]) — Even what they did not ask of them did they give to them: "You say "one" — take "two", but only go!" (Mech.). וינצלו *The Targum translates this by* ורוקינו, AND THEY EMPTIED OUT. **(37)** מרעמסס סכתה FROM RAMESES TO SUCCOTH — These were distant from one another 120 miles and yet they reached there in one moment[5]), as it is said, (XIX. 4) "and I carried you as on eagles' wings" (cf. Mech. and Rashi on XIX. 4).

NOTES

For Notes 1—5 see Appendix.

רַב עָלָה אִתָּם וְצֹאן וּבָקָר מִקְנֶה כָּבֵד מְאֹד׃
לט וַיֹּאפוּ אֶת־הַבָּצֵק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֻגֹת
מַצּוֹת כִּי לֹא חָמֵץ כִּי־גֹרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ
לְהִתְמַהְמֵהַּ וְגַם־צֵדָה לֹא־עָשׂוּ לָהֶם׃ מ וּמוֹשַׁב
בְּנֵי יִשְׂרָאֵל אֲשֶׁר יָשְׁבוּ בְּמִצְרָיִם שְׁלֹשִׁים שָׁנָה
וְאַרְבַּע מֵאוֹת שָׁנָה׃ מא וַיְהִי מִקֵּץ שְׁלֹשִׁים שָׁנָה
וְאַרְבַּע מֵאוֹת שָׁנָה וַיְהִי בְּעֶצֶם הַיּוֹם הַזֶּה יָצְאוּ
כָּל־צִבְאוֹת יְהוָה מֵאֶרֶץ מִצְרָיִם׃ מב לֵיל שִׁמֻּרִים

אונקלוס

וַעֲנָא וְחוֹרִין בְּעִירָא סַגִּי לַחֲדָא׃ לט וַאֲפוֹ יָת לַוְשָׁא דִּי אַפִּיקוּ מִמִּצְרַיִם גְּרִיצָן פַּטִּירָן אֲרֵי לָא חֲמֵע אֲרֵי אִתְרְכוּ מִמִּצְרַיִם וְלָא יְכִילוּ לְאִתְעַכָּבָא וַאֲף־זָוָדִין לָא־עַבָדוּ לְהוֹן׃ מ וּמוֹתֶב בְּנֵי יִשְׂרָאֵל דִּי יְתִיבוּ בְּמִצְרָיִם אַרְבַּע מְאָה וּתְלָתִין שְׁנִין׃ מא וַהֲוָה מִסּוֹף אַרְבַּע מְאָה וּתְלָתִין שְׁנִין וַהֲוָה בְּכַרן יוֹמָא הָדֵין נְפָקוּ כָּל חֵילָיָא דַיְ מֵאַרְעָא דְמִצְרָיִם׃ מב לֵילְיָא נְטִיר הוּא קֳדָם יְיָ לְאַפָּקוּתְהוֹן מֵאַרְעָא דְמִצְרָיִם הוּא לֵילְיָא הָדֵין קֳדָם יְיָ נְטִירִין לְכָל בְּנֵי יִשְׂרָאֵל לְדָרֵיהוֹן׃

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(לט) עגת מצות. חֲרָרָה שֶׁל מַצָּה; בָּצֵק שֶׁלֹּא הֶחֱמִיץ קְרוּי מַצָּה: וגם צדה לא עשו להם לַדָּרָךְ. מְגִיד שִׁבְחָן שֶׁל יִשְׂרָאֵל, שֶׁלֹּא אָמְרוּ הַיֵּאָדֵ נֵצֵא לַמִּדְבָּר בְּלֹא צֵדָה? אֶלָּא הֶאֱמִינוּ וְהָלְכוּ; הוּא שֶׁמְּפֹרָשׁ בְּקַקְבָּלָה, וְכָרְתִי לְךָ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה (ירמ׳ ב׳), מַה שָּׂכָר מְפֹרָשׁ אַחֲרָיו? קֹדֶשׁ יִשְׂרָאֵל לַה׳ וגו׳: (מ) אשר ישבו במצרים. אַחַר שֶׁאַר הַיְשִׁיבוֹת שֶׁיָּשְׁבוּ גֵּרִים בְּאֶרֶץ לֹא לָהֶם: שלשים שנה וארבע מאות שנה. בֵּין הַכֹּל, מִשֶּׁנּוֹלַד יִצְחָק עַד עַכְשָׁיו, הָיוּ אַרְבַּע מֵאוֹת, מִשֶּׁהָיָה לוֹ זֶרַע לְאַבְרָהָם נִתְקַיֵּם כִּי גֵר יִהְיֶה זַרְעֲךָ, וּשְׁלֹשִׁים שָׁנָה הָיוּ מִשְּׁגְּזֵרָה גְּזֵרַת בֵּין הַבְּתָרִים עַד שֶׁנּוֹלַד יִצְחָק; וְאִי אֶפְשָׁר לוֹמַר בְּאֶרֶץ מִצְרַיִם לְבַדָּהּ, שֶׁהֲרֵי קָהָת מִן הַבָּאִים עִם יַעֲקֹב הָיָה, צֵא וַחֲשׁוֹב כָּל שְׁנוֹתָיו וְכָל שְׁנוֹת עַמְרָם בְּנוֹ וּשְׁמוּעִים שֶׁל מֹשֶׁה, לֹא תִמְצָאֵם כָּל כַּךְ, וְעַל כָּרְחֵךְ הָרִבֹּה שָׁנִים הָיוּ לְקָהָת עַד שֶׁלֹּא יָרַד לְמִצְרַיִם, וְהָרִבֹּה מִשְּׁנוֹת עַמְרָם וְגִבְלָעִים בִּשְׁנוֹת קָהָת, וְהָרִבֹּה מִשְּׁמוּנִים שֶׁל מֹשֶׁה גִּבְלָעִים בִּשְׁנוֹת עַמְרָם, הֲרֵי שֶׁלֹּא תִמְצָא אַרְבַּע מֵאוֹת לִבְיאַת מִצְרַיִם, וְהִוְקִקְתָּה לוֹמַר עַל כָּרְחֵךְ, שֶׁאַף שְׁאָר הַיְשִׁיבוֹת נִקְרְאוּ גֵּרוּת וַאֲפִילוּ בְּחֶבְרוֹן שֶׁנֶּאֱמַר אֲשֶׁר גָּר שָׁם אַבְרָהָם וְיִצְחָק (בר׳ ל״ה), וְאוֹמֵר אֶת אֶרֶץ מְגֻרֵיהֶם אֲשֶׁר גָּרוּ בָהּ (שמ׳ ו׳), לְפִיכָךְ אַתָּה צָרִיךְ לוֹמַר כִּי גֵר יִהְיֶה זַרְעֲךָ מִשֶּׁהָיָה לוֹ זֶרַע, וּכְשֶׁתִּמְנֶה ת׳ שָׁנָה מִשֶּׁנּוֹלַד יִצְחָק, תִּמְצָא מִבִּיאָתָן לְמִצְרַיִם עַד יְצִיאָתָן ר״ל: וְזֶה אֶחָד מִן הַדְּבָרִים שֶׁשָּׁנוּ לְתַלְמֵי הַמֶּלֶךְ (מגי׳ ט׳): (מא) ויהי מקץ שלשים שנה וגו׳ וחֲי בעצם היום הזה. מְגִיד, שֶׁבֵּינָן שֶׁהִגִּיעַ הַקֵּץ לֹא עִכְּבָן הַמָּקוֹם כְּהָרֶף עַיִן—כְּטו״ו בְּנִיסָן בָּאוּ מִלְאֲכֵי הַשָּׁרֵת אֵצֶל אַבְרָהָם לְבַשְּׂרוֹ, וּכְטו״ו בְּנִיסָן נוֹלַד יִצְחָק, וּכְטו״ו בְּנִיסָן נִגְזְרָה גְּזֵרַת בֵּין הַבְּתָרִים: (מב) ליל שמרים. שְׁהָיָה הַקָּבָ״ה

went up also with them; and flocks, and herds, *even* very much cattle. [39]And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were driven out of Egypt, and could not tarry, neither had they made for themselves any provisions. [40]Now the stay of the children of Israel, who abode in Egypt, *was* four hundred and thirty years. [41]And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Eternal went out from the land of Egypt. [42]It *is* a night of observation

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הגברים ADULT MALES — from twenty years old and upwards. **(38)** ערב רב A MIXED MILTITUDE — a mingling of various nations who had become proselytes. **(39)** עגת מצות *means* a cake of (made of) unleavened dough; d o u g h which has not become leavened is termed מצה[1]). וגם צדה לא עשו להם NEITHER HAD THEY MADE FOR THEMSELVES ANY PROVISION for the journey. *This is stated* to tell how praiseworthy Israel was: that they did not say, "How can we go forth into the wilderness without provisions?" But they had faith and set forth. This it is that is referred to more explicitly in the prophets: (Jer. II. 1) "I remember for thee the affection of thy youth, the love of thine espousals, how thou wentest after me in the wilderness in a land that was not sown". What reward is afterwards set forth there? "Israel is the Lord's hallowed portion etc." (Mech.). **(40)** אשר ישבו במצרים WHO ABODE IN EGYPT after the other settlements (i. e. including those also) which they had made as strangers in a land that was not theirs (cf. Mech., Megil. 9a). שלשים שנה וארבע מאות שנה FOUR HUNDRED AND THIRTY YEARS — Altogether from the birth of Isaac until now were 400 years, *and we must reckon from that event, for only* from the time when Abraham had offspring *from Sarah* could the prophecy (Gen. XV. 13) "Thy o f f s p r i n g shall be a stranger" be fulfilled; and there had been 30 years since that decree made at "the convenant between the parts" until the birth of Isaac. It is impossible to say *that this means that they were 430 years* in the land of Egypt alone, for Kohath was one of those who came *into Egypt* with Jacob (Gen. XLVI. 11); go and reckon a l l his years and a l l the years of Amram his son and the whole eighty years of Moses, *the latter's son, until the Exodus* and you will not find that they total to so many (430); and you must needs admit that Kohath had already lived many years before he went down to Egypt, and that many of Amram's years are included in the years of *his father* Kohath, and that many of the 80 years of Moses are included in the years *of his father* Amram, so that you see that you will not find 400 years from the time of Israel's coming into Egypt *until the Exodus*. You are compelled to admit, even though unwillingly, that the other settlements *which the patriarchs made in lands other than Egypt* come also under the name of "sojourning as a stranger" (גרות), *including* also that at Hebron, *even though it was in Canaan itself*, because it is said, (Gen. XXXV. 27) "[H e b r o n] w h e r e A b r a h a m a n d I s a a c s o j o u r n e d", and it says, (VI. 4) "[the land of Canaan], the land of their sojournings wherein they sojourned". Consequently you must necessarily say that *the prophecy*, "thy offspring shall be strangers . . . [four hundred years]" *began* only from the time when he had offspring. And *only* if you reckon the 400 years from the birth of Isaac will you find that from *the time* they came into Egypt until *the time* they left *it*, was 210 years (as alluded to in Gen. XV. 13)[2]). This was one of the passages which they altered for king Ptolemy[3]). **(41)** ויהי מקץ שלשים שנה וגו' ויהי בעצם היום הזה AND IT CAME TO PASS AT THE END OF THE 430 YEARS . . . EVEN ON THE SELF-SAME DAY — *The addition of the latter phrase* tells us that as soon as the *predetermined* end *of the bondage* arrived the Omnipresent did not detain them even as long as the twinkling of an eye (Mech.). *For* on the fifteenth of Nisan the minister-

NOTES

For Notes 1—3 see Appendix.

הוּא לַיהוָה לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם הוּא־הַלַּיְלָה
הַזֶּה לַיהוָה שִׁמֻּרִים לְכָל־בְּנֵי יִשְׂרָאֵל לְדֹרֹתָם: פ
מג וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַהֲרֹן זֹאת חֻקַּת הַפָּסַח
כָּל־בֶּן־נֵכָר לֹא־יֹאכַל בּוֹ: מד וְכָל־עֶבֶד אִישׁ מִקְנַת־
כֶּסֶף וּמַלְתָּה אֹתוֹ אָז יֹאכַל בּוֹ: מה תּוֹשָׁב וְשָׂכִיר
לֹא־יֹאכַל בּוֹ: מו בְּבַיִת אֶחָד יֵאָכֵל לֹא־תוֹצִיא מִן־
הַבַּיִת מִן־הַבָּשָׂר חוּצָה וְעֶצֶם לֹא תִשְׁבְּרוּ־בוֹ:
מז כָּל־עֲדַת יִשְׂרָאֵל יַעֲשׂוּ אֹתוֹ: מח וְכִי־יָגוּר אִתְּךָ
גֵּר וְעָשָׂה פֶּסַח לַיהוָה הִמּוֹל לוֹ כָּל־זְכוּר וְאָז יִקְרַב

אונקלוס

מג וַאֲמַר יְיָ לְמֹשֶׁה וּלְאַהֲרֹן דָּא גְּזֵירַת פִּסְחָא כָּל בַּר יִשְׂרָאֵל דְּיִשְׁתַּמַּד לָא
יֵכוּל בֵּהּ: מד וְכָל־עַבְדִּ־גְבַר וְכֵינִי כַסְפָּא וְתִגְזַר יָתֵהּ בְּבֵן יֵכוּל בֵּהּ: מה תּוֹתָבָא
וַאֲגִירָא לָא יֵכוּל בֵּהּ: מו בַּחֲבוּרָא חֲדָא יִתְאֲכֵל לָא תַפֵּיק מִן בֵּיתָא מִן בִּסְרָא
לְבָרָא וַגַרְמָא לָא תְתָבְּרוּן בֵּהּ: מז כֹּל כְּנִשְׁתָּא דְיִשְׂרָאֵל יַעְבְּרוּן יָתֵהּ: מח וַאֲרֵי
יְתְגַיַּר עִמָּךְ גִּיוֹרָא וְיַעְבֵּד פִּסְחָא קֳדָם יְיָ מְגַזַּר לֵהּ כָּל דְּכוּרָא וּבְכֵן יִקְרַב

רש"י

שומר וּמְצַפֶּה לו, לְקַיֵּם הַבְטָחָתוֹ להוציאם מארץ מצרים: הוא הלילה הזה לה'. הוּא הַלַּיְלָה
שֶׁאָמַר לְאַבְרָהָם, בַּלַּיְלָה הַזֶּה אֲנִי נוֹאֵל אֶת בָּנֶיךָ (מכי"): שמרים לכל בני ישראל לדרתם.
מְשֻׁמָּר וּבָא מִן הַמַּזִּיקִין, כְּעִנְיַן שֶׁנֶּאֱמַר וְלֹא יִתֵּן הַמַּשְׁחִית ונו' (פס' ק"ט): (מג) זאת חקת
הפסח. בְּי"ד בְּנִיסָן נֶאֱמְרָה לָהֶם פָּרָשָׁה זוּ: כל בן נכר. שֶׁנִּתְנַכְּרוּ מַעֲשָׂיו לְאָבִיו שֶׁבַּשָּׁמַיִם,
וְאֶחָד הַגּוֹי וְאֶחָד יִשְׂרָאֵל מְשֻׁמָּד בְּמַשְׁמַע (מכי"): (מד) ומלתה אתו אז יאכל בו—רַבּוֹ, מַגִּיד
שְׁמִילַת עַבְדָּיו מְעַכַּבְתּוֹ מִלֶּאֱכל בַּפֶּסַח, דִּבְרֵי רַבִּי יְהוֹשֻׁעַ, רַבִּי אֱלִיעֶזֶר אוֹמֵר, אֵין מִילַת
עֲבָדָיו מְעַכַּבְתּוֹ מִלֶּאֱכל פֶּסַח, אִם כֵּן מָה תַּ"ל אז יאכל בו? הָעֶבֶד: (מד) תושב. זֶה גֵּר
תּוֹשָׁב: ושכיר. זֶה גּוֹי, וּמָה תַּ"ל, וַהֲלֹא עֲרֵלִים הֵם, וְנֶאֱמַר וכל ערל לא יאכל בו? אֶלָּא כְּנֶגֶד
עֲרֵבִי רַב מְהוּל וְנִבְעוֹנִי מָהוּל וְהוּא תּוֹשָׁב אוֹ שָׂכִיר (שם): (מו) בבית אחד יאכל. בַּחֲבוּרָה
אֶחָת, שֶׁלֹּא יֵעָשׂוּ הַנִּמְנִין עֲלֵיהֶן שְׁתֵּי חֲבוּרוֹת וְיַחֲלְקוּהוּ. אַתָּה אוֹמֵר בַּחֲבוּרָה אַחַת אוֹ אֵינוֹ
אֶלָּא בְּבַיִת אֶחָד כְּמַשְׁמָעוֹ, וּלְלַמֵּד שֶׁאִם הִתְחִילוּ וְהָיוּ אוֹכְלִים בְּחָצֵר וְיָרְדוּ גְּשָׁמִים שֶׁלֹּא
יְכַנְּסוּ לַבָּיִת? תַּלְמוּד לוֹמַר, עַל הַבָּתִּים אֲשֶׁר יאכלוּ אתו בָּהֶם, מִכָּאן שֶׁהָאוֹכֵל אוֹכֵל
בִּשְׁנֵי מְקוֹמוֹת: לא תוציא מן הבית. מִן הַחֲבוּרָה: ועצם לא תשברו בו. הָרְאוּי לְאֲכִילָה,
כְּגוֹן שֶׁיֵּשׁ עָלָיו כְּזַיִת בָּשָׂר, יֵשׁ בּוֹ מִשּׁוּם שְׁבִירַת עָצֶם, אֵין עָלָיו כְּזַיִת בָּשָׂר אֵין בּוֹ מִשּׁוּם
שְׁבִירַת עָצֶם: (מד) כל עדת ישראל יעשו אתו, לָמָּה נֶאֱמַר לְפִי שֶׁהוּא אוֹמֵר בְּפֶסַח מִצְרַיִם
שֶׁה לְבֵית אָבוֹת, שֶׁנִּמְנוּ עָלָיו לְמִשְׁפָּחוֹת, יָכוֹל אַף פֶּסַח דּוֹרוֹת כֵּן? תַּ"ל כל עדת ישראל
יעשו אתו: (מח) ועשה פסח. יָכוֹל כָּל הַמִּתְגַּיֵּר יַעֲשֶׂה פֶּסַח מִיָּד, תַּלְמוּד לוֹמַר והיה כאזרח

unto the Eternal for bringing them out from the land of Egypt: this *is* that night of observation of the Eternal to all the children of Israel throughout their generations. [43]And the Eternal said unto Moses and Aaron, This *is* the ordinance of the passover: There shall no alien eat thereof: [44]But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. [45]A tolerated sojourner and a hired servant shall not eat thereof. [46]In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. [47]All the congregation of Israel shall keep it. [48]And when a stranger shall sojourn with thee, and will keep the passover to the Eternal, let all his males be circumcised, and then let him come near and

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ing angels had come to Abraham to announce to him *the promised birth of Isaac*, and on the fifteenth of Nisan Isaac was born, and on the fifteenth of Nisan the decree "between the parts" *relating to Israel's slavery* was made. **(42)** ליל שמרים IT WAS NIGHT OF WATCHING [UNTO THE LORD] — *a night* which the Holy One, blessed be He, was watching for and looking forward to, that He might fulfil His promise להוציאם מארץ מצרים TO BRING THEM OUT FROM THE LAND OF EGYPT. הוא הלילה הזה לה' IT IS THIS NIGHT OF THE LORD — it is the night of which He said to Abraham, "On this night will I redeem thy children" (Mech.; cf. Rashi on Gen. XXXIX. 11). שמרים לכל בני ישראל לדרתם [IT IS A NIGHT] OF PROTECTION FOR ALL THE CHILDREN OF ISRAEL THROUGHOUT THEIR GENERATIONS — *this night* is protected, and comes as such *from ages past*, against all destructive forces, as it is said, (v. 33) "And He will not suffer the destroyer [to enter your houses]"[1]) (Pes. 109b; R. Hash. 11b). **(43)** זאת חקת הפסח THIS IS THE ORDINANCE OF THE PASSOVER — This chapter was spoken to them on the 14th day of Nisan. כל בן נכר NO STRANGE PERSON — one whose actions are estranged from his Heavenly Father (Zebach. 22b); both a heathen and an apostate Israelite *therefore* are implied in this term (Mech.). **(44)** ומלתה אתו אז יאכל בו WHEN THOU HAST CIRCUMCISED HIM THEN SHALL HE EAT THEREOF — *"he" means* his (the slave's) master; this tells us that *the neglect* to circumcise his slaves bars him from eating of the Paschal offering. This is the opinion of R. Joshua. Rabbi Eliezer, however, said: *the neglect* to circumcise his slaves does not bar him from eating of the Paschal offering. *The objection was raised*: if *this be* so what means "Then shall he eat thereof"? — *The reply was given: "He" means* the slave, *not the master* (the meaning being that the slave, so long as he is uncircumcised may not eat of it) (cf. Mech.). **(45)** תושב A TOLERATED SOJOURNER — this means a stranger who has settled *in Palestine* (having undertaken to observe the seven precepts of the "Sons of Noah"). ושכיר AND A HIRED SERVANT — a heathen. But why need Scripture state *at all that these (the* תושב *and the* שכיר*) may not eat of the Passover lamb*? These are uncircumcised and it is said (v. 48) "And no uncircumcised person shall eat thereof"? But *it refers to* such a one as a circumcised Arabian or a circumcised Gibeonite who is a settler or a hired servant (Mech., Jebam. 71a). **(46)** בבית אחד יאכל IN ONE HOUSE SHALL IT BE EATEN — in one company (cf. שה לבית); *meaning* that those who have registered themselves for it (the Paschal offering) shall not form themselves *afterwards* into two companies and divide it. *An objection was raised*: You say *that this means* "in one company", but *perhaps this is* not *so*, but *it means* "in one house" (or place) as it usually signifies, and it intends to teach that if they had begun to eat, *for example*, in the courtyard *of a house* and rain fell they may not enter the house *to complete the eating of the offering*? *The reply was given: this cannot be so*, because Scripture says, (v. 7) "[They shall put the blood] upon the houses (plural) wherein they shall eat it"— *and* from here *it follows* that one who is

NOTES

[1]) See Appendix.

לַעֲשֹׂתוֹ וְהָיָה כְּאֶזְרַח הָאָרֶץ וְכָל־עָרֵל לֹא־יֹאכַל
בּוֹ׃ מט תּוֹרָה אַחַת יִהְיֶה לָאֶזְרָח וְלַגֵּר הַגָּר בְּתוֹכְכֶם׃
נ וַיַּעֲשׂוּ כָּל־בְּנֵי יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוָה אֶת־
מֹשֶׁה וְאֶת־אַהֲרֹן כֵּן עָשׂוּ׃ ס נא וַיְהִי בְּעֶצֶם
הַיּוֹם הַזֶּה הוֹצִיא יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ
מִצְרַיִם עַל צִבְאֹתָם׃ פ שביעי.

יג א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ ב קַדֶּשׁ־לִי כָל־
בְּכוֹר פֶּטֶר כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה
לִי הוּא׃ ג וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם זָכוֹר אֶת־הַיּוֹם
הַזֶּה אֲשֶׁר יְצָאתֶם מִמִּצְרַיִם מִבֵּית עֲבָדִים כִּי
בְּחֹזֶק יָד הוֹצִיא יְהוָה אֶתְכֶם מִזֶּה וְלֹא יֵאָכֵל חָמֵץ׃
ד הַיּוֹם אַתֶּם יֹצְאִים בְּחֹדֶשׁ הָאָבִיב׃ ה וְהָיָה כִּי־

אונקלוס

לְמֶעְבְּדֵהּ וִיהֵי כְּיַצִיבָא דְאַרְעָא וְכָל עַרְלָא לָא יֵכוּל בֵּהּ׃ מט אוֹרַיְתָא חֲדָא יְהֵא
לְיַצִיבָא וּלְגִיּוֹרָא דְיִתְגַּיְרוּן בֵּינֵיכוֹן׃ נ וַעֲבָדוּ כָּל בְּנֵי יִשְׂרָאֵל כְּמָא־דִי פַּקִיד יְיָ
יָת מֹשֶׁה וְיָת אַהֲרֹן כֵּן עֲבָדוּ׃ נא וַהֲוָה בְּכַרְנָן יוֹמָא הָדֵין אַפֵּיק יְיָ יָת בְּנֵי
יִשְׂרָאֵל מֵאַרְעָא דְמִצְרַיִם עַל חֵילֵיהוֹן׃ א וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימַר׃ ב אַקְדֵּשׁ
קָדְמַי כָּל בּוּכְרָא פְּתַח כָּל וַלְדָא בִּבְנֵי יִשְׂרָאֵל בַּאֲנָשָׁא וּבִבְעִירָא דִּילִי הוּא׃
ג וַאֲמַר מֹשֶׁה לְעַמָּא חֲווֹ דְכִירִין יָת יוֹמָא הָדֵין דִּי נְפַקְתּוּן מִמִּצְרַיִם מִבֵּית
עַבְדוּתָא אֲרֵי בְּתֻקֹף יְדָא אַפֵּיק יְיָ יָתְכוֹן מִכָּא וְלָא יִתְאֲכֵל חֲמִיעַ׃ ד יוֹמָא דֵין
אַתּוּן נְפָקִין בְּיַרְחָא דַּאֲבִיבָא׃ ה וִיהֵי אֲרֵי יַעֲלִנָּךְ יְיָ לְאַרְעָא דִכְנַעֲנָאָה וְחִתָּאֵי

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הארץ, מה אזרח בְּאַרְבָּעָה עָשָׂר אַף גֵּר בְּאַרְבָּעָה עָשָׂר (שם): וכל ערל לא יאכל בו. לְהָבִיא אֶת שְׁמוּתוֹ מְחֻתָּמֶת מִילָה, שֶׁאֵינוֹ מוּמָר לְעֶרְלוּת וְאֵינוֹ לָמֵד מִבֶּן נֵכָר לֹא יֹאכַל בּוֹ (שם):
(מט) תורה אחת וגו׳. לְהַשְׁוֹות גֵּר לְאֶזְרָח אַף לְשְׁאָר מִצְוֹת שֶׁבַּתּוֹרָה (שם):

יג (ב) פטר כל רחם. שֶׁפְּתַח הָרֶחֶם תְּחִלָּה, כְּמוֹ: פּוֹטֵר מַיִם רֵאשִׁית מָדוֹן (משלי י״ז), וְכֵן יַפְטִירוּ בְּשָׂפָה (תה׳ כ״ב)—יִפְתְּחוּ שְׂפָתָיִם: לי הוא. לְעַצְמִי קְנִיתִי, עַ״י שֶׁהִכֵּיתִי בִּכּוֹרֵי מִצְרַיִם:
(ג) זכור את היום הזה. לְמַד, שֶׁמַּזְכִּירִין יְצִיאַת מִצְרַיִם בְּכָל יוֹם: (ד) בחדש האביב. וְכִי לֹא הָיוּ יוֹדְעִין בְּאֵיזֶה חֹדֶשׁ-אֶלָּא כָּךְ אָמַר לָהֶם, רְאוּ חֹדֶשׁ שֶׁנִּמְלָכֶם, שֶׁהוֹצִיא אֶתְכֶם בְּחֹדֶשׁ שֶׁהוּא כָּשֵׁר לָצֵאת, לֹא חַמָּה וְלֹא צִנָּה וְלֹא גְשָׁמִים, וְכֵן הוּא אוֹמֵר, מוֹצִיא אֲסִירִים בַּכּוֹשָׁרוֹת (תה׳ ס״ח)—

keep it; and he shall be as a native of the land: and no uncircumcised person shall eat thereof. [49]One law shall be for the native, and for the stranger that sojourneth in the midst of you. [50]Thus did all the children of Israel; as the Eternal commanded Moses and Aaron, so did they. [51]And it came to pass the selfsame day, *that* the Eternal did bring the children of Israel out of the land of Egypt by their hosts.

13. [1]And the Eternal spake unto Moses, saying, [2]Sanctify unto me all the firstborn, the first offspring of every womb of the children of Israel, *both* of man and of beast: it *is* mine. [3]And Moses said unto the people, Remember this day, in which ye went out from Egypt, out of the house of servants; for by strength of hand the Eternal brought you out thence: nothing leavened shall be eaten. [4]This day go ye out in the month Abib. [5]And it shall be when

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eating *the Paschal offering* may eat *it* in two places (consequently the only meaning of the term בית is "company", as was suggested) (cf. Mech. and Onkelos). לא תוציא מן הבית THOU SHALT NOT CARRY FORTH OUT OF THE HOUSE — *this must therefore mean* away from the company (Mech.). ועצם לא תשברו בו NEITHER SHALL YE BREAK A BONE THEREOF — *any bone* that is fitted for eating (for the purpose of the performing the command of eating the Paschal lamb)[1]) as, for instance, one upon which there is flesh of the size of an olive — to it there is (applies) *the prohibition* relating to the breaking of a bone, but if there is not upon it flesh of the size of an olive there does not apply to it the *prohibition of* breaking a bone (cf. Pes. 84a). **(47)** כל עדת ישראל יעשו אתו ALL THE CONGREGATION OF ISRAEL SHALL KEEP IT — Why is this stated? Since it says of the Paschal offering *offered* in Egypt, (v. 3) "a lamb for the house of their fathers" *which means* that they are to be registered for it by families, one might *think* that in the case of the Paschal offering *offered* by *future* generations this must also be so! Therefore Scripture states: "All the congregation of Israel may eat it" (i. e. any of them may eat it whoever they may be who combine to do so) (Mech.). **(48)** ועשה פסח AND HE WILL KEEP THE PASSOVER (the words may mean, then he shall keep the Passover) — One might *think that this verse implies* that any-one who becomes a proselyte (גר) must keep the Passover-offering rite immediately *after his circumcision* (even though this has not taken place just before Passover), therefore Scripture states והיה כאזרח הארץ "but he shall be as a native of the land". How *is it in the case of* a native? *He brings the offering* on the fourteenth! So, too, a proselyte *must bring it only* on the fourteenth (Mech.). וכל ערל לא יאכל בו AND NO UNCIRCUMCISED PERSON SHALL EAT THEREOF — *This is stated in addition to the somewhat similar text in v. 43* in order to include *in the prohibition of eating the Paschal offering* any person whose brothers have died in consequence of circumcision (in which case the parents are exempted from circumcising any of their children born after the death of these), because such a one is not *to be regarded as* an apostate who of set purpose remains uncircumcised, and *the law regarding such a one* cannot be derived from *the statement in v. 43*, "no strange person shall eat thereof" (because Rashi has explained this to refer to an Israelite whose doings have estranged him from God) (Mech.). **(49)** תורה אחת וגו' ONE LAW etc. — *This is stated in addition to the similar text in v. 48* in order to declare that the proselyte is equal to the native *also* in respect to all other commands of the Torah (i. e. the preceding text has reference only to the Paschal offering whilst this is a general statement).

13. **(2)** פטר כל רחם THE FIRST OFFSPRING OF EVERY WOMB — *The words mean*: that which first openeth the womb, *the root* פטר *meaning to open*, as in (Prov. XVII. 14) "As one makes an opening (פותר) for water so is the beginning

NOTES

[1]) See Appendix.

יְבִיאֲךָ יְהוָה אֶל־אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי
וְהַחִוִּי וְהַיְבוּסִי אֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ לָתֶת לָךְ אֶרֶץ
זָבַת חָלָב וּדְבָשׁ וְעָבַדְתָּ אֶת־הָעֲבֹדָה הַזֹּאת בַּחֹדֶשׁ
הַזֶּה׃ ו שִׁבְעַת יָמִים תֹּאכַל מַצֹּת וּבַיּוֹם הַשְּׁבִיעִי
חַג לַיהוָה׃ ז מַצּוֹת יֵאָכֵל אֶת שִׁבְעַת הַיָּמִים וְלֹא־
יֵרָאֶה לְךָ חָמֵץ וְלֹא־יֵרָאֶה לְךָ שְׂאֹר בְּכָל־גְּבֻלֶךָ׃
ח וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה
יְהוָה לִי בְּצֵאתִי מִמִּצְרָיִם׃ ט וְהָיָה לְךָ לְאוֹת עַל־
יָדְךָ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת יְהוָה
בְּפִיךָ כִּי בְיָד חֲזָקָה הוֹצִאֲךָ יְהוָה מִמִּצְרָיִם׃ י וְשָׁמַרְתָּ

אונקלוס

וַאֲמוֹרָאֵי וְחִוָּאֵי וְיבוּסָאֵי דִּי קַיֵּים לַאֲבָהָתָךְ לְמִתַּן לָךְ אַרְעָא עַבְדָא חֲלָב וּרְבָשׁ
וְתִפְלַח יָת פּוּלְחָנָא הָדָא בְּיַרְחָא הָדֵין׃ ו שִׁבְעָא יוֹמִין תֵּיכוֹל פַּטִּירָא וּבְיוֹמָא
שְׁבִיעָאָה חַגָּא קֳדָם יְיָ׃ ז פַּטִּיר יִתְאֲכֵל יָת שִׁבְעַת יוֹמַיָּא וְלָא יִתְחֲזֵי לָךְ חֲמִיעַ
וְלָא יִתְחֲזֵי לָךְ חֲמִיר בְּכָל תְּחוּמָךְ׃ ח וְתֵימַר לִבְנָךְ בְּיוֹמָא הַהוּא לְמֵימָר בְּדִיל
דֵּין עֲבַד יְיָ לִי בְּמִפְּקִי מִמִּצְרָיִם׃ ט וִיהֵי לָךְ לְאָת עַל יָדָךְ וּלְדִכְרָנָא בֵּין עֵינָיךְ
בְּדִיל תְּהֵי אוֹרַיְתָא דַיְיָ בְּפוּמָךְ אֲרֵי בִּידָא תַקִּיפָא אַפְּקָךְ יְיָ מִמִּצְרָיִם׃ י וְתִטַּר

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חֹדֶשׁ שֶׁהוּא כָּשֵׁר לָצֵאת (מכי"): (ה) אל ארץ הכנעני וגו'. וְאַע"פ שֶׁלֹּא מָנָה אֶלָּא חֲמִשָּׁה
עֲמָמִין, כָּל ז' גּוֹיִם בְּמַשְׁמָע, שֶׁכֻּלָּן בִּכְלַל כְּנַעֲנִי הֵם וְאַחַת מִמִּשְׁפָּחוֹת כְּנַעַן הָיְתָה שֶׁלֹּא נִקְרָא
לָהּ שֵׁם אֶלָּא כְּנַעֲנִי: נשבע לאבתיך. בַּאֲבָרָהָם הוּא אוֹמֵר בַּיּוֹם הַהוּא כָּרַת ה' אֶת אַבְרָהָם
וְגוֹ' (בר' ט"ו), וּבְיִצְחָק הוּא אוֹמֵר גּוּר בָּאָרֶץ הַזֹּאת (שם כ"ו), וּבְיַעֲקֹב הוּא אוֹמֵר הָאָרֶץ אֲשֶׁר
אַתָּה שֹׁכֵב עָלֶיהָ (שם כ"ח): זבת חלב ודבש. חָלָב זָב מִן הָעֲנִים, וְהַדְּבַשׁ זָב מִן הַתְּמָרִים וּמִן
הַתְּאֵנִים: את העבדה הזאת. שֶׁל פֶּסַח; וְהֲלֹא כְּבָר נֶאֱמַר לְמַעְלָה וְהָיָה כִּי תָבֹאוּ אֶל הָאָרֶץ
וְגוֹ', וְלָמָּה חָזַר וְשָׁנָאוֹ? בִּשְׁבִיל דָּבָר שֶׁנִּתְחַדֵּשׁ בָּהּ, בְּפָרָשָׁה רִאשׁוֹנָה נֶאֱמַר וְהָיָה כִּי יֹאמְרוּ
אֲלֵיכֶם בְּנֵיכֶם מָה הָעֲבֹדָה הַזֹּאת לָכֶם, בְּבֵן רָשָׁע הַכָּתוּב מְדַבֵּר שֶׁהוֹצִיא עַצְמוֹ מִן הַכְּלָל,
וְכָאן וְהִגַּדְתָּ לִבְנְךָ, בְּבֵן שֶׁאֵינוֹ יוֹדֵעַ לִשְׁאוֹל, וְהַכָּתוּב מְלַמֶּדְךָ, שֶׁתְּפַתֵּחַ לוֹ אַתָּה בְּדִבְרֵי אַגָּדָה
הַמּוֹשְׁכִין אֶת הַלֵּב (מכי"): (ח) בעבור זה. בַּעֲבוּר שֶׁאֲקַיֵּם מִצְוֹתָיו, כְּנוֹן פֶּסַח מַצָּה וּמָרוֹר
הָלְלוּ: עשה ה' לי. רַמַּז תְּשׁוּבָה לִבֵּן רָשָׁע, לוּמַר עָשָׂה ה' לִי וְלֹא לְךָ, שֶׁאִלּוּ הָיִיתָ שָׁם
לֹא הָיִיתָ כְּדַאי לְנָאֳל (מכי"): (ט) והיה לך לאות. יְצִיאַת מִצְרַיִם תִּהְיֶה לְךָ לְאוֹת עַל
יָדְךָ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ, שֶׁתִּכְתּוֹב הַפָּרָשִׁיּוֹת הַלָּלוּ וְתִקְשָׁרֵם בִּרְאֹשׁ וּבִזְרוֹעַ: על ידך. יַד
שְׁמֹאל, לְפִיכָךְ יָדָהּ מָלֵא בְּפָרָשָׁה שְׁנִיָּה, לִדְרוֹשׁ בָּהּ יָד שֶׁהִיא כֵּהָה (מנחי' ל"ו):

the Eternal shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt serve this service in this month. [6]Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the Eternal. [7]Unleavened bread shall be eaten seven days; and there shall nothing leavened be seen with thee, neither shall there be leaven seen with thee within all thy boundaries. [8]And thou shalt tell thy son in that day, saying, *This is done* because of that *which* the Eternal did unto me when I came forth out of Egypt. [9]And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the law of the Eternal may be in thy mouth: for with a strong hand hath the Eternal brought thee out of Egypt. [10]Thou shalt therefore keep

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of strife"; and so, too, is (Ps. XXII. 8) יפטירו בשפה i. e. "they open the lips". לי הוא IT IS MINE — I have acquired him for Myself through My having smitten the first born of the Egyptians. **(3)** זכור את היום הזה REMEMBER THIS DAY — This teaches that one must make mention of the Exodus from Egypt every day[1]) (cf. Rashi on Deut. XXVII. 9). **(4)** בחדש האביב IN THE MONTH ABIB — But would we not know in which month *they went out* (even though it were not stated here)?[2]) But Moses spake to them as follows: See the kindness which God has bestowed on you — that He brought you forth in a month that is fitted for going out, not hot, nor cold nor rainy. In the same sense it says (Ps. LXVIII. 7) "He bringeth forth the prisoners בכשרות" *i. e. in* a month that is fitted (כשר) for going out (Mech.). **(5)** אל ארץ הכנעני וגו' TO THE LAND OF THE CANAANITE — And although it enumerates here only the five peoples, all the seven nations are implied for all are included in the *generic term* Canaanite, although there was one of the races of Canaan which had no other name than that of Canaanite (whilst the other races had, beside the generic name Canaanite, some special designation as Hittite etc.: hence under the term Canaanite one may understand either the one race bearing this name or any of the other races. Here, therefore, the introductory word הכנעני alludes to the particular tribe so called and to the two others included in this generic term, or it may allude to three tribes included in the generic term. In either case we get the "seven peoples of Canaan"). נשבע לאבתיך WHICH HE SWARE UNTO THY FATHERS — In the case of Abraham it says, (Gen. XV. 18) "On that day the Lord made a covenant with Abram [saying, To thy seed I will give this land]"; in the case of Isaac it says, (ib. XXVI. 3) "Sojourn in this land ... [for to thee and to thy seed I will give all these countries]"; and in the case of Jacob it says, (ib. XXVIII. 13) "the land wheron thou liest [to thee will I give it and to thy seed]" (Mech.). זבת חלב ודבש FLOWING WITH MILK AND HONEY — milk flows from the goats and honey flows from the dates and from the figs. את העבודה הזאת THIS SERVICE — that of the Paschal offering. But has it not already been said above, (XII. 25) "And it shall come to pass when ye be come into the land ... [that ye shall keep this service]"? Why then does it repeat it again? On account of a new matter that is introduced here; viz., in the former chapter it says, (v. 26) "And it shall come to pass when your children shall say unto you, What mean ye by this service?" *and there* Scripture is speaking about a wicked son

NOTES

[1]) This is derived from the use of זָכוֹר which is an infinitive in form and as such implies action without reference to any particular time: "There shall be a remembering of this day". Cf. Rashi at the end of his comment on XX. 8.

[2]) We have translated and explained the text as it appears in the ordinary editions of Rashi. There is however MSS authority (see Berliner's text) for the reading וכי לא היו יודעין which signifies: "But were not they (the Israelites to whom Moses was speaking) aware in which month they left Egypt?"

אֶת־הַחֻקָּה הַזֹּאת לְמוֹעֲדָהּ מִיָּמִים יָמִימָה: פ
יא וְהָיָה כִּי־יְבִאֲךָ יְהוָה אֶל־אֶרֶץ הַכְּנַעֲנִי כַּאֲשֶׁר
נִשְׁבַּע לְךָ וְלַאֲבֹתֶיךָ וְנָתָנָהּ לָךְ: יב וְהַעֲבַרְתָּ כָל־
פֶּטֶר־רֶחֶם לַיהוָה וְכָל־פֶּטֶר ו שֶׁגֶר בְּהֵמָה אֲשֶׁר
יִהְיֶה לְךָ הַזְּכָרִים לַיהוָה: יג וְכָל־פֶּטֶר חֲמֹר תִּפְדֶּה
בְשֶׂה וְאִם־לֹא תִפְדֶּה וַעֲרַפְתּוֹ וְכֹל בְּכוֹר אָדָם
בְּבָנֶיךָ תִּפְדֶּה: מפטיר יד וְהָיָה כִּי־יִשְׁאָלְךָ בִנְךָ מָחָר
לֵאמֹר מַה־זֹּאת וְאָמַרְתָּ אֵלָיו בְּחֹזֶק יָד הוֹצִיאָנוּ

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יא וִיהֵי אֲרֵי יַעֲלִנָּךְ יְיָ לְאַרְעָא דְכַנְעָנָאי כְּמָא־דִי קַיִים לָךְ וְלַאֲבָהָתָךְ וְיִתְּנִנַּהּ לָךְ: יב וְתַעְבַּר כָּל פָּתַח וַלְדָא לְקֳדָם יְיָ וְכָל פָּתַח וְלַד בְּעִירָא דִי יְהֵי לָךְ דְּכָרִין תְּקַדֵּשׁ לְקֳדָם יְיָ: יג וְכָל פָּתַח (בּוּכְרָא) דַּחֲמָרָא תִּפְרוֹק בְּאִמְּרָא וְאִם לָא תִּפְרוֹק וְתִנְקְפֵהּ וְכָל בּוּכְרָא דַּאֲנָשָׁא בִּבְנָיךְ תִּפְרוֹק: יד וִיהֵי אֲרֵי יִשְׁאֲלִנָּךְ בְּרָךְ מְחָר לְמֵימַר מָא דָּא וְתֵימַר לֵהּ בְּתוּקְפָּ

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(י) מימים ימימה. מִשָּׁנָה לְשָׁנָה (שם): (יא) (והיה כי יבאך. יֵשׁ מְרַבּוֹתֵינוּ שֶׁלָּמְדוּ מִכָּאן שֶׁלֹּא קִדְּשׁוּ בְּכוֹרוֹת הַנּוֹלָדִים בַּמִּדְבָּר, וְהָאוֹמֵר קִדְּשׁוּ, מְפָרֵשׁ בְּיִאָה זוּ אִם תִּקְנִימוּהוּ בַּמִּדְבָּר תְּזוּכוּ לָאָרֶץ וּתְקַנְּמוּהוּ שָׁם): נשבע לך. וְהֵיכָן נִשְׁבַּע לְךָ? וְהֲבֵאתִי אֶתְכֶם אֶל הָאָרֶץ אֲשֶׁר נָשָׂאתִי וְגוֹ' (שמ' ו'): ונתנה לך. תְּהֵא בְּעֵינֶיךָ כְּאִלּוּ נְתָנָהּ לְךָ בּוֹ בַּיּוֹם, וְאַל תְּהִי בְּעֵינֶיךָ כִּירוּשַׁת אָבוֹת: (יב) והעברת. אֵין וְהַעֲבַרְתָּ אֶלָּא לְשׁוֹן הַפְרָשָׁה, וְכֵן הוּא אוֹמֵר וְהַעֲבַרְתֶּם אֶת נַחֲלָתוֹ לְבִתּוֹ (במ' כ"ז) (מכי'): שגר בהמה. נֶפֶל שֶׁנִּגְרַתּוּ אִמּוֹ וְשִׁלְּחַתּוּ בְּלֹא עִתּוֹ; וְלַמְּדָךְ הַכָּתוּב שֶׁהוּא קָדוֹשׁ בִּבְכוֹרָה לְפָטוֹר אֶת הַבָּא אַחֲרָיו וְאַף שֶׁאֵין נֶפֶל קָרוּי שָׁגֶר, כְּמוֹ שָׁנֵר אֶלְפָּיִךְ (דב' ז'), אֲבָל זֶה לֹא בָא אֶלָּא לְלַמֵּד עַל הַנֶּפֶל שֶׁהֲרֵי כְּבָר כָּתַב כָּל פֶּטֶר רֶחֶם. וְאי"ת אַף בְּכוֹר בְּהֵמָה טְמֵאָה כְּמַשְׁמָעוֹ. בָּא וּפָרַשׁ בְּמָקוֹם אַחֵר בִּבְקָרְךָ וּבְצֹאנְךָ (דב' ט"ו). לָשׁוֹן אַחֵר יֵשׁ לְפָרֵשׁ, וְהַעֲבַרְתָּ כָּל פֶּטֶר רֶחֶם בִּבְכוֹר אָדָם הַכָּתוּב מְדַבֵּר: (יג) פטר חמר. וְלֹא פֶּטֶר שְׁאָר בְּהֵמָה טְמֵאָה; וּגְזֵרַת הַכָּתוּב הִיא לְפִי שֶׁנִּמְשְׁלוּ בִכּוֹרֵי מִצְרַיִם לַחֲמוֹרִים; וְעוֹד, שֶׁפִּיּוּעוֹ אֶת יִשְׂרָאֵל בִּיצִיאָתָן, שֶׁאֵין לְךָ אֶחָד מִיִּשְׂרָאֵל שֶׁלֹּא נָטַל הַרְבֵּה חֲמוֹרִים מִמִּצְרַיִם טְעוּנִים מִכְסְפָּם וּמִזְהָבָם שֶׁל מִצְרַיִם: תפדה בשה. נוֹתֵן שֶׂה לַכֹּהֵן וּפֶטֶר חֲמוֹר מוֹתֵר בַּהֲנָאָה וְהַשֶּׂה חֻלִּין בְּיַד כֹּהֵן (בכורות ט'): וערפתו. עוֹרְפוֹ בְּקוֹפִיץ מֵאֲחוֹרָיו וְהוֹרְגוֹ; הוּא הַפְסֵד מָמוֹנוֹ שֶׁל כֹּהֵן, לְפִיכָךְ יַפְסִיד מָמוֹנוֹ (שם י'): וכל בכור אדם בבניך תפדה. חֲמֵשׁ סְלָעִים פְּדְיוֹנוֹ קָצוּב בְּמָקוֹם אַחֵר (במ' י"ח): (יד) כי ישאלך בנך מחר. יֵשׁ מָחָר שֶׁהוּא עַכְשָׁיו וְיֵשׁ מָחָר שֶׁהוּא לְאַחַר זְמַן, כְּגוֹן זֶה, וּכְגוֹן וְלֹא יֹאמְרוּ בָנֵיכֶם מָחָר לְבָנֵינוּ (יהושע כ"ב), דִּבְנֵי נָד וְדִבְנֵי רְאוּבֵן: מה זאת. זֶה תַּיְנוֹק טִפֵּשׁ שֶׁאֵינוֹ יוֹדֵעַ לְהַעֲמִיק שְׁאֵלָתוֹ וְסוֹתֵם וְשׁוֹאֵל "מַה זֹּאת?" וּבְמָקוֹם אַחֵר הוּא אוֹמֵר מָה הָעֵדֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים וְגוֹ' (דב' ו'), הֲרֵי זֹאת שְׁאֵלַת בֵּן חָכָם; דִּבְּרָה תּוֹרָה כְּנֶגֶד אַרְבָּעָה בָנִים, רָשָׁע, וְשֶׁאֵינוֹ יוֹדֵעַ לִשְׁאוֹל, וְהַשּׁוֹאֵל דֶּרֶךְ סְתוּמָה

this ordinance in its appointed season from year to year. [11]And it shall be when the Eternal shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee. [12]That thou shalt set apart unto the Eternal every first offspring of the womb, and every first offspring dropped by beast which thou hast; the males *shall be* for the Eternal. [13]And every first offspring of an ass thou shalt redeem with one of a flock; and if thou wilt not redeem it, then thou shalt break its neck: and all the firstborn of man among thy sons shalt thou redeem. [14]And it shall be when thy son asketh thee in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand

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who excludes himself from the *Israelite* community (by saying y e , as though he does not wish to participate in the service), whilst here *it states*, (v. 8) "And thou shalt t e l l thy son", referring to a son who does not know how to enquire, and Scripture teaches you that you yourself must open *up the conversation* with Agadic explanations which attract the heart (cf. Mech. v. 7; Talm. jer. Pes. 10, 4). **(8)** בעבור זה FOR THE SAKE OF THIS — for the sake that I should carry out His commands, s u c h as[1]) t h i s Passover offering, t h i s unleavened bread and t h i s bitter herb (cf. Mech.). עשה ה' לי GOD DID FOR ME — *Here* is an indication of the reply to be given to the wicked son: that one should say *to him*, "God did for m e" — and *one should not say "what God did* לנו, *for u s" — thus implying* "not for t h e e", for if thou hadst been there (in Egypt) thou wouldst not have been *regarded as* worthy of being redeemed (Mech.). **(9)** והיה לך לאות AND IT SHALL BE FOR A SIGN UNTO THEE — i. e. the Exodus from Egypt shall be to thee as a sign על ידך ולזכרון בין עיניך UPON THINE HAND AND AS A MEMORIAL BETWEEN THINE EYES — *meaning*, that you shall write these paragraphs (verses 1—10 and 11—16) and bind them upon the head and upon the arm. על ידך UPON THY HAND — on the l e f t hand; that is why *the word is written* יָדָה in its full form (not יָדְךָ) in the second section (v. 16), so that we should explain it (by dividing this word into two: יד כה) as meaning the hand that is weak (כהה) (Men. 36 b; cf. Mech.). **(10)** מימים ימימה *means* FROM YEAR TO YEAR (ימים frequently signifies a y e a r) (Mech.) [**(11)** והיה כי יביאך AND IT SHALL COME TO PASS WHEN [THE LORD] SHALL BRING THEE ... [THOU SHALT SET APART etc.] — There are some of our Rabbis who learned from this *statement* that the firstborn who were born in the wilderness were not thus hallowed. He who says

NOTES

[1]) i. e. מצה ומרור, פסח are only e x a m p l e s to which the father may point, but the delivery from Egypt had of course a higher purpose — the carrying out of **a l l God's commands.**

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that these were thus hallowed explains this "coming" (i. e. this verse, which appears to make the hallowing of the firstborn dependent upon their arrival in the land) as follows: if you observe it (this command) in the wilderness, you will be privileged to enter the land and to observe it there (cf. Bechor. 4b)[1]). נשבע לך HE SWARE UNTO THEE — And where did He swear this unto thee? (VI. 8) "And I will bring you unto the land concerning which I did lift up my hand etc." (cf. Rashi on this verse where he explains that "lifting up the hand" denotes taking an oath) (Mech.). ונתנה לך AND SHALL GIVE IT TO THEE — Let it be in thine eyes (regard it) as though He had given it to thee on that same day (when on each occasion you carry out this command) and do not regard it as an inheritance from your ancestors (ib.)[2]). **(12)** והעברת This word והעברת is an expression for "setting apart"[3]). Similarly it says, (Num. XXVII. 8) "And ye shall set his inheritance apart (והעברתם) for his daughter" (Mech.). שגר בהמה DROPPED BY BEAST — a premature birth; *and this is termed* שגר because its mother casts it out (שגר) and expels it (שלחתו) *from the womb* before its due time (שגר is a synonym of שלח "to let go"). Scripture teaches you that *although it is a premature birth* it is *nevertheless* holy by reason of its being first born, in so far that it exempts *from the law regarding the firstborn the young* that comes (is born) after it (Mech.). It is true that an animal that is not a premature birth)[4]) is also called שגר, as (Deut. VII. 13) "the שגר of thy kine" (where it speaks of blessing this, and it is therefore evident that it cannot there denote a premature birth), but this שגר (i. e. its use here) is intended only to tell us something about a premature birth, because, you see, it has already written *in this verse*: "Every first offspring of the womb"! And if you say that also the firstborn of an unclean animal (and not a premature birth) is implied *by* שגר (and that this also must be hallowed) *then I reply* that Scripture comes and expressly states in another passage, (Deut. XV. 19) "[All the firstling males that are born] of

NOTES

[1]) Verses 10, 11 and 12 must be connected thus: "If thou wilt observe this statute ... that it will come to pass when the Lord will bring thee into the land ... that thou wilt set apart etc." The words והעברת וכו' are a statement of fact, not a command: thou shalt separate, etc.

[2]) This is derived from the redundant words ונתנה לך which are already implied in והיה כי יביאך. They have to be stressed: God sware to your fathers to bring you unto the land, but He has given it to you, not they.

[3]) It does not signify "letting pass" as we find in the case of the command of מעשר בהמה (Lev. XXVII. 32): כל אשר יעבור תחת השבט "all that passeth beneath the staff".

[4]) The words אין נפל in Rashi form a compound noun, like לא-אל and לא-עם Deut. XXXII. 21. They signify, therefore, something that is not a נפל.

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thy herd and of thy flocks (thus only clean animals) [shalt thou sanctify etc.]". Another meaning may be given in explanation of והעברת כל פטר רחם "thou shalt set apart every first born of the womb" — *viz.*, that Scripture *by the term* פטר רחם is speaking of the firstborn of man (consequently the following words, שגר בהמה, need not denote an animal of premature birth, but an animal born in the natural course as it certainly means in Deut. VII. 13, and we thus avoid the necessity of here assigning to שגר a meaning different from that which it bears in the latter passage). **(13)** פטר חמור AND EVERY FIRST OFFSPRING OF AN ASS — but not the first offspring of other unclean animals. This *exception* is the enactment of Scripture, because the firstborn of the Egyptians are compared to asses (Ezek. XXIII. 20; Gen. R. 96); and *a* further *reason for this exception is* because they (the asses) were of assistance to the Israelites when they left *Egypt*, for there was not a single Israelite who did not take *with him* from Egypt several asses laden with the silver and gold of Egypt. (Mech. on Ex. XVII. 18; Bechor. 5 b). תפדה בשה THOU SHALT REDEEM WITH A LAMB — one gives a lamb to the priest, and the first offspring of the ass is then permitted to be made use of, whilst the lamb *remains* in the priest's possession *with the character of* a non-holy object (חולין — an ordinary animal) (cf. Bechor. 9 b). וערפתו THEN THOU SHALT BREAK ITS NECK — one breaks its neck with a hatchet from behind and so slays it. *The reason is*: he (the owner of the ass) has caused a loss to the possessions of the priest (by not giving him the lamb), therefore must he suffer loss in his own possessions (Bechor. 10 b; cf. Mech.). וכל בכור בניך תפדה AND ALL THE FIRSTBORN OF MAN AMONGST THY SONS SHALT THOU REDEEM — His redemption money is fixed in another passage (Num. XVIII. 16) at five Sela'im. **(14)** כי ישאלך בנך מחר WHEN THY SON ASKETH THEE מחר — There is *a usage of the word* מחר that refers to "now" (i. e. to the period of time that is nearest to "now" viz., to-morrow), and there is another *usage of* מחר that refers to *a day following* after *the lapse of some* time, as, for example, this מחר *here* and as, for example, (Josh. XXII. 27) "That your children may not say to our children in time to come (מחר)" *which occurs in the chapter* about the sons of Gad and the sons of Reuben (Mech.). מה זאת WHAT IS THIS? — This is *the question of* a dull child who has not *sufficient* understanding to question very profoundly and who therefore asks in an indefinite fashion, "What is this?" In another passage (Deut. VI. 20) it states, "[When thy son asketh thee . . .], What mean the testimonies and the statutes and the judgments . . . [which the Lord our God hath commanded you?]" This, *however*, is the question of a wise son. The Torah *in mentioning four different explanations of the Passover sacrifice-rite to be given by a father to his children*, is speaking in reference to four *different* types of son: the wicked son (XII. 25 and in the second half of XIII. 8), and one who has not *sufficient* understanding how to ask (in the first half of XIII. 8), and one who asks in an indefinite manner (XIII. 14), and one who asks in a wise fashion (Deut. VI. 20)

יְהוָה מִמִּצְרַיִם מִבֵּית עֲבָדִים: טו וַיְהִי כִּי־הִקְשָׁה
פַּרְעֹה לְשַׁלְּחֵנוּ וַיַּהֲרֹג יְהוָה כָּל־בְּכוֹר בְּאֶרֶץ
מִצְרַיִם מִבְכֹר אָדָם וְעַד־בְּכֹר בְּהֵמָה עַל־כֵּן אֲנִי
זֹבֵחַ לַיהוָה כָּל־פֶּטֶר רֶחֶם הַזְּכָרִים וְכָל־בְּכוֹר בָּנַי
אֶפְדֶּה: טז וְהָיָה לְאוֹת עַל־יָדְךָ וּלְטוֹטָפֹת בֵּין עֵינֶיךָ
כִּי בְּחֹזֶק יָד הוֹצִיאָנוּ יְהוָה מִמִּצְרָיִם:

מסטירין הדבר אשר דבר ה' אל ירמיהו. בירמיס במיתן מ"ו: ק"ס. יתנס. סימן:

ס ס ס

יז וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹהִים
דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹהִים
פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרַיְמָה:

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יְדָא אַפְקָנָא יְיָ מִמִּצְרַיִם מִבֵּית עַבְדוּתָא: טו וַהֲוָה אֲרֵי־אַקְשִׁי פַּרְעֹה
לְשַׁלָּחוּתָנָא וּקְטַל יְיָ כָּל בּוּכְרָא בְּאַרְעָא דְמִצְרַיִם מִבּוּכְרָא דַאֲנָשָׁא וְעַד בּוּכְרָא
דִבְעִירָא עַל כֵּן אֲנָא דָבַח קֳדָם יְיָ כָּל פָּתַח וַלְדָא דּוּכְרִין יְכֹל בּוּכְרָא דִבְנַי
אֶפְרוֹק: טז וִיהֵי לְאַת עַל יְדָךְ וּלְתַפְלִין בֵּין עֵינָךְ אֲרֵי בְּתֹקֶף יְדָא אַפְקָנָא
יְיָ מִמִּצְרָיִם:

ס ס ס

יז וַהֲוָה כַּד שַׁלַּח פַּרְעֹה יָת עַמָּא וְלָא דַבְּרִנּוּן יְיָ אֹרַח אַרְעָא פְּלִשְׁתָּאֵי אֲרֵי
קָרִיבָא הוּא אֲרֵי אֲמַר יְיָ דִּילְמָא יְוֹעוּן עַמָּא בְּמֶחֱזֵיהוֹן קְרָבָא וְיִתּוּבוּן

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וְהָשׁוֹאֵל דָּרֶךְ חָכְמָה (מכי"): (טז) ולטוטפת. תְּפִילִין; וְעַל שֵׁם שֶׁהֵם אַרְבָּעָה בָּתִּים קְרוּיִין טטפת—"טט" בְּכַתְפִּי שְׁתַּיִם, "פת" בְּאַפְרִיקִי שְׁתַּיִם (סנה' ד'). וּמְנַחֵם חִבְּרוֹ עִם וְהָטֵף אֶל דָּרוֹם (יח' כ"א), אַל תַּטִּיפוּ (מיכה ב'), לְשׁוֹן דִּבּוּר, כְּמוֹ וּלְוָרוֹן, שֶׁהָרוֹאֶה אוֹתָם קָשׁוּר בֵּין הָעֵינַיִם, יִזְכּוֹר הַנֵּס וְיַדַּבֵּר בּוֹ:

(יז) ויהי בשלח פרעה, ולא נחם. נָהָם, כְּמוֹ לָךְ נָחָה אֶת הָעָם (שמ' ל"ב), בְּהִתְהַלָּכְךָ תַּנְחֶה אוֹתָךְ (משלי ו'): כי קרוב הוא. וְנוֹחַ לָשׁוּב בָּאוֹתוֹ הַדֶּרֶךְ לְמִצְרַיִם; וּמִדְרָשׁוֹ אַגָּדָה יֵשׁ הַרְבֵּה: בראתם מלחמה. בְּגוֹן מִלְחֶמֶת וַיֵּרֶד הָעֲמָלֵקִי וְהַכְּנַעֲנִי וְגוֹ' (במ' י"ד), אִם הָלְכוּ דֶּרֶךְ יָשָׁר הָיוּ חוֹזְרִים, וּמָה אִם כְּשֶׁהִקִּיפָם דֶּרֶךְ מְעָקָם אָמְרוּ נִתְּנָה רֹאשׁ וְנָשׁוּבָה מִצְרַיְמָה (שם), אִם הוֹלִיכָם בִּפְשׁוּטָהּ עַל אַחַת כַּמָּה וְכַמָּה: פן ינחם.

the Eternal brought us out from Egypt, from the house of servants: [15]And it came to pass, when Pharaoh would hardly let us go, that the Eternal slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the Eternal every first offspring of the womb, being males; but all the firstborn among my sons I redeem. [16]And it shall be for a sign upon thine hand, and for frontlets between thine eyes: for by strength of hand the Eternal brought us forth out of Egypt. [17]And it came to pass, when Pharaoh had sent the people away, that God guided them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people repent when they see war, and they return to

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(cf. Mech.; Talm. Jer. Pes. X. 4). **(16)** ולטטפת *this denotes the* Tephillin; and because they consist of four houses (compartments) they are called מטפת, for מט denotes "two" in Katpi and תת in Afriki[1]) denotes "two" (Sanh. 4b). Menachem *ben Seruk*, however, placed it in the same section (gave it the same meaning) as, (Ezek. XXI. 2) "And speak (הטף) to the south"; and as, (Micah II. 6) "speak ye (תטיפו) not"; *so that* מטפת *would be* an expression denoting "speaking", and corresponds to ולזכרון (in v. 9 where it really replaces מוטפת), because whoever sees them (the Tephillin) bound between the eyes will remember the miracle (so that they become a זכרון, a reminder) and will speak about it (so that they become a מטפת, something that causes one to speak about the miracle).

בשלח

(17) ויהי בשלח פרעה . . . ולא נחם AND IT CAME TO PASS WHEN PHARAOH HAD SENT [THE PEOPLE AWAY] THAT GOD GUIDED THEM NOT — *The word* נחם *means* He guided them[2]), just as, (XXXII. 34) "Go, guide (נחה) the people", *and* (Prov. VI. 22) "when thou goest it shall guide (תנחה) thee". כי קרוב הוא BECAUSE IT WAS NEAR, and it would *therefore* be easy to return by the same route to Egypt. — Of Midrashic explanations there are many (cf. Mech.). בראתם מלחמה WHEN THEY SEE WAR — For instance the war *mentioned in* (Num. XIV. 45) "Then the Amalekites and the Canaanites came down etc." If they had proceeded by the direct route they would have *then* turned back. *This is evident, for what would have been the case*? If, when He led them about by a circuitous way, they said, (Num. XIV. 4) "Let us appoint another chief and go back to Egypt", had He led them by a direct *route* how much the more

NOTES

[1]) See Appendix.

[2]) Rashi translates this word not because it is an unusual or difficult one but because the word יִנָּחֵם occurs in this verse, and one might think that the two words have the same root and meaning. The former is the perfect of נחה with accusative suffix ם the latter the imperfect Niphal of נחם. The Mechilta explains נחם as Rashi does: the Midrash (Ex. R. 20) actually takes it as though it were from the root נחם and explains it in the sense of "He did not allow Himself to be comforted".

יח וַיַּסֵּב אֱלֹהִים | אֶת הָעָם דֶּרֶךְ הַמִּדְבָּר יַם־סוּף
וַחֲמֻשִׁים עָלוּ בְנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם: יט וַיִּקַּח
מֹשֶׁה אֶת־עַצְמוֹת יוֹסֵף עִמּוֹ כִּי הַשְׁבֵּעַ הִשְׁבִּיעַ
אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר פָּקֹד יִפְקֹד אֱלֹהִים אֶתְכֶם
וְהַעֲלִיתֶם אֶת־עַצְמֹתַי מִזֶּה אִתְּכֶם: כ וַיִּסְעוּ מִסֻּכֹּת
וַיַּחֲנוּ בְאֵתָם בִּקְצֵה הַמִּדְבָּר: כא וַיהוָה הֹלֵךְ
לִפְנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן לַנְחֹתָם הַדֶּרֶךְ וְלַיְלָה
בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם לָלֶכֶת יוֹמָם וָלָיְלָה:

אונקלוס

לְמִצְרָיִם: יח וְאַסְחַר יְיָ יָת עַמָּא אֹרַח מַדְבְּרָא יַמָּא דְסוּף וּמְזָרְזִין סְלִיקוּ בְנֵי־
יִשְׂרָאֵל מֵאַרְעָא דְמִצְרָיִם: יט וַאֲסִיק משֶׁה יָת גַּרְמֵי יוֹסֵף עִמֵּהּ אֲרֵי אוֹמָאָה
אוֹמִי יָת בְּנֵי יִשְׂרָאֵל לְמֵימַר מְרַבַּר דְּכִיר יְיָ יָתְכוֹן וְתַסְקוּן יָת גַּרְמַי מִכָּא
עִמְּכוֹן: כ וּנְטָלוּ מְסֻכּוֹת וּשְׁרוֹ בְאֵתָם בְּסִטַר מַדְבְּרָא: כא וַיְיָ מְרַבַּר קֳדָמֵיהוֹן
בְּיוֹמָא בְּעַמּוּדָא דַעֲנָנָא לְדַבָּרוּתְהוֹן בְּאוֹרְחָא וְלֵילְיָא בְּעַמּוּדָא דְאֶשְׁתָּא לְאַנְהָרָא

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יַחְשְׁבוּ מַחֲשָׁבָה עַל שֶׁיְּצָאוּ, וְיִתְנוּ לֵב לָשׁוּב: (יח) וַיסֵּב. הֶסֵּבָּם מִן הַדֶּרֶךְ הַקְּשׁוּיָה לַדֶּרֶךְ הָעֲקוּמָה: יַם סוּף. כְּמוֹ לְיַם סוּף, וְסוּף הוּא לְשׁוֹן אֳנִם שֶׁגְּדָלִים בּוֹ קָנִים, כְּמוֹ וַתָּשֶׂם בַּסּוּף (שמ' ב'), קָנָה וְסוּף קָמְלוּ (יש' י"ט): וחמשים. אֵין חֲמוּשִׁים אֶלָּא מְזֻיָּנִים; (לְפִי שֶׁהַסַּבָּן בַּמִּדְבָּר הוּא נָרֵם לָהֶם שֶׁעָלוּ חֲמוּשִׁים, שֶׁאָלוּ הֲסַבָּן דַּרְדְּ יְשׁוּב, לֹא הָיוּ מְחֻמָּשִׁים לָהֶם כָּל מַה שֶׁצְּרִיכִין, אֶלָּא כְּאָדָם שֶׁעוֹבֵר מִמָּקוֹם לְמָקוֹם וּבְדַעְתּוֹ לַקְנוֹת שָׁם מַה שֶׁיִּצְטָרֵךְ, אֲבָל בְּשָׁהוּא פּוֹרֵשׁ לַמִּדְבָּר צָרִיךְ לְזַמֵּן לוֹ כָּל הַצּוֹרְדְ; וּמִקְרָא זֶה לֹא נִכְתַּב כִּי אִם לְשַׁבֵּר אֶת הָאָזֶן, שֶׁלֹּא תִּתְמַהּ בְּמִלְחֶמֶת עֲמָלֵק וּבְמִלְחֶמֶת סִיחוֹן וְעוֹג וּמִדְיָן מַהֵיכָן הָיוּ לָהֶם כְּלֵי זַיִן שֶׁהִכּוּ אוֹתָם בָּהֶרֶב) וְכֵן הוּא אוֹמֵר וַאֲתֶם תַּעַבְרוּ חֲמֻשִׁים (יהושע א'), וְכֵן תִּרְגְּמוּ אונקלוס מְזָרְזִין, כְּמוֹ וַיְזָרֶק אֶת חֲנִיכָיו (בר' י"ד)—וְזָרִיז. דָּבָר אַחֵר חֲמֻשִׁים אֶחָד מֵחֲמִשָּׁה יָצְאוּ וְאַרְבָּעָה חֲלָקִים מֵתוּ בִּשְׁלֹשֶׁת יְמֵי אֲפֵלָה (מכי'): (יט) השבע השביע. הִשְׁבִּיעָם שֶׁיַּשְׁבִּיעוּ לִבְנֵיהֶם. וְלָמָּה לֹא הִשְׁבִּיעַ בָּנָיו שֶׁיִּשָּׂאוּהוּ לְאֶרֶץ כְּנַעַן מִיָּד כְּמוֹ שֶׁהִשְׁבִּיעַ יַעֲקֹב? אָמַר יוֹסֵף, אֲנִי שַׁלִּיט הָיִיתִי בְּמִצְרַיִם וְהָיָה סָפֵק בְּיָדִי לַעֲשׂוֹת, אֲבָל בָּנַי לֹא יַנִּיחוּם מִצְרִים לַעֲשׂוֹת, לָכֵךְ הִשְׁבִּיעָם לְכָשֶׁיִּגָּאֲלוּ וְיֵצְאוּ מִשָּׁם שֶׁיִּשָּׂאוּהוּ: דהעליתם את עצמתי מזה אתכם. לְאָחִיו הִשְׁבִּיעַ בֵּן, לְמִדְנוּ שֶׁאֵף עַצְמוֹת כָּל הַשְּׁבָטִים הֶעֱלוּ עִמָּהֶם שֶׁנֶּאֱמַר אִתְּכֶם (מכי'): (כ) ויסעו מסכת. בְּיוֹם הַשֵּׁנִי, שֶׁהָרֵי רִאשׁוֹן בְּאֵי מַרְעֲמְסֵס לְסֻכּוֹת: (כא) לנחתם הדרך. נָקוּד פַּתָּח שֶׁהוּא כְּמוֹ לְהַנְחֹתָם, לְרָאוֹתָם בַּדֶּרֶךְ אֲשֶׁר תֵּלְכוּ בָהּ (דב' א'), שֶׁהוּא כְּמוֹ לְהַרְאוֹתָם. אַף כָּאן לְהַנְחֹתָם ע"י שָׁלִיחַ, וּמִי הוּא הַשָּׁלִיחַ? עַמּוּד הֶעָנָן; וְהַקָּבָ"ה בִּכְבוֹדוֹ מוֹלִיכוֹ לִפְנֵיהֶם, וּמִכָּל מָקוֹם אֶת עַמּוּד הֶעָנָן הִכִּין לְהַנְחוֹתָם עַל יָדוֹ, שֶׁהָרֵי ע"י עַמּוּד הֶעָנָן הֵם הוֹלְכִים: עַמּוּד הֶעָנָן אֵינוֹ לְאוֹרָה אֶלָּא לְהוֹרוֹתָם הַדֶּרֶךְ: (כב) לֹא יָמִישׁ הַקָּבָ"ה אֶת עַמּוּד הֶעָנָן יוֹמָם וְעַמּוּד הָאֵשׁ לַיְלָה; מְנִיד שֶׁעַמּוּד הֶעָנָן מְשָׁלִים לְעַמּוּד הָאֵשׁ וְעַמּוּד הָאֵשׁ מְשָׁלִים לְעַמּוּד הֶעָנָן, שֶׁעַד שֶׁלֹּא יִשְׁקַע זֶה עוֹלֶה זֶה:

Egypt: [18]But God led the people about, *through* the way of the desert of the Red sea: and the children of Israel went up harnessed out of the land of Egypt. [19]And Moses took the bones of Joseph with him: for he had straitly adjured the children of Israel, saying, God will surely visit you: and ye shall bring up my bones away hence with you. [20]And they journeyed from Succoth, and encamped in Etham, in the extremity of the desert. [21]And the Eternal went before them by day in a column of cloud, to guide them in the way and by night in a column of fire to give them light; to go by day and night:

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certainly would they have spoken so. פן ינחם PERADVENTURE [THE PEOPLE] REPENT — *peradventure* they cherish a *different* thought (they change their mind) about having gone out and set their hearts on returning (cf. Rashi on Gen. VI. 6). **(18)** ויסב *means* HE LED THE PEOPLE ABOUT from the direct route to a circuitous route. ים סוף is the same as לים סוף TO THE RED SEA. The word סוף has the meaning of a marshy tract in which reeds grow; examples are: (II. 3) "She placed him in the reeds (בסוף)"; (Is. XIX. 6) "The flags and the reeds (וסוף) shall wither". וחמשים — The word חמשים means provided with weapens. — [Because He led them by a circuitous route through the wilderness He brought it about that they went up *from Egypt well*-provided; for had He led them circuitously by the route of an inhabited district they would not have provided for themselves every thing that they needed, but *only a part*, like a person who is travelling from place to place and intends to purchase there whatever he will require. But if he were setting out for the wilderness he must provide all that he will require. — This verse (statement in the verse) is written only with the view of making the ear understand (preparing you for a later statement) *viz.*, that you should not wonder with regard to the war with Amalek and the war with Sihon and Og and Midian where they obtained weapons, since they smote them with the sword]. In a similar sense it says, (Josh. I. 14) "and ye shall pass over armed (חמשים)". Onkelos, too, translated it by מזרזין *which signifies "armed" in Aramaic*, just as *he translates the word* וירק *in* (Gen. XIV. 14) וירק את חניכיו *which means*, "And he armed his trained servants" by וזרין. Another explanation of חמשים is: only one out of five (חמשה) went forth *from Egypt*, and four parts *of the people* died during the three days of darkness *because they were unworthy of being delivered* (Mech.; cf. Rashi on X. 22). **(19)** השבע השביע HE HAD STRAITLY ADJURED — He had made them swear that they would make their children swear[1]). But why did he not make his sons swear that they would take him to the land of Canaan immediately *on his death*, as Jacob had made his sons swear? Joseph said: I was a ruler in Egypt and I had sufficient power to do *what my father desired*; but my sons — the Egyptians will not permit them to do *this*. Consequently he made them swear that when they would be delivered and would go forth from there that they would take him up *with them* (Mech.). והעליתם את עצמתי מזה אתכם THEN YE SHALL BRING UP MY BONES AWAY HENCE WITH YOU — It was his brothers[2]) whom he made swear thus; consequently this tells us that they (the Israelites who left Egypt) must have brought up with them the bones of all Jacob's sons (lit., the tribes) since it is said "with you" (with your own bones) (Mech.). **(20)** ויסעו מסכת AND THEY JOURNEYED FROM SUCCOTH — on the second day, for on the first day they had come from Rameses to Succoth (XII. 37). **(21)** לנחתם הדרך TO GUIDE THEM IN THE WAY — It (the ל of לנחתם) is punctuated with Patach, because it (the word) is like לְהַנְחוֹתָם (being a contracted form of this); *similar is*, (Deut. I. 33) "לְרָאוֹתְכֶם the way in which ye shall go", which is the same as לְהַרְאוֹתְכֶם to show you[3]). Thus, too, here: לנחתם *means as much as* להנחותם to make them be guided i. e. by means of an agent[4]). And who was this agent? The pillar of cloud — and the Holy One, blessed be He, in His glory (Himself) led it before them. Never-

NOTES

For Notes 1—4 see Appendix.

כב לֹא־יָמִישׁ עַמּוּד הֶעָנָן יוֹמָם וְעַמּוּד הָאֵשׁ לָיְלָה
לִפְנֵי הָעָם: פ

יד א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב דַּבֵּר אֶל־בְּנֵי
יִשְׂרָאֵל וְיָשֻׁבוּ וְיַחֲנוּ לִפְנֵי פִּי הַחִירֹת בֵּין מִגְדֹּל וּבֵין
הַיָּם לִפְנֵי בַּעַל צְפֹן נִכְחוֹ תַּחֲנוּ עַל־הַיָּם: ג וְאָמַר
פַּרְעֹה לִבְנֵי יִשְׂרָאֵל נְבֻכִים הֵם בָּאָרֶץ סָגַר עֲלֵיהֶם
הַמִּדְבָּר: ד וְחִזַּקְתִּי אֶת־לֵב־פַּרְעֹה וְרָדַף אַחֲרֵיהֶם
וְאִכָּבְדָה בְּפַרְעֹה וּבְכָל־חֵילוֹ וְיֵדְעוּ מִצְרַיִם כִּי־אֲנִי
יְהוָה וַיַּעֲשׂוּ־כֵן: ה וַיֻּגַּד לְמֶלֶךְ מִצְרַיִם כִּי בָרַח הָעָם

אונקלוס

לְחֻון לְמֵיזַל בְּיוֹמָא וּבְלֵילְיָא: כב לָא עָדֵי עַמּוּדָא דַּעֲנָנָא בְּיוֹמָא וְאֶף לָא
עַמּוּדָא דְּאֶשָׁתָא בְּלֵילְיָא קֳדָם עַמָּא: א וּמַלֵּיל יְיָ עִם מֹשֶׁה לְמֵימַר: ב מַלֵּיל
עִם בְּנֵי יִשְׂרָאֵל וְיִתּוּבוּן וְיִשְׁרוֹן קֳדָם פּוּם חִירָתָא בֵּין מִגְדּוֹל וּבֵין יַמָּא קֳדָם
בַּעֲיַל צָפוֹן לְקִבְלֵהּ תִּשְׁרוֹן עַל יַמָּא: ג וְיֵימַר פַּרְעֹה עַל בְּנֵי יִשְׂרָאֵל מְעָרְבְּלִין
אִנּוּן בְּאַרְעָא אֲחַד עֲלֵיהוֹן מַדְבְּרָא: ד וְאֶתַקַּף יָת לִבָּא דְּפַרְעֹה וְיִרְדַּף בַּתְרֵיהוֹן
וְאֶתְיַקַּר בְּפַרְעֹה וּבְכָל מַשְׁרְיָתֵהּ וְיִדְּעוּן מִצְרָאֵי אֲרֵי אֲנָא יְיָ וַעֲבָדוּ כֵן:
ה וְאִתְחַוָּא. לְמַלְכָּא דְּמִצְרַיִם אֲרֵי אָזַל עַמָּא וְאִתְהַפִּיךְ לִבָּא דְּפַרְעֹה וְעַבְדּוֹהִי

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יד (ב) וישבו. לַאֲחוֹרֵיהֶם, לִצַּד מִצְרַיִם הָיוּ מְקֹרָבִין כָּל יוֹם הַשְּׁלִישִׁי, כְּדֵי לְהַטְעוֹת אֶת פַּרְעֹה שֶׁיֹּאמַר תּוֹעִים הֵם בַּדֶּרֶךְ, כְּמוֹ שֶׁנֶּאֱמַר וְאָמַר פַּרְעֹה לִבְנֵי יִשְׂרָאֵל וְגוֹ׳: ויחנו לפני פי החירת. הוּא פִּיתוֹם, וְעַכְשָׁיו נִקְרָא פִּי הַחִירֹת עַל שֵׁם שֶׁנַּעֲשׂוּ שָׁם בְּנֵי חוֹרִין; וְהֵם שְׁנֵי סְלָעִים גְּבוֹהִים וְקוֹפִּים וְהַנָּיְא שֶׁבֵּינֵיהֶם קְרוּי פִּי הַסְּלָעִים: לפני בעל צפן. הוּא נִשְׁאַר מִכָּל אֱלֹהֵי מִצְרַיִם כְּדֵי לְהַטְעוֹתָן, שֶׁיֹּאמְרוּ קָשָׁה יְרָאָתָן, וְעָלָיו פֵּרֵשׁ אִיּוֹב מַשְׁגִּיא לַגּוֹיִם וַיְאַבְּדֵם (איוב י״ב): (ג) ואמר פרעה. כְּשֶׁיִּשְׁמַע שֶׁהֵם שָׁבִים לַאֲחוֹרֵיהֶם: לבני ישראל. עַל בְּנֵי יִשְׂרָאֵל, וְכֵן ה׳ יִלָּחֵם לָכֶם—עֲלֵיכֶם, אִמְרִי לִי אָחִי הוּא—אִמְרִי עָלַי: נבכים הם. כְּלוּאִים וּמְשֻׁקָּעִים, וּבְלַעַז שיריי״ר, כְּמוֹ נִבְכֵי יָם (איוב ל״ח), בְּעֻמְקַ הַבָּא (תה׳ פ״ד), מִבְכֵי נְהָרוֹת (איוב כ״ח). נבכים הם. כְּלוּאִים הֵם בַּמִּדְבָּר, שֶׁאֵינָן יוֹדְעִין לָצֵאת מִמֶּנּוּ וּלְהֵיכָן יֵלֵכוּ: (ד) ואכבדה בפרעה. כְּשֶׁהַקָּבָ״ה מִתְנַקֵּם בָּרְשָׁעִים שְׁמוֹ מִתְגַּדֵּל וּמִתְכַּבֵּד, וְכֵן הוּא אוֹמֵר וְנִשְׁפַּטְתִּי אִתּוֹ וְגוֹ׳ וְאַחֲ״כ וְהִתְגַּדַּלְתִּי וְהִתְקַדַּשְׁתִּי וְנוֹדַעְתִּי וְגוֹ׳ (יחז׳ ל״ח), וְאוֹמֵר שָׁמָּה שִׁבַּר רִשְׁפֵּי קֶשֶׁת, וְאַחַר כַּךְ נוֹדַע בִּיהוּדָה אֱלֹהִים (תה׳ ע״ו), וְאוֹמֵר נוֹדַע ה׳ מִשְׁפָּט עָשָׂה (שם ט׳): בפרעה ובכל חילו. הוּא הַתְחִיל בַּעֲבֵרָה וּמָנוּ הַתְּחִילָה הַפּוּרְעָנוּת: ויעשו כן. לְהַגִּיד שִׁבְחָן, שֶׁשָּׁמְעוּ לְקוֹל מֹשֶׁה וְלֹא אָמְרוּ הֵאֵיךְ נִתְקָרֵב אֶל רוֹדְפֵינוּ? אֲנוּ צְרִיכִים לְבָרְחַ! אֶלָּא אָמְרוּ אֵין לָנוּ לְקַיֵּם אֶלָּא דִּבְרֵי בֶן עַמְרָם (מכי׳): (ה) ויגד למלך מצרים. אִיקְטוֹרִין שָׁלַח עָמָּהֶם, וְכֵיוָן שֶׁהִנִּיעוּ לִשְׁלִשֶׁת

[22]He did not cause the column of cloud to depart by day, nor the column of fire by night, *from* before the people.

14. [1]And the Eternal spake unto Moses, saying, [2]Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon: over against it shall ye encamp by the sea. [3]For Pharaoh will say of the children of Israel, They *are* entangled in the land, the desert hath shut them in. [4]And I will allow Pharaoh's heart to be hardened that he shall pursue after them; and I will be honoured through Pharaoh, and through all his forces; that Egypt may know that I am the Eternal. And they did so. [5]And it was told the king of Egypt that the people fled:

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theless *He Himself did not act as their immediate guide, but* He provided the pillar of cloud that they might be guided by means of it, for, as a matter of fact, *as the Scriptural account shows,* it was by means of the pillar of cloud that they set forth on their journeys. The pillar of cloud was not for giving light to them but to show them the way[1]). **(22)** לא ימיש *means He* — the Holy One, blessed be He — did not let depart (did not remove)[2]) את עמוד הענן יומם ועמוד האש לילה THE PILLAR OF CLOUD BY DAY NOR THE PILLAR OF FIRE BY NIGHT. — This tells us (we may gather from this) that the pillar of cloud handed over *the camp* to the pillar of fire and the pillar of fire handed *it* over to the pillar of cloud — that before the one set the other rose (Mech.; Sabb. 23 b).

14. **(2)** וישבו THAT THEY TURN backwards[3]); all the third day they were moving nearer towards the Egyptians, in order to mislead Pharaoh, so that he should say: They have lost their way, as it is said, (v. 3) "so that Pharaoh will say of the children of Israel, [They are entangled in the land]". ויחנו לפני פי החירת AND ENCAMP BEFORE PI-HAHIROTH — This is identical with Pithom (Mech.), but now it obtained the name of פי החירת, because there they became בני חורין free-men (חירת is explained as חרות freedom). This was two high, precipitous rocks and the valley between them was called פי הבלעים the mouth (opening) of the rocks[4]). לפני בעל צפון BEFORE BAAL-ZEPHON — It (the idol of this name) alone had been left *by God* of all the gods of Egypt *and, this, too,* in order to mislead them — that they should say that their god was a difficult one *to overcome.* It was with reference to this that Job expressly said, (Job XII. 23) "He causes the nations to err (מַשְׁגִּיא is taken in the sense of מַשְׁגֶּה, from root שגה to err) and then destroyeth them" (Mech.: cf. Rashi on this passage). **(3)** ואמר פרעה THEN PHARAOH WILL SAY — when he hears that they are turning back. לבני ישראל *means* על בני ABOUT THE CHILDREN OF ISRAEL. Similarly, (v. 14) "The Lord will fight לכם", *i. e.* עליכם for you; (Gen. XX. 13) "Say לי, he is my brother" *i. e.* say about me. נבכים הם *means,* shut up and sunk deep. O. F. serrer. *Of* similar *meaning are* (Job XXXVIII. 16) "the depths of (נבכי) the sea"; (Ps. LXXXIV. 7) "in the vale of dejection (הבכא)"; (Job XXVIII. 11) "from the depths (מבכי) of the rivers." נבכים הם *means* THEY ARE SHUT UP in the wilderness — so that they do not know how to get out of it and whither they should go. **(4)** ואכבדה בפרעה AND I WILL BE HONOURED THROUGH PHARAOH — When the Holy One, blessed be He, takes vengeance on the wicked His name is magnified and honoured. Thus, too, it states, (Ezek. XXXVIII. 22, 23) "And I will plead against him [with pestilence and with blood etc.]", and afterwards, "Thus I shall be magnified and sanctified etc." And it states, (Ps. LXXVI. 3) "There He broke the fiery shafts of the bow", and afterwards (after He has done this) (v. 2) "In Judah is God known." Further it states, (ib. IX. 17) "The Lord is known because He executeth judgment"[5]). בפרעה ובכל חילו THROUGH PHARAOH AND THROUGH ALL HIS FORCES — He began the wrongdoing

NOTES

For Notes 1—5 see Appendix.

וַיֵּחָפֵּץ לְבַב פַּרְעֹה וַעֲבָדָיו אֶל־הָעָם וַיֹּאמְרוּ מַה־
זֹּאת עָשִׂינוּ כִּי־שִׁלַּחְנוּ אֶת־יִשְׂרָאֵל מֵעָבְדֵנוּ:
ו וַיֶּאְסֹר אֶת־רִכְבּוֹ וְאֶת־עַמּוֹ לָקַח עִמּוֹ: ז וַיִּקַּח
שֵׁשׁ־מֵאוֹת רֶכֶב בָּחוּר וְכֹל רֶכֶב מִצְרָיִם וְשָׁלִשִׁם
עַל־כֻּלּוֹ: ח וַיְחַזֵּק יְהוָה אֶת־לֵב פַּרְעֹה מֶלֶךְ מִצְרַיִם
וַיִּרְדֹּף אַחֲרֵי בְּנֵי יִשְׂרָאֵל וּבְנֵי יִשְׂרָאֵל יֹצְאִים בְּיָד
רָמָה: שני ט וַיִּרְדְּפוּ מִצְרַיִם אַחֲרֵיהֶם וַיַּשִּׂגוּ אוֹתָם
חֹנִים עַל־הַיָּם כָּל־סוּס רֶכֶב פַּרְעֹה וּפָרָשָׁיו וְחֵילוֹ
עַל־פִּי הַחִירֹת לִפְנֵי בַּעַל צְפֹן: י וּפַרְעֹה הִקְרִיב

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לְעֻמָּא וַאֲמָרוּ מָא דָא עֲבַדְנָא אֲרֵי שַׁלַּחְנָא יָת יִשְׂרָאֵל מִפֻּלְחָנָנָא: ו וְטַקִּים יָת
רַתֵּכָּהּ וְיָת עַמֵּהּ דַּבַּר עִמֵּהּ: ז וּרְבַר שְׁתֵּ מְאָה רַתִּכִין בְּחִירָן וְכֹל רַתִּכֵי
מַצְרָאֵי וְגַבָּרִין מְמַנָּן עַל כֻּלְּהוֹן: ח וְתַקֵּיף יְיָ יָת לִבָּא דְפַרְעֹה מַלְכָּא דְמִצְרַיִם
וּרְדַף בָּתַר בְּנֵי יִשְׂרָאֵל וּבְנֵי יִשְׂרָאֵל נְפָקוּ בְּרֵישׁ גְּלֵי: ט וּרְדָפוּ מִצְרָאֵי בַּתְרֵיהוֹן
וְאַדְבִּיקוּ יָתְהוֹן כַּד שָׁרָן עַל יַמָּא כָּל סוּסָוַת רַתְכֵי פַּרְעֹה וּפָרָשׁוֹהִי וּמַשְׁרְיָתֵהּ
עַל פּוּם חִירָתָא קֳדָם בְּעֵיל צְפוֹן: י וּפַרְעֹה קְרֵב וּקְפוּ בְּנֵי יִשְׂרָאֵל יָת עֵינֵיהוֹן

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יָמִים שָׁקְבַע לֵילֵךְ וְלָשׁוּב וְרָאוּ שֶׁאֵינָן חוֹזְרִין לְמִצְרַיִם, בָּאוּ וְהִגִּידוּ לְפַרְעֹה בַּיּוֹם הָרְבִיעִי, בַּחֲמִישִׁי וּבְשִׁשִּׁי רָדְפוּ אַחֲרֵיהֶם, לֵיל שְׁבִיעִי יָרְדוּ לַיָּם, בַּשַּׁחֲרִית אָמְרוּ שִׁירָה וְהוּא יוֹם שְׁבִיעִי שֶׁל פֶּסַח; לָכֵךְ אָנוּ קוֹרִין הַשִּׁירָה בַּיּוֹם הַשְּׁבִיעִי: ויהפך. נֶהְפַּךְ מִמַּה שֶׁהָיָה, שֶׁהָרֵי אָמַר לָהֶם קוּמוּ צְאוּ מִתּוֹךְ עַמִּי (שמ' י"ב), וְנֶהְפַּךְ לֵב עֲבָדָיו, שֶׁהָרֵי לְשָׁעָבַר הָיוּ אוֹמְרִים לוֹ עַד מָתַי יִהְיֶה זֶה לָנוּ לְמוֹקֵשׁ (שם י'), וְעַכְשָׁיו נֶהְפְּכוּ לְרָדוֹת אַחֲרֵיהֶם בְּשָׁבִיל מָמוֹנָם שֶׁהִשְׁאִילוּם: מעבדנו. מֵעֲבוֹד אוֹתָנוּ: (ו) ויאסר את רכבו. הוּא בְּעַצְמוֹ (מכי'): ואת עמו לקח עמו. מִשָּׁכָם בְּדָבָרִים, לָקִינוּ וְנָטְלוּ מָמוֹנֵנוּ וְשִׁלַּחְנוּם, בּוֹאוּ עִמִּי וַאֲנִי לֹא אֶתְנַהֵג עִמָּכֶם כְּשֶׁאָר מְלָכִים, דֶּרֶךְ שְׁאָר מְלָכִים עֲבָדָיו קוֹדְמִין לוֹ בְּמִלְחָמָה, וַאֲנִי אַקְדִּים לִבְנֵיכֶם, שֶׁנֶּאֱמַר וּפַרְעֹה הִקְרִיב—הִקְרִיב עַצְמוֹ וּמִהֵר לִפְנֵי חַיָּלוֹתָיו—דֶּרֶךְ שְׁאָר מְלָכִים לְטוּל בְּזָה בְּרֹאשׁ כְּמוֹ שֶׁיִּבְחַר, אֲנִי אֶשְׁוֶה עִמָּכֶם בְּחֵלֶק שֶׁנֶּאֱמַר אֶחָלֵק שָׁלָל (שמות ט"ו): (ז) בחור. נִבְחָרִים, בָּחוּר לְשׁוֹן יָחִיד, כָּל רֶכֶב וָרֶכֶב שֶׁבְּמִנְיָן זֶה הָיָה בָּחוּר: וכל רכב מצרים. וְעִמָּהֶם כָּל שְׁאָר הָרֶכֶב; וּמֵהֵיכָן הָיוּ הַבְּהֵמוֹת הֲלָלוּ? אִם תֹּאמַר מִשֶּׁל מִצְרַיִם, הֲרֵי נֶאֱמַר וַיָּמָת כָּל מִקְנֵה מִצְרָיִם (שמ' ט'), וְאִם מִשֶּׁל יִשְׂרָאֵל, הֲלֹא נֶאֱמַר וְגַם מִקְנְנוּ יֵלֵךְ עִמָּנוּ, מִשֶּׁל מִי הָיוּ? מִן הַיְרֵאָ אֶת דְּבַר ה'. מִכָּאן הָיָה ר' שִׁמְעוֹן אוֹמֵר, כְּשֵׁר שֶׁבְּמִצְרִים הָרֵגוּ, טוֹב שֶׁבַּנָּחָשִׁים רְצוֹץ אֶת מוֹחוֹ (מכי'): ושלשם על כלו. שָׁרֵי צְבָאוֹת, כְּתַרְגּוּמוֹ: (ח) ויחזק ה' את לב פרעה. שֶׁהָיָה תּוֹלֶה אִם לַרְדוֹף אִם לָאו, וְחִזֵּק אֶת לִבּוֹ לִרְדוֹף (שם): ביד רמה. בְּגְבוּרָה גְּבוֹהָה וּמְפֹרְסָמֶת: (י) ופרעה הקריב. הָיָה לוֹ לְהָתוֹב וּפַרְעֹה קָרֵב, מַהוּ

and the heart of Pharaoh and of his servants was turned against the people, and they said, What is this we have done, that we have sent Israel away from serving us? [6]And he made ready his chariot, and took his people with him: [7]And he took six hundred chosen chariots, and all the chariots of Egypt, and fighting men upon all of them. [8]And the Eternal allowed the heart of Pharaoh king of Egypt to be hardened and he pursued after the children of Israel: and the children of Israel went out with a high hand. [9]But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his forces, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon. [10]And when Pharaoh approached,

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and with him began the punishment (Mech., cf. Rashi on VII. 28). ויעשו כן AND THEY DID SO — *This is stated* in order to tell their praise — that they hearkened to Moses and did not say, 'How can we move nearer to our enemies; we ought rather to f l e e," but they said, "It is ours only to carry out the bidding of the son of Amram" (cf. Mech.). **(5)** ויגד למלך מצרים AND IT WAS TOLD THE KING OF EGYPT — He sent public officers with them, and as soon as they had reached the three days' journey which he had fixed for them to go and return, and these perceived that they were not going back to Egypt, they came and told Pharaoh[1]) on the fourth day (cf. Mech.). On the fifth and sixth they pursued after them: on the night of the seventh day they went down into the sea *and* on the *following* morning they (the Israelites) sang the Song *of Praise* and this was the seventh day of Passover. And that is why we read "The Song" (XV. 1 ff.) *as the Scriptural lesson* on the seventh day of the Festival (Meg. 31a; Seder Olam; cf. Sota 12b). ויהפך [AND THE HEART . . .] WAS TURNED — it was turned (changed) from what it had been, because he had said to them (XII. 31) "Arise, go out from the midst of my people", and his servants' hearts were changed because formerly they had said to him, (X. 7) "How long shall this man be a snare unto us? [let the men go etc.]". Now, however, they (their hearts) were changed, *prompting them* to pursue them, because of the property that they had handed over to them (cf. Mech.). מעבדנו *means* from serving us (i. e. the word is an infinitive with an objective suffix and not a noun signifying "from our service", which would require מֵעֲבוֹדָתֵנוּ). **(6)** ויאסר את רכבו AND HE MADE READY HIS CHARIOT — he himself (Mech.). ואת עמו לקח עמו AND TOOK HIS PEOPLE WITH HIM — he drew them on by *fine* words, *as follows*: "We have been stricken and they have taken our money and *yet* we have let them go free. Come with me and I will not behave with you as other kings. It is the way of other kings that their subjects go in front of them into the battle, but I will go in front of you" — as, *indeed*, it is said, (v. 10) "And Pharaoh הקריב" (the Hiphil): *which signifies* he brought h i m s e l f near and hastened in front of his army. — "It is the way of other kings to take the booty at the beginning as he chooses (to have first pick of the booty), but I will be equal to you in the division of the booty" — as, *indeed*, it states *that he said*, (XV. 9) "I will d i v i d e the spoil". **(7)** בחור *means* CHOSEN. The word בחור is singular number — *the idea is*: e a c h and e v e r y chariot in that number was a selected one. וכל רכב מצרים *signifies* AND with these were ALL THE other CHARIOTS OF EGYPT[2]). And whence came *all* these animals *required for the chariots*? If you say *that* they were from *the cattle of* the Egyptians — but you know it is stated, (IX. 6) "And all the cattle of the Egyptians d i e d". And if *you say that they were* from the Israelites' *cattle* — but is it not stated, (X. 26) "Our cattle, also, shall go with us"! Then whose were they? *They were* of those "who feared the word of the Lord" *and saved their cattle by bringing them into their stables* (IX. 20). *Deriving it* from here (on account of this fact) R. Simeon said: The best amongst the Egyptians — kill him (otherwise he will afterwards devise evil against you); the best amongst

NOTES

For Notes 1—2 see Appendix.

וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־עֵינֵיהֶם וְהִנֵּה מִצְרַיִם נֹסֵעַ
אַחֲרֵיהֶם וַיִּירְאוּ מְאֹד וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־
יְהוָה: יא וַיֹּאמְרוּ אֶל־מֹשֶׁה הֲמִבְּלִי אֵין־קְבָרִים
בְּמִצְרַיִם לְקַחְתָּנוּ לָמוּת בַּמִּדְבָּר מַה־זֹּאת עָשִׂיתָ
לָּנוּ לְהוֹצִיאָנוּ מִמִּצְרָיִם: יב הֲלֹא־זֶה הַדָּבָר אֲשֶׁר
דִּבַּרְנוּ אֵלֶיךָ בְמִצְרַיִם לֵאמֹר חֲדַל מִמֶּנּוּ וְנַעַבְדָה
אֶת־מִצְרַיִם כִּי טוֹב לָנוּ עֲבֹד אֶת־מִצְרַיִם מִמֻּתֵנוּ
בַּמִּדְבָּר: יג וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַל־תִּירָאוּ
הִתְיַצְּבוּ וּרְאוּ אֶת־יְשׁוּעַת יְהוָה אֲשֶׁר־יַעֲשֶׂה לָכֶם
הַיּוֹם כִּי אֲשֶׁר רְאִיתֶם אֶת־מִצְרַיִם הַיּוֹם לֹא תֹסִפוּ

אונקלוס

וְהָא מִצְרָאֵי ו נָטְלִין בַּתְרֵיהוֹן וּדְחִילוּ לַחֲדָא וְזָעִיקוּ בְּנֵי יִשְׂרָאֵל קֳדָם יְיָ:
יא וַאֲמָרוּ לְמֹשֶׁה הֲמִדְּלֵית קְבָרִין בְּמִצְרַיִם דְּבַרְתָּנָא לְמָמַת בְּמַדְבְּרָא מָה דָּא
עֲבַדְתָּא לָנָא לְאַפָּקוּתָנָא מִמִּצְרָיִם: יב הֲלָא דֵין פִּתְגָמָא דִּי מַלֶּלְנָא עָמָּךְ
בְּמִצְרַיִם לְמֵימַר שְׁבוֹק מִנָּנָא וְנִפְלַח יָת מִצְרָאֵי אֲרֵי טַב לָנָא דְּנִפְלַח יָת
מִצְרָאֵי מִדְּנָמוּת בְּמַדְבְּרָא: יג וַאֲמַר מֹשֶׁה לְעַמָּא לָא תְּדְחֲלוּן אִתְעַתָּדוּ וַחֲזוֹ
יָת פּוּרְקָנָא דַּיְיָ דְּיַעְבֵּד לְכוֹן יוֹמָא דֵּין אֲרֵי דְּמָא דְּחַזְיתוּן יָת מִצְרָאֵי יוֹמָא דֵּין

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הַקְרֵיב? הִקְרִיב עַצְמוֹ וְנִתְאַמֵּץ לְקַדֵּם לִפְנֵיהֶם כְּמוֹ שֶׁהִתְנָה עִמָּהֶם: נֹסֵעַ אַחֲרֵיהֶם. בְּלֵב
אֶחָד כְּאִישׁ אֶחָד. דָּבָר אַחֵר וְהִנֵּה מִצְרַיִם נֹסֵעַ אַחֲרֵיהֶם, רָאוּ שֶׁר שֶׁל מִצְרַיִם נוֹסֵעַ מִן הַשָּׁמַיִם
לַעְזוֹר לְמִצְרַיִם; תַּנְחוּמָא: וַיִּצְעֲקוּ. תָּפְשׂוּ אוּמְנוּת אֲבוֹתָם—בְּאַבְרָהָם הוּא אוֹמֵר אֶל הַמָּקוֹם
אֲשֶׁר עָמַד שָׁם (בר׳ י״ט), בְּיִצְחָק לָשׂוֹחַ בַּשָּׂדֶה, (שם כ״ד), בְּיַעֲקֹב וַיִּפְגַּע בַּמָּקוֹם (שם כ״ח):
(יא) המבלי אין קברים. וְכִי מִחֳמַת חֶסְרוֹן קְבָרִים—שֶׁאֵין קְבָרִים בְּמִצְרַיִם לִקְבֹּר שָׁם—
לְקַחְתָּנוּ מִשָּׁם. ש״ר פו״ר פלינ״צא ד״י נו״ן פוש״יש בְּלַעַז: (יב) אשר דברנו אליך במצרים.
וַהֲיִכְן דִּבַּרְנוּ? יָרֵא ה׳ עָלֵיכֶם וְיִשְׁפֹּט (שמ׳ ה׳) (מכי׳): ממתנו. מֵאֲשֶׁר נָמוּת, וְאִם הָיָה נָקוּד
מְלֵאפוּם הָיָה נִבְאָר מִמִּיתָתֵנוּ, עַכְשָׁיו שֶׁנָּקוּד בְּשׁוּרֶק נִבְאָר מֵאֲשֶׁר נָמוּת. וְכֵן מִי יִתֵּן
מוּתֵנוּ (שמות ט״ז)—שֶׁנָּמוּת, וְכֵן מִי יִתֵּן מוּתִי, דְּאַבְשָׁלוֹם (שמואל ב׳ י״ט)—שֶׁאָמוּת. כְּמוֹ
לְיוֹם קוּמִי לָעַד (צפניה נ׳), עַד יוֹם שׁוּבִי בְּשָׁלוֹם (דברי הימים ב׳ י״ח)—שֶׁאָקוּם,
שֶׁאָשׁוּב: (יג) כי אשר ראיתם את מצרים וגו׳. מַה שֶּׁרְאִיתֶם אוֹתָם אֵינוֹ אֶלָּא הַיּוֹם,

the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried unto the Eternal. [11]And they said unto Moses, Because *there were* no burying-places in Egypt, hast thou taken us away to die in the desert? what is it that thou hast done unto us, to bring us forth out of Egypt? [12]*Is* not this the word that we spoke unto thee in Egypt, saying, Let us alone, that we may serve Egypt? For *it had been* better for us to serve Egypt, than that we should die in the desert. [13]And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Eternal, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall

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the serpents — crush its brains (Mech.). ושלשים על כלו *means* army-captains, as the Targum has it. **(8)** ויחזק ה' את לב פרעה AND THE LORD ALLOWED THE HEART OF PHARAOH TO BE HARDENED — *the meaning is*, that he was in doubt whether to pursue or not, and He hardened his heart to pursue (ib.). ביד רמה WITH A HIGH HAND — with high and open daring (cf. Mech.). **(10)** ופרעה הקריב — It should have written ופרעה קרב "and Pharaoh came near" — what is the force of *the Hiphil* הקריב, "He caused to come near"? He made himself come near[1] — he forced himself to go in front of them as he had arranged with them (cf. Rashi on v. 6). נסע אחריהם [EGYPT] JOURNEYED AFTER THEM (נסע is singular) — *the Egyptians journeyed after them* with one mind and as one man (hence the use of the singular). Another explanation of והנה מצרים נסע אחריהם is: *the singular denotes that* they saw, *not the Egyptians, but* the guardian angel of Egypt coming from heaven to assist the Egyptians. *Thus is it explained in the* Tanchuma (cf. Ex. R. 21). ויצעקו AND THEY CRIED — they took to hand the handicraft of their fathers (they had recourse to prayer as their fathers had always done in times of trouble). In the case of Abraham it is said, (Gen. XIX. 27) "[And Abraham went] to the place where he had stood *in prayer*". In the case of Isaac: (ib. XXIV. 63) "[He went out towards evening] to pray". In the case of Jacob: (ib. XXVIII. 11) "He prayed to the Omnipresent God" (cf. Mech.; Ber. 26b, and Rashi on the texts quoted). **(11)** המבלי אין קברים *signifies*, was it on account of lack of graves — because there were no graves in Egypt in which to be buried — that thou didst bring us out from there? O. F. si pour faillance de non fossés. **(12)** אשר דברנו אליך במצרים [THE WORD] THAT WE SPOKE UNTO THEE IN EGYPT — And where had they said this? (v. 21) "The Lord look upon you and judge!" ממתנו *means* THAN THAT WE SHOULD DIE. If the word had been punctuated with a Melopum (our חולם — i. e. מְמוֹתֵנוּ) it would have to be explained "than our death" (מוֹתֵנוּ our death from the noun מָוֶת) but now that it is punctuated with a שורק (our Kibbutz) it must be explained by "than that we should die". And similar is, (XVI. 3) "Would that מוּתֵנוּ" i. e. "that we should die"; similar is, (2 Sam. XIX. 1) "Would that מוּתִי" *in the history* of Absalom, *which means* "that I should die". *It is an infinitive* like (Zeph. III. 8) "Until the day קוּמִי for ever", *and as* (2 Chron. XVIII. 26) "Until the day שׁוּבִי in peace"[2] — *which signify* שאקום "that I shall arise",

NOTES

[1]) Cf. the Note on לנחתם XIII. 21. The verb קרב "to be near" is intransitive in the Kal, and becomes transitive in the Hiphil, requiring an object denoting the person or thing that is made to be near: here it is Pharaoh himself. Modern Hebrew grammarians explain such Hiphils in a different manner.

[2]) The text in 2 Chron. XVIII. 26 is עד שובי בשלום without יום. In the parallel passage, 1 Kings XXII. 27, it is עד באי בשלום. Rashi probably quoted by heart. The purport of this comment is to point out (1) that מותנו is an infinitive and not the noun מָוֶת with a pronominal suffix, (2) that the suffix has a subjective force, referring to the doer of the action denoted by the verb.

לְרִאשֹׁתָם עוֹד עַד־עוֹלָם: יד יְהוָה יִלָּחֶם לָכֶם וְאַתֶּם
תַּחֲרִשׁוּן: פ שלישי
טו וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה מַה־תִּצְעַק אֵלָי דַּבֵּר
אֶל־בְּנֵי־יִשְׂרָאֵל וְיִסָּעוּ: טז וְאַתָּה הָרֵם אֶת־מַטְּךָ
וּנְטֵה אֶת־יָדְךָ עַל־הַיָּם וּבְקָעֵהוּ וְיָבֹאוּ בְנֵי־יִשְׂרָאֵל
בְּתוֹךְ הַיָּם בַּיַּבָּשָׁה: יז וַאֲנִי הִנְנִי מְחַזֵּק אֶת־לֵב
מִצְרַיִם וְיָבֹאוּ אַחֲרֵיהֶם וְאִכָּבְדָה בְּפַרְעֹה וּבְכָל־
חֵילוֹ בְּרִכְבּוֹ וּבְפָרָשָׁיו: יח וְיָדְעוּ מִצְרַיִם כִּי־אֲנִי
יְהוָה בְּהִכָּבְדִי בְּפַרְעֹה בְּרִכְבּוֹ וּבְפָרָשָׁיו: יט וַיִּסַּע
מַלְאַךְ הָאֱלֹהִים הַהֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ
מֵאֲחֵרִיהֶם וַיִּסַּע עַמּוּד הֶעָנָן מִפְּנֵיהֶם וַיַּעֲמֹד

אונקלוס

לָא תוֹסְפוּן לְמֶחֱזֵיהוֹן עוֹד עַד עָלְמָא: יד יְיָ יְגִיחַ לְכוֹן קְרָב וְאַתּוּן תִּשְׁתְּקוּן:
טו וַאֲמַר יְיָ לְמֹשֶׁה קַבֶּלִית צְלוֹתָךְ מַלֵּיל עִם בְּנֵי יִשְׂרָאֵל וְיִטְלוֹן: טז וְאַתְּ טוֹל
יָת חוּטְרָךְ וַאֲרֵים יָת יְדָךְ עַל יַמָּא וּבְזָעוֹהִי וְיָעֲלוֹן בְּנֵי יִשְׂרָאֵל בְּגוֹ יַמָּא
בְּיַבֶּשְׁתָּא: יז וַאֲנָא הָא אֲנָא מְתַקֵּף יָת לִבָּא דְּמִצְרָאֵי וְיֵעֲלוֹן בַּתְרֵיתוֹן וְאֶתְיַקַּר
בְּפַרְעֹה וּבְכָל מַשְׁרְיָתֵהּ בִּרְתִבּוֹהִי וּבְפָרָשׁוֹהִי: יח וְיִדְעוּן מִצְרָאֵי אֲרֵי אֲנָא יְיָ
בְּאִתְיַקָּרוּתִי בְּפַרְעֹה בִּרְתִבּוֹהִי וּבְפָרָשׁוֹהִי: יט וּנְטַל מַלְאָכָא דְיָי דְּמְדַבַּר קֳדָם
מַשְׁרְיָתָא דְיִשְׂרָאֵל וַאֲתָא מַבַּתְרֵיהוֹן וּנְטַל עַמּוּדָא דַעֲנָנָא מִן קֳדָמֵיהוֹן וּשְׁרָא

רש"י

הַיּוֹם הוּא שֶׁרְאִיתֶם אוֹתָם וְלֹא תוֹסִיפוּ עוֹד: (יד) ילחם לכם. בִּשְׁבִילְכֶם: וְכֵן כִּי ה' נִלְחָם לָהֶם, וְכֵן אִם לְאֵל תְּרִיבוּן (איוב י"ג), וְכֵן וַאֲשֶׁר דִּבֶּר לִי (ברי כ"ד), וְכֵן הַאִתָּם תְּרִיבוּן לַבַּעַל (שופ' ו'): (טו) מה תצעק אלי. לִמְדֵנוּ שֶׁהָיָה מֹשֶׁה עוֹמֵד וּמִתְפַּלֵּל, אָמַר לוֹ הַקָּבָ"ה, לֹא עֵת עַתָּה לְהַאֲרִיךְ בִּתְפִלָּה, שְׁיִשְׂרָאֵל נְתוּנִין בְּצָרָה (מכי'). דָּ"א מַה תִּצְעַק אֵלַי, עָלַי הַדָּבָר תָּלוּי וְלֹא עָלֶיךָ, כְּמוֹ שֶׁנֶּאֱמַר לְהַלֵּן עַל פִּי וְעַל פִּיעֲרֹן (יש' מ"ה): דבר אל בני ישראל ויסעו. אֵין לָהֶם אֶלָּא לִסַּע, שֶׁאֵין הַיָּם עוֹמֵד בִּפְנֵיהֶם, כְּדַאי זְכוּת אֲבוֹתֵיהֶם וְהָאֱמוּנָה שֶׁהֶאֱמִינוּ בִּי וְיָצְאוּ, לְקְרוֹעַ לָהֶם הַיָּם (מכי'): (יט) וילך מאחריהם. לְהַבְדִּיל בֵּין מַחֲנֵה מִצְרַיִם וּבֵין מַחֲנֵה יִשְׂרָאֵל וּלְקַבֵּל חִצִּים וּבְלִיסְטְרָאוֹת שֶׁל מִצְרַיִם. בְּכָל מָקוֹם הוּא אוֹמֵר מַלְאַךְ ה' וְכָאן מַלְאַךְ הָאֱלֹהִים, אֵין אֱלֹהִים בְּכָל מָקוֹם אֶלָּא דִּין, מְלַמֵּד שֶׁהָיוּ יִשְׂרָאֵל נְתוּנִין בַּדִּין בְּאוֹתָהּ שָׁעָה אִם לְהִנָּצֵל אִם לְהֵאָבֵד עִם מִצְרַיִם (שם): ויסע עמוד הענן. כְּשֶׁחָשְׁכָה וְהִשְׁלִים עַמּוּד הֶעָנָן אֶת הַמַּחֲנֶה לַעֲמוֹד הָאֵשׁ, לֹא נִסְתַּלֵּק הֶעָנָן כְּמוֹ שֶׁהָיָה

see them again no more for ever. [14]The Eternal shall fight for you, and ye shall hold your peace. [15]And the Eternal said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they journey *onwards:* [16]But lift thou up thy staff, and stretch out thine hand over the sea, and divide it: and the children of Israel shall come on dry *ground* through the midst of the sea. [17]And I, behold, I will allow the heart of Egypt to harden, and they shall come after them: and I will be honoured through Pharaoh, and through all his forces, through his chariots, and through his horsemen. [18]And Egypt shall know that I *am* the Eternal, when I have been honoured through Pharaoh, through his chariots, and through his horsemen. [19]And the angel of God who went before the camp of Israel, journeyed and went behind them; and the column of the cloud went from before their face, and stood

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and שאשוב "that I shall return". **(13)** כי אשר ראיתם את מצרים וגו' *means* WHAT (the fact that) YE HAVE SEEN them (THE EGYPTIANS), is only היום THIS DAY — to-day it is that ye see them, BUT YE SHALL NEVER AGAIN *see them.* **(14)** ילחם לכם *means* He will fight on your behalf; similar is (v. 25) "For the Lord fighteth for them (להם)"; so too, (Job. XIII. 8) "will ye contend for God (לאל)?", and thus, too, (Gen. XXIV. 7) "and who spoke on my behalf (לי)", and so, too, (Judg. VI. 31) "Will ye plead for Baal (לבעל)?" **(15)** מה תצעק אלי WHEREFORE CRIEST THOU UNTO ME? — *There is no mention that he prayed to God concerning this, but* this teaches us that Moses stood in prayer. *Whereupon* the Holy One, blessed be He, said to him, "It is no time now to pray at length, when Israel is placed in trouble". Another explanation of מה תצעק אלי (taking it in the sense of "Wherefore criest thou? אלי it is to Me — concerns Me") — upon Me rests this matter and not upon thee. *The idea contained in this explanation is* similar to what is expressed elsewhere: (Is. XLV. 11) "Concerning My sons and concerning the work of My hands will ye command Me?" דבר אל בני ישראל ויסעו SPEAK UNTO THE CHILDREN OF ISRAEL THAT THEY JOURNEY ONWARDS — There is nothing for them *to do* but to journey on, for the sea will not stand in their way: their ancestors' merits and their own, and the faith that they placed in Me so that they left Egypt will suffice to divide the sea for them (cf. Mech., Ex. R. 21). **(19)** וילך מאחריהם AND WENT BEHIND THEM to divide the camp of Egypt from the camp of Israel and to receive the arrows and the missiles of the Egyptians. Everywhere it says "The Angel of the Lord (ה')" whilst here we have "The Angel of God (אלהים)." *The name* אלהים *really* denotes, wherever it occurs, "Judge" (lit., "judgment"). *Therefore the use of this term here* teaches us that Israel was, at that moment, arraigned in judgment, whether to be saved or to be destroyed together with Egypt (Mech.). ויסע עמוד הענן AND THE PILLAR OF CLOUD WENT [FROM BEFORE THEM] — When it became dark and the pillar of cloud handed over the camp to the pillar of fire, the cloud did not go away as it was accustomed to go away

מִאַחֲרֵיהֶם: כ וַיָּבֹא בֵּין ו מַחֲנֵה מִצְרַיִם וּבֵין מַחֲנֵה
יִשְׂרָאֵל וַיְהִי הֶעָנָן וְהַחֹשֶׁךְ וַיָּאֶר אֶת־הַלָּיְלָה וְלֹא־
קָרַב זֶה אֶל־זֶה כָּל־הַלָּיְלָה: כא וַיֵּט מֹשֶׁה אֶת־יָדוֹ
עַל־הַיָּם וַיּוֹלֶךְ יְהוָה ו אֶת־הַיָּם בְּרוּחַ קָדִים עַזָּה
כָּל־הַלַּיְלָה וַיָּשֶׂם אֶת־הַיָּם לֶחָרָבָה וַיִּבָּקְעוּ הַמָּיִם:
כב וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיַּבָּשָׁה וְהַמַּיִם
לָהֶם חוֹמָה מִימִינָם וּמִשְּׂמֹאלָם: כג וַיִּרְדְּפוּ מִצְרַיִם
וַיָּבֹאוּ אַחֲרֵיהֶם כָּל סוּם פַּרְעֹה רִכְבּוֹ וּפָרָשָׁיו אֶל־
תּוֹךְ הַיָּם: כד וַיְהִי בְּאַשְׁמֹרֶת הַבֹּקֶר וַיַּשְׁקֵף יְהוָה

אונקלוס

מִבַּתְרֵיהוֹן: כ וְעַל בֵּין מַשְׁרְיָתָא דְמִצְרָאֵי וּבֵין מַשְׁרְיָתָא דְיִשְׂרָאֵל וַהֲוָה עֲנָנָא
וַקְבָלָא לְמִצְרָאֵי וּלְיִשְׂרָאֵל נְהַר כָּל לֵילְיָא וְלָא אִתְקָרִיבוּ דֵין לְוָת דֵין כָּל
לֵילְיָא: כא וַאֲרֵים מֹשֶׁה יָת יְדֵיהּ עַל יַמָּא וְדַבַּר יְיָ יָת יַמָּא בְּרוּחָא קַדּוּמָא תַקִיף
כָּל לֵילְיָא וְשַׁוִי יָת יַמָּא לְיַבֶּשְׁתָּא וְאִתְבְּזָעוּ מַיָּא: כב וְעָלוּ בְנֵי־יִשְׂרָאֵל בְּגוֹ יַמָּא
בְּיַבֶּשְׁתָּא וּמַיָּא לְהוֹן שׁוּרִין מִימִינְהוֹן וּמִסְּמָאלֵהוֹן: כג וּרְדָפוּ מִצְרָאֵי וְעָלוּ
בַּתְרֵיהוֹן כֹּל סוּסְוָת פַּרְעֹה רְתִבּוֹתֵי וּפָרָשׁוֹהִי לְגוֹ יַמָּא: כד וַהֲוָה בְּמַטְרַת
צַפְרָא וְאִסְתְּכִי יְיָ לְמַשְׁרְיָתָא דְמִצְרָאֵי בְּעַמּוּדָא דְאֶשְׁתָּא וַעֲנָנָא וְשַׁגִּישׁ יָת

רש"י

רָנִיל לְהִסְתַּלֵּק עֲרָבִית לְנַמְרֵי, אֶלָּא נָסַע וְהָלַךְ לוֹ מֵאַחֲרֵיהֶם לְהַחֲשִׁיךְ לְמִצְרַיִם: (כ) ויבא
בין מחנה מצרים. מָשָׁל לְמֶהֱלֵךְ בַּדֶּרֶךְ וּבָנוֹ מְהַלֵּךְ לְפָנָיו, בָּאוּ לִסְטִים לְשָׁכוֹתוֹ, נְטָלוֹ מִלְּפָנָיו
וְנָתְנוֹ לְאַחֲרָיו, בָּא וְאָב מֵאַחֲרָיו, נְתָנוֹ לְפָנָיו, בָּאוּ לִסְטִים לְפָנָיו וְאָבִים מֵאַחֲרָיו, נְתָנוֹ עַל
זְרוֹעוֹ וְנִלְחָם בָּהֶם, כַּךְ וְאָנֹכִי תִּרְגַּלְתִּי לְאֶפְרַיִם קָחָם עַל זְרוֹעֹתָיו (הושע י"א) (מכי'): ויהי
הענן והחשך. לְמִצְרַיִם, ויאר עַמּוּד הָאֵשׁ את הלילה לְיִשְׂרָאֵל, והולך לִפְנֵיהֶם כְּדַרְכּוֹ לְלֶכֶת
כָּל הַלַּיְלָה וְהַחֹשֶׁךְ שֶׁל עֲרָפֶל לְצַד מִצְרַיִם: ולא קרב זה אל זה. מַחֲנֶה אֶל מַחֲנֶה (שם):
(כא) ברוח קדים עזה, בְּרוּחַ קָדִים שֶׁהִיא עַזָּה שֶׁבָּרוּחוֹת, הִיא הָרוּחַ שֶׁהַקָּבָ"ה נִפְרַע
בָּהּ מִן הָרְשָׁעִים, שֶׁנֶּאֱמַר, כְּרוּחַ קָדִים אֲפִיצֵם (ירמיה י"ח), יָבוֹא קָדִים רוּחַ ה'
(הושע י"ג), רוּחַ הַקָּדִים שֶׁבָּרַךְ בִּכְלַב יְמִים (יחזקל כ"ז), הָנָה בְּרוּחוֹ הַקָּשָׁה בְּיוֹם
קָדִים (ישעיה כ"ז): ויבקעו המים. כָּל מַיִם שֶׁבָּעוֹלָם: (כג) כל סום פרעה. וְכִי סוּס
אֶחָד הָיָה? מַגִּיד שֶׁאֵין כֻּלָּם חֲשׁוּבִין לִפְנֵי הַמָּקוֹם אֶלָּא כְּסוּס אֶחָד (מכי'): (כד) באשמרת
הבקר. שְׁלֹשֶׁת חֶלְקֵי הַלַּיְלָה קְרוּיִין אַשְׁמוּרָה, וְאוֹתָהּ שֶׁלִּפְנֵי הַבֹּקֶר קוֹרֵא אַשְׁמֹרֶת
הַבֹּקֶר. וְאוֹמֵר אֲנִי, לְפִי שֶׁהַלַּיְלָה חָלוּק לְמִשְׁמָרוֹת שִׁיר שֶׁל מַלְאָכֵי הַשָּׁרֵת, כְּמוֹ אַחַר כַּת,
לִשְׁלֹשָׁה חֲלָקִים, לָכֵן קְרוּי אַשְׁמֹרֶת, וְהוּא שֶׁתִּרְגְּמוֹ אוּנְקְלוֹס מַטְּרַת: וישקף. וַיַּבֵּט, כְּלוֹמַר
פָּנָה אֲלֵיהֶם לְהַשְׁחִיתָם. וְתַרְגּוּמוֹ וְאִסְתְּכִי אַף הוּא לְשׁוֹן הַבָּטָה, כְּמוֹ שְׁזֵרָה צִפִּים, (במ' כ"ג)—

behind them: [20]And it came between the camp of Egypt and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one approached not the other all the night. [21]And Moses stretched out his hand over the sea; and the Eternal caused the sea to go *back* by a powerful east wind all that night, and made the sea dry *land*, and the waters were divided. [22]And the children of Israel came into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right, and on their left. [23]And the Egyptians pursued, and came after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen. [24]And it came to pass, that in the morning watch the Eternal glanced

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altogether in the evening, but it went and betook itself behind them to make it dark for the Egyptians[1]). **(20)** ויבא בין מחנה מצרים AND IT CAME BETWEEN THE CAMP OF EGYPT — A parable: *it may be compared* to one who is proceeding on a journey, his son walking in front of him. If, now, brigands come to capture him (the son), he takes him away from in front of him and places him behind himself. If a wolf then comes behind him he places him again in front. If brigands come in front of him and wolves behind him, he places him on his arm and fights against them[2]). Thus *did God do for Israel, as it says,* (Hos. XI. 3) "I led Ephraim — He took them upon His arms" (Mech.). ויהי הענן והחשך AND THERE WAS CLOUD AND DARKNESS to the Egyptians, ויאר AND IT — the pillar of fire — ILLUMINED the night for the Israelites, and went before them as was its way to go every night, whilst the darkness of the cloud was turned towards the Egyptians. ולא קרב זה אל זה SO THAT ONE APPROACHED NOT ANOTHER — *This does not mean that one person did not approach another but*: this camp *did not approach* that camp (Mech.). **(21)** ברוח קדים עזה BY A POWERFUL EAST WIND — *i. e.* by the east wind which is the most powerful of the winds. This is the wind by which the Holy One, blessed be He, exacts punishment from the wicked, (Mech.), as it is said, (Jer. XVIII. 17) "I will scatter them as with an east wind"; (Hos. XIII. 15) "An east wind shall come, the wind of the Lord"; (Ezek. XXVII. 26) "The east wind hath broken thee in the heart of the sea"; (Is. XXVII. 8) "He hath removed her with His rough blast in the day of the east wind" (cf. Mech.). ויבקעו המים AND THE WATERS WERE DIVIDED — all the waters in the world[3]) (Mech.). **(23)** כל סוס פרעה (The word סוס is singular) — But was there only one horse? *But the use of the singular* teaches us that they were all accounted before the Omnipresent as only one horse (cf. Mech. on XV. 1; Siphré on Deut. XVII. 16). **(24)** באשמרת הבקר IN THE MORNING WATCH — The three divisions of the night are *each* called an אשמורה "a watch" (Ber. 3 b), and that which immediately precedes the morning is called "the morning watch". I am of opinion that because the night is divided for the watches (משמרות) of the song of the ministering angels — company after company — into three divisions, therefore *each division of the night* is termed, *for all purposes, an* אשמרת (another form of משמר the angel's watch), and this is what Onkelos has in mind when he translates אשמרת by מטרת[4]). וישקף *means* HE LOOKED, as much as to say, He turned towards them to destroy them (cf. Rashi on Gen. XVIII. 16), and its rendering in the Targum, ואסתכי, is also an expression denoting looking, just as *he translates* (Num. XXIII. 14), "the field of the watchers (צפים)" *by* "the

NOTES

For Notes 1—4 see Appendix.

אֶל־מַחֲנֵה מִצְרַיִם בְּעַמּוּד אֵשׁ וְעָנָן וַיָּהָם אֶת
מַחֲנֵה מִצְרָיִם: כה וַיָּסַר אֶת אֹפַן מַרְכְּבֹתָיו וַיְנַהֲגֵהוּ
בִּכְבֵדֻת וַיֹּאמֶר מִצְרַיִם אָנוּסָה מִפְּנֵי יִשְׂרָאֵל כִּי
יְהוָה נִלְחָם לָהֶם בְּמִצְרָיִם: פ רביעי
כו וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נְטֵה אֶת־יָדְךָ עַל־הַיָּם
וְיָשֻׁבוּ הַמַּיִם עַל־מִצְרַיִם עַל־רִכְבּוֹ וְעַל־פָּרָשָׁיו:
כז וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם וַיָּשָׁב הַיָּם לִפְנוֹת
בֹּקֶר לְאֵיתָנוֹ וּמִצְרַיִם נָסִים לִקְרָאתוֹ וַיְנַעֵר יְהוָה
אֶת־מִצְרַיִם בְּתוֹךְ הַיָּם: כח וַיָּשֻׁבוּ הַמַּיִם וַיְכַסּוּ
אֶת־הָרֶכֶב וְאֶת־הַפָּרָשִׁים לְכֹל חֵיל פַּרְעֹה הַבָּאִים

אונקלוס

מַשְׁרִיתָא דְמִצְרָאֵי: כה וַאֲעַדִּי יָת גַּלְגְּלֵי רַתְכּוֹהִי וּמְדַבְּרִין־לְהוֹן בִּתְקוֹף וַאֲמַר
מִצְרָאֵי נְעֵירוֹק מִן קֳדָם יִשְׂרָאֵל אֲרֵי דָא הִיא גְּבוּרְתָּא דַיְיָ מִתְעֲבֵד לְהוֹן קְרָבִין
בְּמִצְרָיִם: כו וַאֲמַר יְיָ לְמֹשֶׁה אֲרֵים יָת יְדָךְ עַל יַמָּא וְיתוּבוּן מַיָּא עַל מִצְרָאֵי
עַל רַתְכֵּיהוֹן וְעַל פָּרָשֵׁיהוֹן: כז וַאֲרֵים מֹשֶׁה יָת יְדֵהּ עַל יַמָּא וְתָב יַמָּא לְעִדָּן
צַפְרָא לְתָקְפֵּהּ וּמִצְרָאֵי עָרְקִין לְקַדָּמוּתֵהּ וְשַׁנֵּיק יְיָ יָת מִצְרָאֵי בְּגוֹ יַמָּא:
כח וְתָבוּ מַיָּא וַחֲפוֹ יָת רַתְכַיָּא וְיָת פָּרָשָׁיָא לְכֹל מַשְׁרִיתָ פַּרְעֹה דְּעַלוּ בַתְרֵיהוֹן

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חֶקֶל סָבוּתָא: בעמוד אש וענן. עַמּוּד עָנָן יוֹרֵד וְעוֹשֶׂה אוֹתוֹ כְּטִיט וְעַמּוּד אֵשׁ מַרְתִּיחוֹ וּמַלְפֵּי סוּסֵיהֶם מְשַׁתַּמְּטוֹת (מכי׳): ויהם. לשון מְהוּמָה, אשדורד״ישון בְּלַעַז, עֲרָבְבָם, נָפַל סְנִיּוּת שָׁלָהֶם. וְשָׁנִינוּ בְּפִרְקֵי רַבִּי אֱלִיעֶזֶר בְּנוֹ שֶׁל רַבִּי יוֹסֵי הַגְּלִילִי: כָּל מָקוֹם שֶׁנֶּאֱמַר בּוֹ מְהוּמָה הַרְעָמַת קוֹל הוּא, וְזֶה אָב לְכָלָן וַיַּרְעֵם ה׳ בְּקוֹל גָּדוֹל וְנוֹ׳ עַל פְּלִשְׁתִּים וַיָּהֹם (ש״א ז׳): (כה) ויסר את אפן מרכבתיו. מִכֹּחַ הָאֵשׁ נִשְׂרְפוּ הַגַּלְגַּלִּים, וְהַמֶּרְכָּבוֹת נִנְעָרוֹת, וְהַיּוֹשְׁבִים בָּהֶם נָעִים וְאֵיבָרֵיהֶן מִתְפָּרְקִין (מכי׳): וינהגהו בכבדת. בְּהַנְהָגָה שֶׁהִיא כְּבֵדָה וְקָשָׁה לָהֶם: בַּמְּדָה שֶׁמָּדְדוּ: ״וַיִּכְבַּד״ לִבּוֹ הוּא וַעֲבָדָיו (שמ׳ ט׳), אַף כָּאן וַיְנַהֲגֵהוּ ״בִּכְבֵדֻת״: נלחם להם במצרים. בַּמִּצְרִיִּים. דָּבָר אַחֵר בְּמִצְרַיִם—בְּאֶרֶץ מִצְרַיִם, שֶׁכֻּשֵּׁם שֶׁאֵלּוּ לוֹקִים עַל הַיָּם כָּךְ לוֹקִים אוֹתָם שֶׁנִּשְׁאֲרוּ בְּמִצְרַיִם (מכי׳): (כו) וישבו המים. שָׁזְקוּפִין וְעוֹמְדִים כַּחוֹמָה, וְשׁוּבוּ לִמְקוֹמָם וְיכסו עַל מִצְרַיִם: (כז) לפנות בקר. לְעֵת שֶׁהַבֹּקֶר פּוֹנֶה לָבֹא: לאיתנו. לְתַקְפּוֹ הָרִאשׁוֹן (מכי׳): נסים לקראתו. שָׁהָיוּ מְהוּמָמִים וּמְטֹרָפִים וְרָצִין לִקְרַאת הַמַּיִם: וינער ה׳. בְּאָדָם שֶׁמְּנַעֵר אֶת הַקְּדֵרָה וְהוֹפֵךְ הָעֶלְיוֹן לְמַטָּה וְהַתַּחְתּוֹן לְמַעְלָה, כֵּךְ הָיוּ עוֹלִין וְיוֹרְדִין וּמִשְׁתַּבְּרִין בַּיָּם, וְנֶתֶן הַקָּבָ״ה בָּהֶן חִיּוּת לְקַבֵּל הַיְסוּרִין (שם): וינער. וְשַׁנִּיק, הוּא לְשׁוֹן טֵרוּף בְּלִשּׁוֹן אֲרַמִּי, וְהַרְבֵּה יֵשׁ בְּמִ״א: (כח) ויכסו את הרכב. לכל חיל פרעה. כֵּךְ דֶּרֶךְ הַמִּקְרָאוֹת לִכְתּוֹב לְמִ״ד יְתֵרָה, כְּמוֹ לְכָל בֵּלָיו תֵּעָשֶׂה נְחשֶׁת (שמ׳ כ״ז), וְכֵן לְכָל כְּלֵי הַמִּשְׁכָּן בְּכָל

on the camp of Egypt through the column of fire and cloud, and confounded the camp of Egypt, [25]And removed their chariot wheels, and he drave them heavily: so that the Egyptians said, Let us run away from the face of Israel; for the Eternal fighteth for them against Egypt. [26]And the Eternal said unto Moses, Stretch out thine hand over the sea, that the waters may return upon the Egyptians, upon their chariots, and upon their horsemen. [27]And Moses stretched forth his hand over the sea, and the sea returned to its continuity at the turning of the morning; and the Egyptians fled towards it; and the Eternal overthrew the Egyptians in the midst of the sea. [28]And the waters returned, and covered the chariots, and the horsemen, *and* all the forces of Pharaoh that

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field of סכותא" *which denotes "looking"*. בעמוד אש וענן THROUGH THE PILLAR OF FIRE AND CLOUD — viz., the pillar of cloud descended and made it (the bed of the sea) like clay, and the pillar of fire made it boiling hot so that the horses' hoofs fell off[1]) (Mech.). ויהם has the meaning of confusion. O. F. estordison. He cast them into confusion; He took away their ensigns[2]). And we read in the Chapters of Rabbi Eliezer, the son of Rabbi José, the Galilean: Wherever it speaks of מהומה (forms from the root המם) it signifies a thundering sound; and the following passage is the father of all of them (i. e. that from which this meaning is quite evident): (1 Sam. VII. 10) "And the Lord t h u n d e r e d w i t h a g r e a t s o u n d ... upon the Philistines and discomfited them (ויהמם)". **(25)** ויסר את אפן מרכבותיו AND HE REMOVED THEIR CHARIOT WHEELS — Through the power of the fire *of the pillar of fire* the wheels were burnt and the chariots were thus dragged along and those who were sitting in them were thrown about and their limbs were all put out of joint (cf. Mech.). וינהגהו בכבדות *signifies*: *And He treated them* with a treatment that was hard and harsh to them[3]). In the measure that they (the Egyptians) had meted out *to the Israelites was it meted out to them, for* (IX. 34) "He h a r d e n e d his heart, he and his servants", and therefore here: "He treated them (the Egyptians) in a h a r d manner" (cf. Mech.). נלחם להם במצרים FIGHTETH FOR THEM — *means* against t h e E g y p t i a n s. Another explanation of במצרים is: in the l a n d of Egypt, for just as these were smitten at the Sea so, too, were smitten those who remained in Egypt (cf. Mech.). **(26)** וישבו המים *means* THE WATERS that were standing erect as a wall SHALL RETURN to their places and form a cover over the Egyptians. **(27)** לפנות בקר AT THE TURNING OF THE MORNING — at the time when the morning turns t o c o m e[4]). לאיתנו *means* TO ITS ORIGINAL STRENGTH (Mech.). נסים לקראתו FLED TOWARDS IT — because they were thrown into confusion and were bewildered and on that account ran t o w a r d s it[5]). וינער ה' AND THE LORD OVERTHREW (or, shook out or emptied out) — as a person empties out a pot, turning what is on top underneath and what is underneath on top: thus *they were emptied out of their chariots and* they rose and fell till at last they were broken to pieces in the sea, and the Holy One, blessed be He, put vitality[6]) (strength) in them so that they could bear the pain (and thus their agony was protracted) (cf. Mech.). וינער — *Onkelos renders this by* ושניק which is an expression for confounding in Aramaic, and there are many examples of it in the Agadic expositions. **(28)** ויכסו את הרכב ... לכל חיל פרעה AND COVERED THE CHARIOTS ... AND ALL THE FORCES OF PHARAOH — *in regard to the* ל *of* לכל, this is the way of Scripture verses (of Biblical Hebrew) to write a redundant ל, as in (XXVII. 3) "all (לכל) its vessels shalt thou make of copper"[7]). So, too, (ib. 19) "all (לכל) the vessels of the dwelling in all the service

NOTES

For Notes 1—7 see Appendix.

אַחֲרֵיהֶם בַּיָּם לֹא־נִשְׁאַר בָּהֶם עַד־אֶחָד׃ כט וּבְנֵי
יִשְׂרָאֵל הָלְכוּ בַיַּבָּשָׁה בְּתוֹךְ הַיָּם וְהַמַּיִם לָהֶם
חֹמָה מִימִינָם וּמִשְּׂמֹאלָם׃ ל וַיּוֹשַׁע יְהוָה בַּיּוֹם
הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרָיִם וַיַּרְא יִשְׂרָאֵל אֶת־
מִצְרַיִם מֵת עַל־שְׂפַת הַיָּם׃ לא וַיַּרְא יִשְׂרָאֵל
אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם
וַיִּירְאוּ הָעָם אֶת־יְהוָה וַיַּאֲמִינוּ בַּיהוָה וּבְמֹשֶׁה
עַבְדּוֹ׃ פ

טו א אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה
הַזֹּאת לַיהוָה וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַיהוָה כִּי־

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בְּיַמָּא לָא־אִשְׁתְּאַר בְּהוֹן עַד־חָד׃ כט וּבְנֵי יִשְׂרָאֵל הַלִּיכוּ כִּיבָּשְׁתָּא בְּגוֹ יַמָּא
וּמַיָּא לְהוֹן שׁוּרִין מִימִינֵהוֹן וּמִסְּמָאלֵהוֹן׃ ל וּפְרַק יְיָ בְּיוֹמָא הַהוּא יָת יִשְׂרָאֵל
מִידָא דְמִצְרָאֵי וַחֲזוֹ יִשְׂרָאֵל יָת מִצְרָאֵי מֵיתִין עַל כֵּיף יַמָּא׃ לא וַחֲזָא יִשְׂרָאֵל
יָת גְּבוּרְתָּא רַבְּתָא דִי עֲבַד יְיָ בְּמִצְרָיִם וּדְחִילוּ עַמָּא מִן קֳדָם יְיָ וְהֵמִינוּ
בְּמֵימְרָא דַיְיָ וּבְנְבִיאוּת מֹשֶׁה עַבְדֵּהּ׃ א בְּכֵן שַׁבַּח מֹשֶׁה וּבְנֵי יִשְׂרָאֵל יָת
תֻּשְׁבַּחְתָּא הָדָא קֳדָם יְיָ וַאֲמָרוּ לְמֵימָר נְשַׁבַּח וְנוֹדֵה קֳדָם יְיָ אֲרֵי אִתְגַּאִי עַל

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עָבַרְתּוֹ (במ׳ ד׳), וְיִתַּרְתָּם וּמִיתְרֵיהֶם לְכָל כֵּלֵיהֶם (שם), וְאֵינָהּ אֶלָּא תִקּוּן לָשׁוֹן׃ (ל) וירא ישראל את מצרים מת. שֶׁפִּלְטָן הַיָּם עַל שְׂפָתוֹ, כְּדֵי שֶׁלֹּא יֹאמְרוּ יִשְׂרָאֵל, כְּשֵׁם שֶׁאָנוּ עוֹלִים מִצַּד זֶה כָּךְ הֵם עוֹלִים מִצַּד אַחֵר, רָחוֹק מְמֻנּוּ, וְיִרְדְּפוּ אַחֲרֵינוּ (פס׳ קי״ח)׃ (לא) את היד הגדלה. אֶת הַנְּבוּרָה הַגְּדוֹלָה שֶׁעָשְׂתָה יָדוֹ שֶׁל הַקָּבָ״ה. וְהַרְבֵּה לְשׁוֹנוֹת נוֹפְלִין עַל לְשׁוֹן יָד וְכֻלָּן לְשׁוֹן יָד מַמָּשׁ הֵן, וְהַמְפָרְשׁוֹ יְתַקֵּן הַלָּשׁוֹן אַחַר עִנְיַן הַדִּבּוּר׃

טו (א) אז ישיר משה. אָז כְּשָׁרָאָה הַנֵּס, עָלָה בִלְבּוֹ שִׁירָה שִׁירָה. וְכֵן אָז יְדַבֵּר יְהוֹשֻׁעַ (יהושע י׳), וְכֵן וּבְיוֹת יַעֲשֶׂה לְבֵת פַּרְעֹה (מ״א ז׳)—חָשַׁב בְּלִבּוֹ שִׁיַּעֲשֶׂה לָהּ, אַף כַּאן יָשִׁיר אָמַר לוֹ לִבּוֹ שָׁיָּשִׁיר וְכֵן עָשָׂה—וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה׳, וְכֵן בִּיהוֹשָׁפָט בְּשָׁרָאָה הַנֵּס אָמַר לוֹ לִבּוֹ שֶׁיְּדַבֵּר וְכֵן עָשָׂה—וַיֹּאמֶר לְעֵינֵי יִשְׂרָאֵל (יהושע י׳), וְכֵן שִׁירַת הַבְּאֵר, שֶׁפָּתַח בָּהּ אָז יָשִׁיר יִשְׂרָאֵל, פֵּרֵשׁ אַחֲרָיו עֲלִי בְּאֵר עֱנוּ לָהּ (במ׳ י״א), אָז יִבְנֶה שְׁלֹמֹה בָּמָה (מ״א י״א), פֵּרְשׁוּ בוֹ חֲכָמֵי יִשְׂרָאֵל שֶׁבִּקֵּשׁ לִבְנוֹת וְלֹא בָנָה, לְמָדְנוּ שֶׁהָיוּ״ד עַל שֵׁם הַמַּחְשָׁבָה נֶאֱמָרָה, וְהוּ לְיַשֵּׁב פְּשׁוּטוֹ. אֲבָל מִדְרָשׁוֹ אָמְרוּ רַבּוֹתֵינוּ ז״ל ״מִכָּאן רָמְזוּ לְתְחִיַּת הַמֵּתִים מִן הַתּוֹרָה״ וְכֵן בְּכָלָן, חוּץ מִשֶּׁל שְׁלֹמֹה, שֶׁפֵּרְשׁוּהוּ בְּקֵשׁ לִבְנוֹת וְלֹא בָנָה. וְאֵין לוֹמַר וּלְיַשֵּׁב לָשׁוֹן הַוָּה כְּשְׁאָר דְּבָרִים הַנִּכְתָּבִים בְּלָשׁוֹן עָתִיד וְהֵן מִיַּד, כְּגוֹן בָּרָה יַעֲשֶׂה אִיּוֹב (איוב א׳), עַ״פ ה׳ יַחֲנוּ (במ׳ ט) וְיֵשׁ אֲשֶׁר יִהְיֶה הָעָנָן (שם), לְפִי שֶׁהֵן דָּבָר הַהֹוֶה תָּמִיד וְנוֹפֵל בּוֹ בֵּין לְשׁוֹן עָתִיד בֵּין לְשׁוֹן עָבָר, אֲבָל וָה שֶׁלֹּא הָיָה אֶלָּא לְעָתָה, אֵינוֹ יָכוֹל

came into the sea after them; there remained not so much as one of them. [29]But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right, and on their left. [30]Thus the Eternal saved Israel that day out of the hand of Egypt; and Israel saw the Egyptians dead upon the sea shore. [31]And Israel saw that great work which the Eternal did upon Egypt: and the people feared the Eternal, and believed in the Eternal, and in Moses his servant.

15. [1]Then sang Moses and the children of Israel this song unto the Eternal, and said as follows: I will sing unto the Eternal, for

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thereof"; (Num. IV. 32) "and their pins and their cords and all (לכל) their vessels". It is only an elegancy of style. **(30)** וירא ישראל את מצרים מת AND ISRAEL SAW THE EGYPTIANS DEAD — because the sea threw them out on its shore in order that the Israelites should not say: "Just as we have come up from out of the sea on this part, so they have come up on another part *of this shore, but* far away from us, and they will pursue us" (cf. Mech., Pes. 118b; Arach. 15a). **(31)** את היד הגדלה *denotes* THE GREAT power which the HAND of the Holy One, blessed be He, had exercised. There are many meanings that are appropriate to the expression יד, hand, but all of them *really* signify the actual hand, and he who is explaining it must adapt the language according to the meaning of the passage.

15. (1) אז ישיר משה THEN SANG MOSES — *with regard to the usage of the future* ישיר, *the meaning is*: THEN — i. e. when he saw the miracle it entered his mind that HE WOULD SING a song. Similar is, (Josh. X. 12) "Then Joshua would speak (אז ידבר)"; and similar, (1 Kings VII. 8) "and a house he would make (יעשה) for Pharaoh's daughter", *which signifies* "he purposed in his heart that he would make it for her". So, also, ישיר here *signifies:* his heart told him that he should sing, and thus did he *actually* do, *as it states*, "and they (Moses and Israel) spake as follows, 'I will sing unto the Lord' "[1]). And in the same way, in the case of Joshua, *it means: then* (אז) — when he saw the miracle *mentioned in that narrative* — his heart told him (prompted him) to speak, and thus did he *actually* do, *as it is stated*, "and he spake before the eyes of all Israel". The same *applies to* the Song of the Well (Num. XXI. 17) which begins *with the words:* אז ישיר ישראל, "then would Israel sing"; it expresses *the intention* quite plainly in the following *words*, "Come up, O Well — sing ye unto it" (i. e. these words are a call to the people to sing to it after Israel had expressed their intention so to do and are not part of the song itself which begins with the words that follow). *With regard to* (1 Kings XI. 7) אז יבנה שלמה במה our Rabbis explained that He p r o p o s e d to build *a high place for Chemosh* but actually did not build it (Sanh. 91b). This, too, teaches us that the י *as a prefix of the imperfect* is used in reference to i n t e n t i o n *to do a thing*. This *explanation serves* to settle the literal meaning of the text. But so far as its Midrashic explanation is concerned our Rabbis, of blessed memory, said: from here (i. e. from the fact that the future tense is used) *we may derive* an intimation that *the tenet of* the Resurrection of the Dead is from the Torah (is alluded to, although only by inference, in the Torah)[2]) (Sanh. 91b). And thus, *also, do they explain* in the case of all them (all of the examples quoted) except in the case of *that* referring to Solomon which they explained in the sense that he p u r p o s e d to build *a high place* but did not build *it*. — One cannot say that this can be appropriately explained in the same way as *one explains* other passages which are written in the future tense, but which *really refer to* an immediate action (i. e. to a then present time); for example, (Job. I. 5) "Thus was Job doing (יעשה)"; (Num. IX. 18) "At the command of the Lord were they encamping (יחנו)"; (ib. 20)

NOTES

For Notes 1—2 see Appendix.

גָּאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם: ג עָזִּי וְזִמְרָת יָהּ
וַיְהִי־לִי לִישׁוּעָה זֶה אֵלִי וְאַנְוֵהוּ אֱלֹהֵי אָבִי
וַאֲרֹמְמֶנְהוּ: ג יְהוָה אִישׁ מִלְחָמָה יְהוָה שְׁמוֹ:

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גֵּוָחָנָיָא וְגֵאוּתָא דִּילֵהּ הֲוָה סוּסְיָא וְרַכָּבֵהּ רְמָא בְיַמָּא: ב תֻּקְפִּי וְתֻשְׁבַּחְתִּי דְּחִילָא יְיָ וַאֲמַר בְּמֵימְרֵהּ וַהֲוָה־לִי לְפָרָק דֵּין אֱלָהִי וְאָבְנֵי־לֵהּ מַקְדְּשָׁא אֱלָהָא דַּאֲבָהָתַי וְאָפְלַח קֳדָמוֹתֵי: ג יְיָ מָרֵי נִצְחָן־קְרָבַיָּא יְיָ שְׁמֵהּ:

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לִישְׁבוּ בַּלָּשׁוֹן הַוֶּה: כִּי גֹאה גאה. כְּתַרְגּוּמוֹ. (דְּ״אַ, בָּא הַכָּפֶל לוֹמַר שֶׁעָשָׂה דָּבָר שֶׁאִי אֶפְשָׁר לִבְשָׂר וָדָם לַעֲשׂוֹת: כְּשֶׁהוּא נִלְחָם בָּהֶם וּמִתְגַּבֵּר עֲלֵיהֶם, מַפִּילוֹ מִן הַסּוּס, וְכָאן הַסּוּס וְרֹכְבוֹ רָמָה בַיָּם, וְכָל שֶׁאִי אֶפְשָׁר לַעֲשׂוֹת עַל יְדֵי זוּלָתוֹ נוֹפֵל בּוֹ לְשׁוֹן גְּאוּת, כְּמוֹ כִּי גָאוּת עָשָׂה (ישׁ׳ י״ב), וְכֵן כָּל הַשִּׁירָה תִּמְצָא כְּפוּלָה, עָזִּי וְזִמְרָת יָהּ וַיְהִי לִי לִישׁוּעָה, ה׳ אִישׁ מִלְחָמָה ה׳ שְׁמוֹ, וְכֵן כֻּלָּם). דָּבָר אַחֵר כִּי גָאֹה גָּאָה, עַל כָּל הַשִּׁירוֹת וְכָל מַה שֶּׁאָקַלֵּס בּוֹ, עוֹד יֵשׁ בּוֹ תוֹסֶפֶת, וְלֹא כְּמִזְּוִית מְלֹךְ בָּשָׂר וָדָם שֶׁמְּקַלְסִין אוֹתוֹ וְאֵין בּוֹ: סוּס וְרֹכְבוֹ. שְׁנֵיהֶם קְשׁוּרִים זֶה בָּזֶה וְהַמַּיִם מְעַלִּין אוֹתָן וְיוֹרְדִין לְעוֹמֶק וְאֵינָן נִפְרָדִין (מכי׳): רָמָה. הִשְׁלִיךְ, וְכֵן וְרֹמְיוֹ לְנוֹא אַתּוּן נוּרָא (דנ׳ ג׳). וּמִדְרַשׁ אַגָּדָה: כָּתוּב אֶחָד אוֹמֵר רָמָה, וְכָתוּב אֶחָד אוֹמֵר יָרָה, מְלַמֵּד שֶׁהָיוּ עוֹלִין לְרוּם וְיוֹרְדִין לַתְּהוֹם, כְּמוֹ מִי יָרָה אֶבֶן פִּנָּתָהּ (איוב ל״ח), מִלְמַעְלָה לְמָטָה: (ב) עזי וזמרת יה. אוּנְקְלוֹס תִּרְגֵּם תֻּקְפִּי וְתֻשְׁבַּחְתִּי, עָזִּי כְּמוֹ עָזִּי, וְזִמְרָת כְּמוֹ וְזִמְרָתִי, וַאֲנִי תְּמֵהַּ עַל לְשׁוֹן הַמִּקְרָא, שְׁאֵין לְךָ כְּמוֹהוּ בְּנִקּוּדָתוֹ בַּמִּקְרָא אֶלָּא בִּשְׁלֹשָׁה מְקוֹמוֹת שֶׁהוּא סָמוּךְ אֵצֶל וְזִמְרָת, וְכָל שְׁאָר מְקוֹמוֹת נָקוּד שׁוּרֶק, ה׳ עָזִּי וּמָעֻזִּי (יר׳ ט״ז), עָזִּי אֵלֶיךָ אֶשְׁמְרָה (תה׳ נ״ט). וְכֵן כָּל תֵּיבָה בַּת שְׁתֵּי אוֹתִיּוֹת הַנְּקוּדָה מִלְּאפוּם כְּשֶׁהִיא מְאֹרֶכֶת בְּאוֹת שְׁלִישִׁית וְאֵין הַשְּׁנִיָּה בִּשְׁבָא בַּחֲטָף, הָרִאשׁוֹנָה נְקוּדָה בְּשׁוּרֶק, כְּגוֹן עֹז עָזִּי, רוֹק רָקִי, חֹק חָקִי, עֹל עֻלּוֹ—וְסָר מֵעֲלֵיהֶם עֻלּוֹ (ישׁ׳ י״ד), כֹּל כְּלוֹ—וְשָׁלְשָׁם עַל כְּלוֹ (שמ׳ י״ד), וְאִלּוּ נ׳, עָזִּי וְזִמְרָת שֶׁל כַּאן, וְשֶׁל יְשַׁעְיָה, וְשֶׁל תְּהִלִּים, נְקוּדִים בְּחֶשְׁבּוֹן קָמָץ, וְשׁוֹר אֵין בְּאֶחָד מֵהֶם כָּתוּב וְזִמְרָתִי אֶלָּא וְזִמְרָת, וְכֻלָּם סָמוּךְ לָהֶם וַיְהִי לִי לִישׁוּעָה. לָכֵךְ אֲנִי אוֹמֵר, לְיַשֵּׁב לְשׁוֹן הַמִּקְרָא, שֶׁאֵין עָזִּי כְּמוֹ עָזִּי וְלֹא וְזִמְרָת כְּמוֹ וְזִמְרָתִי, אֶלָּא עָזִּי שֵׁם דָּבָר הוּא כְּמוֹ הַיְשִׁבִי בַּשָּׂמִים (תה׳ קכ״ג), שִׁכְנִי בְּחַגְוֵי סֶלַע (עובדי׳ ג׳), שִׁכְנִי סְנֶה (דב׳ ל״ג), וְזֶהוּ הַשָּׁבַח עָזִּי וְזִמְרָת יָהּ הוּא הָיָה לִי לִישׁוּעָה, וְזִמְרָת דָּבוּק הוּא לְתֵיבַת הַשֵּׁם, כְּמוֹ לְעֻזְרַת ה׳ (שופ׳ ה׳), בְּעָבְרַת ה׳ (ישׁ׳ ט׳), עַל דִּבְרַת בְּנֵי הָאָדָם (קהל׳ ג׳). וּלְשׁוֹן וְזִמְרָת לְשׁוֹן לֹא תִּזְמֹר (ויק׳ כ״ה), וְמִיר עָרְצִים (ישׁ׳ כ״ה), לְשׁוֹן כְּסוּחַ וּכְרִיתָה—עָזִּי וְנִקְמָתוֹ שֶׁל אֱלֹהֵינוּ הָיָה לָנוּ לִישׁוּעָה. וְאַל תִּתְמַהּ עַל לְשׁוֹן וַיְהִי, שֶׁלֹּא נֶאֱמַר הָיָה, שֶׁגַּשׁ לָנוּ מִקְרָאוֹת מְדַבְּרִים בְּלָשׁוֹן זֶה, וְזֶה דִּוְגְמָתוֹ: אֶת קִירוֹת הַבַּיִת סָבִיב לַהֵיכָל וְלַדְּבִיר וַיַּעַשׂ צְלָעוֹת סָבִיב (מ״א ו׳), הָיָה לוֹ לוֹמַר עָשָׂה צְלָעוֹת סָבִיב, וְכֵן בִּדְבָרֵי הַיָּמִים וּבְנֵי יִשְׂרָאֵל הַיּוֹשְׁבִים בְּעָרֵי יְהוּדָה יַיְמְלֹךְ עֲלֵיהֶם רְחַבְעָם (דהי״ב י׳), הָיָה לוֹ לוֹמַר מָלַךְ עֲלֵיהֶם רְחַבְעָם, מִבִּלְתִּי יְכֹלֶת ה׳ וְגוֹ׳ וַיַּשְׁחֵטֵם (במ׳ י״ד), הָיָה לוֹ לוֹמַר שְׁחָטָם, וְהָאֲנָשִׁים אֲשֶׁר שָׁלַח מֹשֶׁה וְגוֹ׳ וַיָּמָת (שם), מֵתוּ הָיָה לוֹ לוֹמַר, וַאֲשֶׁר לֹא שָׂם לִבּוֹ אֶל דְּבַר ה׳ וַיַּעֲזֹב (שמ׳ ט׳), הָיָה לוֹ לוֹמַר עָזַב: זֶה אֵלִי. בִּכְבוֹדוֹ נִגְלָה עֲלֵיהֶם וְהָיוּ מַרְאִין אוֹתוֹ בְּאֶצְבַּע, רָאֻתָה שְׁפִחָה עַל הַיָּם מַה שֶּׁלֹּא רָאוּ נְבִיאִים (מכי׳): וְאַנְוֵהוּ. אוּנְקְלוֹס תִּרְגֵּם לְשׁוֹן נָוֶה—נָוֶה שַׁאֲנָן (ישׁ׳ ל״ג), לְנָוֶה צֹאן (שם ס״ה). דָּבָר אַחֵר וַאֲנְוֵהוּ לְשׁוֹן נוֹי, אַסַּפֵּר נוֹיוֹ וּשְׁבָחוֹ לְבָאֵי עוֹלָם, כְּגוֹן מַה דּוֹדֵךְ מִדּוֹד וְגוֹ׳ הוֹדִי צַח וְאָדוֹם (שה״ש ה׳), וְכָל הָעִנְיָן: אֱלֹהֵי אָבִי. הוּא זֶה וְאַרְמְמֶנְהוּ: אֱלֹהֵי אָבִי. לֹא אֲנִי תְּחִלַּת הַקְּדֻשָּׁה אֶלָּא מְחֻזֶּקֶת וְעוֹמֶדֶת לִי הַקְּדֻשָּׁה וֵאלֹהוּתוֹ עֲלֵי מִימֵי אֲבוֹתָי: (ג) ה׳ איש מלחמה. בַּעַל מִלְחָמוֹת, כְּמוֹ אִישׁ נַעֲמִי (רות א׳), וְכָל אִישׁ וְאִישׁ מְתֻרְגָּמִין בַּעַל, וְכֵן וְחָזַקְתָּ וְהָיִיתָ לְאִישׁ (מ״א ב׳)—לִגְבּוֹר: ה׳ שמו. מִלְחָמוֹתָיו לֹא בְכֹלֵי וְיִן אֶלָּא בְּשִׁמּוֹ הוּא נִלְחָם; כְּמוֹ שֶׁאָמַר דָּוִד וְאָנֹכִי בָּא אֵלֶיךָ בְּשֵׁם ה׳ צְבָאוֹת (ש״א י״ז).

he is gloriously sublime: the horse and his rider hath he hurled into the sea. [2]The Eternal *is* my might and hymn, and he is become my salvation; he *is* my God, and I will glorify him; my father's God, and I will exalt him. [3]The Eternal *is* a man of war: the Eternal *is* his name.

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"And there were occasions when the cloud was (יהיה) upon the tabernacle", because these were *each of them* something that was continuously happening, and there is proper to it either the future tense or the past tense (cf. Rashi on Gen. XXIX. 3). But this (או ישיר and other passages quoted) which happened only at the particular moment *mentioned* (once and once only), one cannot *fittingly* explain in this sense (i. e. of continuous action)[1]). כי גאה גאה FOR HE IS GLORIOUSLY SUBLIME — *render this* as the Targum *does*: *for He is exalted above all exalted beings and real exaltation (supremity) is His alone.* [Another explanation: the repetition of the word is intended to state that He has done something which it is impossible for a human being (lit., flesh and blood) to do. When he (the latter) fights against another and vanquishes him he throws him off the horse, but here — horse and its rider *together* hath He hurled into the sea. *The usage is, that* in the case of everything which cannot possibly be done by anyone except Him the appropriate expression to use is a form of *the root* גאה, as *in* (Is. XII. 5), "for He hath done גאות" — gloriously. In the same way[2]) you will find *that throughout* the whole Song *the words are* repeated: (v. 2) "The strength and vengeance of the Lord have become my help"; (v. 4). "The Lord is a man of war, the Lord is His name" (cf. Rashi's explanation of this), and this is *the case* in all *the verses*]. Another explanation of כי גאה גאה: *I will sing unto the Lord* although (כי) He is exalted high above all songs and however much I may praise Him there will still remain something additional in Him *to be praised* (עוד יש בו תוספת — I can never exhaust his praises)[3]), and not as is the practice in respect to a human king whom one praises, *attributing to him certain virtues* whilst *these are really* not in him. סוס ורוכבו THE HORSE AND ITS RIDER — both of them attached one to the other; and the waters lifted them up and *then* they descended into the depths and *yet* they did not become separated (Mech.). רמה *means* HE HATH CAST. Similar is (Dan. III. 21) "and they were cast (ורמיו) into the midst of the fiery furnace". And an Agadic explanation is: One verse says רמה, *which involves the idea of raising* (רום), and another verse (v. 4) says, ירה *which implies casting from a height* (cf. Rashi on ירה יירה XIX. 13)! This teaches us that they first went up on high and then went down into the depths (i. e. they were tossed up and down). *The meaning of* ירה *here is* the same as *in* (Job. XXXVIII. 6) "Who laid (ירה) the corner-stone thereof?" — *implying laying* from above to below (Mech.). **(2)** עוזי וזמרת יה —

NOTES

[1]) Nachmanides criticises this comment and points out that here are many future forms which can only refer to past actions. He states that this is quite usual in the poetical sections of the Bible. To this one may reply that in such cases the context makes it clear that the past tense is intended, but where such a form appears at the beginning of a section a different explanation must be given of this grammatical peculiarity.

[2]) Rashi means that in the same way as the idea expressed in כי גאה גאה — the superhuman act of God — is repeated in the following words: סוס ורוכבו רמה בים, so too in every verse of this Song the idea expressed in one phrase is repeated in the next. This parallelism is, as is well known, a characteristic of Hebrew poetry.

[3]) cf. the phrase in the Kaddish: לעלא מן כל ברכתא וכו׳.

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Onkelos translated this by "my might and my praise", *taking* עָזִּי the same as עֻזִּי, and וְזִמְרָת the same as וְזִמְרָתִי. But I wonder at the wording of the text *if this translation is correct*, for you will find no similar example of its punctuation (i. e. of עָזִּי) in the Scriptures except in three passages where it is, *in each case*, followed by וזמרת. In all other passages it is punctuated with שורק (i. e. our Kibbutz); e. g., (Jer. XVI. 19) ה' עֻזִּי ומעוזי, (Ps. LIX. 10) עֻזּוֹ אליך אשמרה. So, too, every word of two letters that is punctuated with a Melopum (our חולם[1]) when it is lengthened by the addition of a third letter (i. e. when it has a pronominal suffix as in the examples given below), and the second has not a Sheva (חטף)[2]), the first is punctuated with a שורק (Kibbutz)[3]) — as, for instance, עֻזִּי *and* עָזִּי; חֻקִּי *and* חָקִּי; עֻלּוֹ *and* עָלּוֹ *as in* (Is. XIV. 25) "then shall his yoke (עָלּוֹ, from עַל) depart from him"; — כֻּלּוֹ *and* כָּלּוֹ, *as in* (XIV. 7) "and captains over each of them (כָּלּוֹ)" — *from* כֹּל. But these three *examples of* עֻזִּי וְזִמְרָת, viz., that *occuring* here and that in Isaiah (XII. 2) and that in Psalms (CXVIII. 14), are punctuated with short Kametz[4]), *whereas the translation of Onkelos would require* עָזִּי *and not* עֻזִּי. Then further, in not one of them (these three passages) is it written וזמרתי, *as Onkelos translates*, but וזמרת and *remarkably enough* all of them are immediately followed by ויהי לי לישועה. — Therefore I say in explanation of the wording of the text that עֻזִּי is not the same as עָזִּי and וְזִמְרָת is not the same as וְזִמְרָתִי, but עֻזִּי is a noun *without a suffix of any kind, as we find in* (Ps. CXXIII. 1) "The one who sits (הַיּשְׁבִי) in heaven"; (Ob. III. 3) "The one who dwells (שֹׁכְנִי) in the cleft of the rock"; (Deut. XXXIII. 16) "He that dwelleth (שֹׁכְנִי) in the bush" (where the syllable at the end of the word is part of the noun and is not the pronominal suffix denoting "my"). The praise, therefore, *proclaimed in these words* is this: The עז and the זִמְרָת of God, this was to me as a help. *The word* וזמרת is a noun in the construct state to the word which expressess the Divine Name (יָהּ), *in* the same *sense* as (Judg. V. 23) "to the help of (לעזרת — const.) the Lord"; (Is. IX. 18) "through the wrath of (בעברת — constr.) the Lord"; (Ecc. III. 18) "because of (דברת — const.) the sons of man"[5]). The expression וזמרת has the meaning of *the root which we find in* (Lev. XXV. 4) "thou shalt

NOTES

[1]) Rashi means words derived from ע"ע roots (כפולים), such as he cites as examples. Nouns like קול and דור where the Cholem has the ו and is therefore unchangeable constitute a different grammatical form.

[2]) בשבא is a gloss, for Rashi always calls a sounded Sheva, חטף. Cf. Rashi on XXII. 19: (...כגון לָמָּלְךְ, לִמְדָבָר — בחטף). Or it is — which however is not very likely — an explanation of שוא, meaning, שבא which is חטף.

[3]) Rashi has in mind that sometimes a noun of this type has short Kametz when the second letter has a Sheva; e. g., חָקְקָם and חָקְקֵךְ. He therefore makes the presence of the Kibbutz dependent upon the absence of the Sheva in the second letter. He does not mean that if the Sheva is present the word must not have Kibbutz; he only means that if that letter has a Sheva, the word need not have that vowel.

[4]) Rashi uses the term חטף קמץ both for our short Kametz and for our חטף קמץ. Cf. his comment on אתה אל ראי Gen. XVI. 13.

[5]) Rashi has been accused of overlooking the fact that the word זִמְרָת ends in תָ.. whilst the examples of the construct cases he cites end in the usual ת_ .., but this criticism is based on a misunderstanding of Rashi's intention in comparing זמרת with these words. He is not suggesting any similarity in the terminations, but is referring to the syntactical force of the construct case. The words of a construct phrase may be in a subjective or an objective relation to one another, just as the phrase "The fear of the Romans" may denote either the fear which

not prune (תזמר)" *and in* (Is. XXV. 5) "the cutting down (זמיר) of the terrible ones", *both of* which have the meaning "lopping off" and "cutting down". *Thus the verse signifies*: "The strength and vengeance of our God has become to us a help". Do not be puzzled by the expression ויהי — that it does not state היה — for we have other verses also that use this idiom, and the following is an example *of such a construction*: (1 Kings VI. 5) "round about the wall of the house, both of the temple and the most holy place, he made (ויעש) a side structure", and it should have said (instead of ויעש etc.) עשה לו צלעות סביב. Similarly in Chronicles, (2 X. 17) "But as for the children of Israel who dwelt in the cities of Judah, Rehoboam reigned (וימלך) over them", *where* it should have said מלך עליהם. *Other examples are*: (Num. XIV. 16) "Because the Lord was unable etc. . . . He slaughtered them (וישחטם)", *where* it should have said שחטם; (Num. XIV. 36, 37) "And the men whom Moses sent . . . they died (וימתו)", *where* it should have said מתו; (Ex. IX. 21) "And he that regarded not the word of the Lord left (ויעזב) his cattle, etc.", *where* it should have said עזב. זה אלי THIS IS MY GOD — In His glory[1]) did He reveal Himself to them and they pointed to Him — *as it were* — with the finger *exclaiming "This is my God!"* A maid-servant beheld at the Red Sea what even the prophets never saw (Mech.). ואנוהו Onkelos translates *this* in the sense of a dwelling (viz., I will build Him a temple) *as in* (Is. XXXIII. 20) "a peaceful habitation (נוה)" *and in* (ib. LXV. 10) "a dwelling (נוה) for flocks". Another explanation of ואנוהו *is that* it has the sense of נוי, "beauty", *and the meaning is*: I will relate His splendour and praise-worthiness to the inhabitants of the world as, for example, *was actually done by Israel*: (Song V. 9, 10) *The nations of the world ask*, "What is thy beloved more than another beloved?" . . . *and Israel replies*, "My beloved is white and ruddy", and thus *you will find it* in that whole section (cf. Mech.). אלהי אבי MY FATHER'S GOD is this[2]) וארממנהו AND I WILL EXALT HIM. אלהי אבי *He is not merely my God but He was* MY FATHER'S GOD *also* — I am not the beginning of the sanctity (i. e. I am not the first to hallow Him by proclaiming Him God), this hallowing *of Him* and the proclamation of His Godship over me is something that has been held by me and has remained mine since the days of my fathers. **(3)** ה' איש מלחמה *means* The Lord is a Master of war; just as, (Ruth I. 3) "the איש (i. e. the master) of Naomi". (Cf. Rashi on that verse). Wherever the words איש and אישך occur they must be translated by בעל; so, too, (1 Kings II. 2) "Be thou strong and show thyself an איש" — a mighty person. ה' שמו THE LORD IS HIS NAME — His wars are not *waged* with martial weapons but He fights by means of His Name, just as David said, (1 Sam. XVII. 45) "But I come against thee in the name of the Lord of Hosts". Another explanation

NOTES

the Romans have of their enemy (subjective) or the fear which the enemy have of them (objective). Similarly עזרת ה' may denote the help given by God or the help received by God, and עברת ה' may signify the wrath poured forth by God or the wrath poured forth upon Him. Similarly, דברת בני האדם may mean the matter done by the sons of man or that done to them. Rashi holds that in these three examples the relation between the words is a subjective one, and he merely states that זמרת יה which he translates by "the vengeance (the cutting down) of God", means the vengeance executed by God and not that executed on God. In the Rashi text there should be no comma before כמו. This word is to be read closely with . . דבוק; viz., . . . כמו . . דבוק הוא: the word זמרת is connected with the following word just as the three words are connected in the following examples. Rashi in his comment on ברכת אברהם (Gen. XXVIII. 4) regards the relation as objective: "May God give thee the blessing He conferred on Abraham". Rashi here does not comment upon the construct termination ת . . in זִמְרָת. As a construct it occurs in Ps. XVI. 5: ה' מְנָת חלקי.

[1]) This signifies God — His very Self.

[2]) The word זה must be repeated from the first half of the verse: . . זה אלי זה אלהי אבי.

ד מַרְכְּבֹת פַּרְעֹה וְחֵילוֹ יָרֶה בַיָּם וּמִבְחַר שָׁלִשָׁיו
טֻבְּעוּ בְיַם־סוּף: ה תְּהֹמֹת יְכַסְיֻמוּ יָרְדוּ בִמְצוֹלֹת
כְּמוֹ־אָבֶן: ו יְמִינְךָ יְהוָה נֶאְדָּרִי בַכֹּחַ יְמִינְךָ יְהוָה
תִּרְעַץ אוֹיֵב: ז וּבְרֹב גְּאוֹנְךָ תַּהֲרֹס קָמֶיךָ תְּשַׁלַּח
חֲרֹנְךָ יֹאכְלֵמוֹ כַּקַּשׁ: ח וּבְרוּחַ אַפֶּיךָ נֶעֶרְמוּ מַיִם

אונקלוס

ד רְתִכֵּי פַּרְעֹה וּמַשְׁרְיָתֵהּ שְׁדִי בְיַמָּא וּשְׁפַר גַּבָּרוּתִי אִטְבָּעוּ בְיַמָּא־דְסוּף: ה תְּהוֹמַיָּא
חֲפוֹ עֲלֵיהֶן נְחָתוּ לְעוּמְקָיָא כְּאַבְנָא: ו יַמִּינָךְ יְיָ אַדִּיר בְּחֵילָא יַמִּינָךְ יְיָ תְּבָרֵת
סָנְאָה: ז וּבְסִגֵּי תְּקִפָּךְ תְּבַרְתָּנוּן לְרָקְמוּ עַל עַמָּךְ שַׁלַּחְתְּ רְגָנָךְ שֵׁיצִנּוּן כְּנוּרָא
לָקַשָּׁא: ח וּבְמֵימַר פּוּמָךְ חֲכִימוּ מַיָּא קָמוּ כְּשׁוּר אֲוָלָיָא קָפוּ תְּהוֹמִין בְּלִבָּא

רש"י

דְּבָר אַחֵר ה' שְׁמוֹ, אַף בְּשָׁעָה שֶׁהוּא נִלְחָם וְנוֹקֵם מֵאוֹיְבָיו, אוֹחֵז הוּא בְּמִדָּתוֹ לְרַחֵם עַל בְּרוֹאָיו
וְלָזוּז אֶת כָּל בָּאֵי עוֹלָם; וְלֹא כְּמִדַּת מַלְכֵי אָדָמָה כְּשֶׁהוּא עוֹסֵק בַּמִּלְחָמָה פּוֹנֶה עַצְמוֹ מִכָּל
עֲסָקִים וְאֵין בּוֹ כֹּחַ לַעֲשׂוֹת זוֹ וְזוֹ (מכי'): (ד) ירה בים. שְׁדִי בְיַמָּא, שְׁדִי לְשׁוֹן יְרִיָּה, וְכֵן הוּא
אוֹמֵר אוֹ יָרָה יְיָרֶה (שמ' י"ט)—אוֹ אִשְׁתְּדָאָה יִשְׁתְּדֵי, וְהַתַּ"ו מִשֹּׁמֶשׁ בָּאֲלוּ בִּמְקוֹם יִתְפַּעֵל:
ומבחר. שָׁם דָּבָר כְּמוֹ מֶרְכָּב, מִשְׁכָּב, מִקְרָא קֹדֶשׁ: טבעו. אֵין טְבִיעָה אֶלָּא בְּמָקוֹם טִיט,
כְּמוֹ טָבַעְתִּי בִּינוֹן מְצוּלָה (תה' ס"ט), וַיִּטְבַּע יִרְמְיָהוּ בַּטִּיט (יר' ל"ח), מִלְּמַד, שֶׁנַּעֲשָׂה הַיָּם טִיט
לִגְמוֹל לָהֶם כְּמִדָּתָם שֶׁשִּׁעְבְּדוּ אֶת יִשְׂרָאֵל בְּחֹמֶר וּבִלְבֵנִים (מכי'): (ה) יכסימו. כְּמוֹ יְכַסּוּם,
וְהַיּו"ד הָאֶמְצָעִית יְתֵרָה בּוֹ; וְדֶרֶךְ מִקְרָאוֹת בְּכָךְ, כְּמוֹ וְצֹאנְךָ יִרְבְּיָן (דב' ח'), יִרְוְיָן מִדֶּשֶׁן
בֵּיתֶךָ (תה' ל"ו), וְהַיּו"ד רִאשׁוֹנָה שֶׁמַּשְׁמָעָהּ לְשׁוֹן עָתִיד, כָּךְ פֵּרְשָׁהוּ: מְכַסִּים בַּיָּם סוּף כְּדֵי
שֶׁיַּחְזְרוּ הַמַּיִם וִיכַסּוּ אוֹתָן. יְכַסְיֻמוּ אֵין הוֹמָה לוֹ בַּמִּקְרָא בִּנְקוּדָתוֹ, וְדַרְכּוֹ לִהְיוֹת נָקוּד יְכַסְיֻמוּ
מְלֹאפוּם: כמו אבן. וּבְמָקוֹם אַחֵר צָלְלוּ כַּעוֹפֶרֶת, וּבְמָקוֹם אַחֵר יֹאכְלֵמוֹ כַּקַּשׁ, הָרְשָׁעִים
כַּקַּשׁ, הוֹלְכִים וּמִשְׁתַּקְּפִין עוֹלִין וְיוֹרְדִין, בֵּינוֹנִים כָּאֶבֶן, וְהַכְּשֵׁרִים כָּעוֹפֶרֶת שֶׁנָּחוּ מִיָּד (מכי'):
(ו) ימינך ימינך. שְׁנֵי פְּעָמִים, כְּשֶׁיִּשְׂרָאֵל עוֹשִׂין אֶת רְצוֹנוֹ שֶׁל מָקוֹם הַשְּׂמֹאל נַעֲשֵׂית יָמִין
(שם): ימינך ה' נאדרי בכח. לְהַצִּיל אֶת יִשְׂרָאֵל וִימִינְךָ הַשֵּׁנִית תִּרְעַץ אוֹיֵב. ולי נִרְאָה
אוֹתָהּ יָמִין עַצְמָהּ תִּרְעַץ אוֹיֵב, מַה שְּׁאִי אֶפְשָׁר לָאָדָם—לַעֲשׂוֹת שְׁתֵּי מְלָאכוֹת בְּיָד אַחַת;
וּפְשׁוּטוֹ שֶׁל מִקְרָא יְמִינְךָ הַנֶּאְדֶּרֶת בַּכֹּחַ מָה מְלָאכְתָּהּ? יְמִינְךָ ה' תִּרְעַץ אוֹיֵב; וְכַמָּה מִקְרָאוֹת
דָּנְמָתוֹ, כִּי הִנֵּה אֹיְבֶיךָ ה' כִּי הִנֵּה אֹיְבֶיךָ יאבדו (תה' צ"ב), וְדוֹמֵיהֶם: נאדרי. הַיּו"ד יְתֵירָה, כְּמוֹ
רַבְּתִי עָם, שָׂרָתִי בַּמְּדִינוֹת (איכה א'), וְנָבְתִי יוֹם (ברי' ל"א): תרעץ איוב. תָּמִיד הִיא רוֹעָצַת
וּמְשַׁבֶּרֶת הָאוֹיֵב; וְדוֹמֶה לוֹ וַיִּרְעֲצוּ וַיְרַצְּצוּ אֶת בְּנֵי יִשְׂרָאֵל, בְּשׁוּפְטִים: (ד"א) יְמִינְךָ הַנֶּאְדֶּרֶת
בַּכֹּחַ הִיא מְשַׁבֶּרֶת וּמַלְקָה אוֹיֵב: (ז) וברב גאונך. זֹאת הַיָּד בִּלְבָד רוֹעָצַת הָאוֹיֵב—כְּשֶׁהוּא
מְרִיקָהּ בְּרוֹב גְּאוֹנוֹ אָז תַּהֲרֹס קָמָיו—וְאִם בְּרוֹב גְּאוֹנוֹ לִבָּד אֹיְבָיו נֶהֱרָסִים קַל וָחוֹמֶר כְּשֶׁשִּׁלַּח בָּהֶם
חֲרוֹן אַף יֹאכְלֵמוֹ: תהרס. תָּמִיד אַתָּה הוֹרֵס קָמֶיךָ הַקָּמִים נֶגְדֶּךָ, וּמִי הֵם הַקָּמִים כְּנֶגְדּוֹ?
אֵלּוּ הַקָּמִים עַל יִשְׂרָאֵל; וְכֵן הוּא אוֹמֵר כִּי הִנֵּה אֹיְבֶיךָ יֶהֱמָיוּן (תה' פ"ג), וּמַה הִיא הֲמָיָה?
עַל עַמְּךָ יַעֲרִימוּ סוֹד (שם), וְעַל זֶה קוֹרֵא אוֹתָם אוֹיְבָיו שֶׁל מָקוֹם: (ח) וברוח אפיך.

4Pharaoh's chariots and his forces hath he cast into the sea: and the choicest of his fighting-men are sunk in the Red sea. 5The murmuring depths have covered them: they went down to the bottom as a stone. 6Thy right *hand*, O Eternal, is become glorious in power: thy right *hand*, O Eternal, hath dashed in pieces the enemy. 7And in the greatness of thine excellency thou hast overthrown them that rose up against thee, thou sentest forth thy wrath, *which* consumed them as stubble. 8And with the blast of thy nostrils the waters were heaped up,

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of ה' שמו — *He is a man of war*, but His Name is the Lord (the God of Mercy): even at the time when He battles against and avenges Himself upon His enemies He retains His attribute (that expressed by His name ה') showing pity to His creatures and feeding all the inhabitants of the world; not as is the nature of the kings of the world *each one of whom* when he is engaged in war turns aside from all other engagements, and has not the power to do both this and that (cf. Mech.). **(4)** ירה בים *Onkelos translates this by* שדי בימא: HE HATH CAST IN THE SEA. *The word* שדי is an expression for "casting". And thus, also, it says, (XIX. 13) או ירה יירה *which Onkelos renders by* או אשתדאה ישתדי "or he shall certainly be thrown down" where the ת is used in both these words in place of (as marking) the Ithpael form[1]), *so that in these Targum words the root is* שדי. ומבחר AND THE CHOICEST — *This word is* a noun of similar form to מְרֻכָּב and מִשְׁכָּב and מִקְרָא [קדש]. טבעו ARE SUNK — The root טבע always denotes sinking in slimy matter, as *may be seen from* (Ps. LXIX. 3) "I am sunk (טבעתי) in deep mire", *and from* (Jer. XXXVIII. 6) "And Jeremiah sank (ויטבע) in the mire". *The fact that this expression is used* teaches, therefore, that the sea became slime (cf. Rashi on XIV. 24) to requite them according to their own measure — because that they had made the Israelites work as slaves with lime and with bricks. **(5)** יכסימו THEY COVER THEM — this is the same as יְכַסּוּם and the middle י is redundant. This is quite usual in Scripture-verses (in Biblical Hebrew), just as in (Deut. VIII. 13) וצאנך ירבין, *and* (Ps. XXXVI. 9) ירויון מדשן ביתך — And *the force of* the first י which expresses the future tense you must explain as follows: they have been sunk in the Red Sea in order that the waters should return and should cover them[2]). The word יכסימו has no similar example in Scripture so far as its punctuation is concerned; ordinarily it would be יְכַסֻּימוּ with Melopum (חולם). כמו אבן AS A STONE — But in another passage (v. 10) it states, "they dropped like lead", and in yet another passage (v. 7) "it consumes them as stubble"! The wicked *amongst the Egyptians* were as stubble, being continually dashed about, and tossed up and down; those of average worth *sank* as a stone, *suffering less agony*, whilst the best *amongst them sank* as lead so that they came to their rest at once (cf. Mech.). **(6)** ימינך . . . ימינך THY RIGHT HAND — twice! — When Israel performs the will of the Omnipresent the left hand (intended for punishment) becomes a right hand (bestowing reward, so that God has two right hands[3]) as it were) (Mech.). ימינך ה' נאדרי בכח THY RIGHT HAND, O LORD, IS GLORIOUS IN POWER to deliver Israel, and thy second right hand dashes the enemy in pieces. But it seems to me *that if we have to take it in the sense: Thy right hand is glorious to save, thy right hand dashes in pieces etc. the explanation is that* the self-same right hand itself dashes the

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[1]) The ת of the prefix את changing place with the first letter of the root as in the Hebrew form ישתמר etc.

[2]) Rashi joins the beginning of this verse to the end of the preceding in the relation of effect and cause.

[3]) The right (dexter) is the emblem of good fortune; the left (sinister) of misfortune. Israel by its good deeds is able to change the left into the right: averting punishment and bringing good in its stead — the same simile as "מהסכין מדת הדין למדת הרחמים".

נִשְׁבְּו כְּמוֹ־עֵךְ נְוֹלִים קֻפְאוּ תְהֹמֹת בְּלֶב־יָם: ט אָמַר
אוֹיֵב אֶרְדֹּף אַשִּׂיג אֲחַלֵּק שָׁלָל תִּמְלָאֵמוֹ נַפְשִׁי
אָרִיק חַרְבִּי תּוֹרִישֵׁמוֹ יָדִי: י נָשַׁפְתָּ בְרוּחֲךָ כִּסָּמוֹ

אונקלוס

דַיְמָא: ט דַּהֲוָה אָמַר סָנְאָר אֶרְדּוֹף אַדְבֵּק אֲפַלֵּג בִּוְתָא תִּשְׁבַּע־מִנְהוֹן נַפְשִׁי
אָשְׁלוֹף חַרְבִּי תְּשֵׁיצִנּוּן יְדִי: י אֲמַרְתָּ בְּמֵימְרָךְ חֲפָא־עֲלֵיהוֹן יַמָּא אִשְׁתְּקָעוּ

רש״י

הַיּוֹצֵא מִשְּׁנֵי זְחִירִים שֶׁל אַף: דִּבֶּר הַכָּתוּב כְּבַיְכוֹל בַּשְּׁכִינָה דְּנִמְשֶׁל מֶלֶךְ בָּשָׂר וָדָם, כְּדֵי לְהַשְׁמִיעַ אֹזֶן הַבְּרִיּוֹת כְּפִי הַהַוָּה, שֶׁיּוּכְלוּ לְהָבִין דָּבָר; כְּשֶׁאָדָם כּוֹעֵס יוֹצֵא רוּחַ מִנְּחִירָיו; וְכֵן עָלָה עָשָׁן בְּאַפּוֹ (תה׳ י״ח), וְכֵן וּמֵרוּחַ אַפּוֹ יִכְלוּ (איוב ד׳), וְזֶהוּ שֶׁאָמַר ״לְמַעַן שְׁמִי אַאֲרִיךְ אַפִּי״, (יש׳ מ״ח)—כְּשֶׁעָשִׂיתִי נֶחָ, נִשַּׁמְתּוֹ אֲרוּכָה, וּכְשֶׁהוּא כוֹעֵס נִשַּׁמְתּוֹ קְצָרָה, וּתְהִלָּתִי אֶחְטֹם לְךָ (שם)—וּלְמַעַן תְּהִלָּתִי אֶעֱשֶׂה חִטָּם בְּאַפִּי לְסָתוֹם נְחִירֵי בְּנֵי הָאַף וְהָרוּחַ שֶׁלֹּא יֵצְאוּ, לְךָ—בִּשְׁבִלְךָ, אֶחְטָם, כְּמוֹ נְאֻקָה בְּחִטָּם בְּמַסֶּכֶת שַׁבָּת, כִּדְ נִרְאָה בְּעֵינָי. וְכָל חָרוֹן אַף שֶׁבַּמִּקְרָא אֲנִי אוֹמֵר כֵּן; חָרָה אַף כְּמוֹ וַעֲצֻמֵי חָרָה מֵנִּי חֹרֶב (איוב ל׳), לְשׁוֹן שְׂרָפָה וּמוֹקֵד, שֶׁהַנְּחִירַיִם מִתְחַמְּמִים וְנֶחֱרִים בְּעֵת הַקֶּצֶף, וְחָרוֹן מִגְּזֶרֶת חֹרֶה כְּמוֹ רָצוֹן מִגְּזֶרֶת רְצֵה, וְכֵן חֵמָה לְשׁוֹן חֲמִימוּת, עַל כֵּן הוּא אוֹמֵר וַחֲמָתוֹ בָּעֲרָה בוֹ (אסתר א׳), וּבְנוֹחַ הַכָּתוּב אוֹמֵר ״נִתְקָרְרָה״ רֵעָתוֹ: נֶעֱרְמוּ מִים. אוּנְקְלוֹס תִּרְגֵּם לְשׁוֹן עֲרֵמִימוּת, וּלְשׁוֹן צְחוּת הַמִּקְרָא כְּמוֹ עֶרְמַת חִטִּים (שה״ש ז׳), וְנִצְּבוּ כְמוֹ נֵד יוֹכִיחַ: נֶעֱרְמוּ. מְמוּקָּד רוּחַ שָׂעָרָה מַאֲפֶךָ יָבְשׁוּ הַמַּיִם, וְהַם נַעֲשׂוּ כְּמִין נַלִּים וּבְרֵיוֹת שֶׁל עֲרֵמָה, שֶׁהֵם גְּבוֹהִים: כְּתַרְגּוּמוֹ כְּשׁוּר—כְּחוֹמָה: נֵד. לְשׁוֹן צְבוּר וְכִנּוּס, כְּמוֹ נֵד קְצִיר בְּיוֹם נַחֲלָה (ישׁ׳ י״ז), כּוֹנֵס כַּנֵּד (תה׳ ל״ג), לֹא כָתוּב כּוֹנֵס כַּנֹּאד אֶלָּא כַּנֵּד, וְאִלּוּ הָיָה כנד כְּמוֹ כנאד וְכוֹנֵס לְשׁוֹן הַכְנָסָה, הָיָה לוֹ לִכְתּוֹב מַכְנִיס כְּבַנֹּאד מֵי הַיָּם, אֶלָּא כּוֹנֵס לְשׁוֹן אוֹסֵף וְצוֹבֵר הוּא, וְכֵן קָמוּ נֵד אֶחָד (יהושע ג׳), וַיַּעֲמְדוּ נֵד אֶחָד (שם), וְאֵין לְשׁוֹן קוֹמָה וַעֲמִידָה בְּנֹאדוֹת אֶלָּא בְּהוֹמוֹת וְצִבּוּרִים, וְלֹא מָצִינוּ נאד נָקוּד אֶלָּא בְּמִלְאפוּם כְּמוֹ שִׂימָה דִמְעָתִי בְנֹאדֶךָ (תה׳ נ״ו), אֶת נֹאד הֶחָלָב (שופ׳ ד׳): קִפְאוּ. כְּמוֹ וְכִגְבָנָה תַּקְפִּיאֵנִי (איוב י׳), שֶׁהֶקְשׁוּ וְנַעֲשׂוּ כַּאֲבָנִים וְהַמַּיִם זוֹרְקִים אֶת הַמִּצְרִיִּים עַל הָאָבָן בְּכֹחַ וְנִלְחָמִים בָּם בְּכָל מִינֵי קוֹשִׁי: בלב ים. בְּחוֹזֶק הַיָּם; וְדֶרֶךְ הַמִּקְרָאוֹת לְדַבֵּר בֵּן, עַד לֵב הַשָּׁמַיִם (דב׳ ד׳), בְּלֵב הָאֵלָה (ש״ב י״ח), לְשׁוֹן עֹקֶר וְתָקְפּוֹ שֶׁל דָּבָר: (ט) אמר איוב. לְעֻמַּת, כְּשֶׁפְּתָם בִּדְבָרִים, אֶרְדֹּף וְאַשִּׂיגֵם וַאֲחַלֵּק שָׁלָל עִם שָׂרַי וַעֲבָדַי: תמלאמו. תִּתְמַלֵּא מֵהֶם נַפְשִׁי רוּחִי וְרְצוֹנִי. וְאַל תִּתְמַהּ עַל תֵּיבָה הַמְרַבֶּרֶת בִּשְׁתַּיִם, תִּמְלָאֵמוֹ—תִּמָּלֵא מֵהֶם, יֵשׁ הַרְבֵּה בַּלָּשׁוֹן הַזֶּה כִּי אֶרֶץ הַנֶּגֶב נְתַתָּנִי (שופ׳ א׳), כְּמוֹ נָתַתָּ לִי, וְלֹא יָכְלוּ דַּבְּרוּ לְשָׁלוֹם (בר׳ ל״ז), כְּמוֹ דַּבֵּר עִמּוֹ, בָּנַי יְצָאוּנִי (יר׳ י׳), כְּמוֹ יָצְאוּ מִמֶּנִּי, מִסְפַּר צְעָדַי אַגִּידֶנּוּ (איוב ל״א), כְּמוֹ אַגִּיד לוֹ, אַף כַּאן תִּמְלָאֵמוֹ—תִּמָּלֵא נַפְשִׁי מֵהֶם: אריק חרבי. אָשְׁלוֹת, וְעַל שֵׁם שֶׁהוּא מְרִיק אֶת הַתַּעַר בְּשִׁלְיָפָתוֹ וְנִשְׁאָר רֵיק, נוֹפֵל בּוֹ לְשׁוֹן הֲרָקָה, כְּמוֹ מְרִיקִים שִׁקּוּיָהֶם (בר׳ מ״ב), וְכֻלָּיו יָרִיקוּ (יר׳ מ״ח), וְאַל תֹּאמַר אֵין לְשׁוֹן רֵיקוּת נוֹפֵל עַל הַיּוֹצֵא, אֶלָּא עַל הַתִּיק וְעַל הַשַּׁק וְעַל הַכְּלִי שֶׁיָּצָא מִמֶּנּוּ, אֲבָל לֹא עַל הַחֶרֶב וְעַל הַיַּיִן, וְלִדְחוֹק וּלְפָרֵשׁ אָרִיק חַרְבִּי בִּלְשׁוֹן וָרֶק אֶת חֲנִיכָיו (בר׳ י״ד), אֲוַדַּיִן בְּחַרְבִּי, מָצִינוּ הַלָּשׁוֹן מוּסָב אַף עַל הַיּוֹצֵא, שֶׁמֵּן תּוּרַק (שה״ש א׳), לֹא תּוּרַק מִכְּלִי אֶל כֶּלִי (יר׳ שם), לֹא הוּרַק הַכְּלִי אֵין כְּתִיב כָּאן אֶלָּא לֹא הוּרַק הַיַּיִן מִכְּלִי אֶל כֶּלִי, מָצִינוּ הַלָּשׁוֹן מוּסָב עַל הַיַּיִן, וְכֵן וְהֵרִיקוּ חַרְבוֹתָם עַל יְפֵי חֲכָמָתָךְ, דְּחֵירֵם (יחזקאל כ״ח): תורישמו. לְשׁוֹן יְרִשׁוּת וְדַלּוּת, כְּמוֹ מוֹרִישׁ וּמַעֲשִׁיר (שמואל א׳ ב׳): (י) נשפת. לְשׁוֹן הֲפָחָה, וְכֵן וְנַם נָשַׁף בָּהֶם (ישעיה מ׳): צללו. שָׁקְעוּ, עָמְקוּ, לְשׁוֹן מְצוּלָה:

the floods were placed as a mound, *and* the murmuring depths were congealed in the heart of the sea. [9]The enemy said, I will pursue, I will overtake, I will divide the spoil; my soul shall be full of them; I will draw my sword, my hand shall dispossess them. [10]Thou didst blow with thy wind, the sea covered them:

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enemy in pieces, something which it is impossible for a human being — to do two actions with one hand. But the literal sense of the text is: "Thy right hand, that is glorious in power — what does it do?" — "Thy right hand, O Lord, dashes the enemy in pieces". There are many Scriptural verses exactly in this *poetical* form, *e. g.*, (Ps. XCII. 10) "For, behold, thine enemies, O Lord, for behold, thine enemies shall perish" and others similar[1]). נאדרי The י is redundant as *in* (Lam. I. 1) "full of (רבתי) people . . . princess (שרתי) amongst the provinces"; (Gen. XXXI. 39) "stolen (גנבתי) by day". תרעץ אויב *means*, it always crushes and shatters the enemy[2]); similar in meaning to it is, "And they crushed (וירעצו) and broke[3]) the children of Israel", in *the Book of* Judges (X. 8). [Another explanation is: Thy right hand that is glorious in power shatters and punishes the enemy, *and these words must be connected with the following:* (7) וברב גאונך AND THROUGH THE GREATNESS OF THINE EXCELLENCY: if the hand alone crushes the spirit of the enemy, *then* when He raises it aloft IN THE GREATNESS OF HIS EXCELLENCY *surely* then HE WILL OVERTHROW THEM THAT RISE UP AGAINST HIM; and if through the greatness of His excellency alone His enemies are overthrown, how much more sure is it that when HE SENDETH FORTH THE FIERCENESS OF HIS WRATH against them IT WILL CONSUME THEM[4])]. תהרס *means*, Thou always overthrowest קמיך i. e. those that rise up against thee[5]). And who are those who rise up against Him? They are those who rise up against Israel; and similarly it says, (Ps. LXXXIII. 3, 4) "For, lo, thine enemies are in an uproar!" And what is this uproar? "against thy people they take crafty counsel", and on this account — *because they are Israel's enemies* — it calls them the enemies of the Omnipresent (Mech.). (8) וברוח אפיך AND WITH THE BREATH OF THY NOSTRILS — *the breath* that issues from both nostrils. Scripture speaks — if this were at all possible (i. e. if one may be permitted to speak so of God)[6]) of the Shechina (God) in the same manner as it does of a human monarch, in order to make peoples' ears hear *the facts* in accordance with what usually happens so that they may understand the matter: when a man is angry the breath issues from his nostrils (and Scripture attributes this to God, also, when He is in anger). *A* similar *idea is*: (Ps. XVIII. 9) "Smoke rose up in His nostril", and also, (Job. IV. 9) "By the breath of his nostril they are consumed". And this is the meaning of what He said, (Is. XLVIII. 9) "For My name's sake אאריך I will

NOTES

[1]) In both these verses the first half is inclompete, the sense being carried on to the second half. The translation is not: "Thy right hand is glorious", but "Thy right hand that is glorious in power, Thy right hand dashes etc." (In some editions of Rashi many other verses of similar construction are quoted here).

[2]) The imperfect here denotes frequentative action.

[3]) This signifies crushes and breaks the spirit of a person.

[4]) There are three stages in vanquishing an enemy: breaking his spirit, overthrowing him and annihilating him. Scripture states that the first is effected by the mere hand; therefore if this hand be raised in His abundant excellence the second stage follows, and it is evident, that God's fierce anger will annihilate them completely. It should he noted that the second explanation in the previous verse and this comment are placed within parentheses as being, in all probability, a later addition to Rashi. The next comment in Rashi follows on the first explanation of תרעץ אויב in v. 6.

[5]) Cf. Rashi's explanation of תמלאמו in v. 9.

[6]) See Appendix.

make long My אף": when one's anger subsides his breathing becomes long, whilst when one is in anger his breathing is short (consequently אאריך אפי signifies "I will not be angry"). *The text continues* ואהלתי אחטם לך *which means* "for the sake of My praise I will place a nose-ring in My nose to close up the nostrils against the anger and the breath so that they should not issue forth". *The word* לך, for thee, *in this text, means* "for thy sake". אחטם *has* the same *meaning and root* as *in* "a wild camel with a nose-ring (חַטָם)" *which occours* in *Mishna* Treatise Sabbath (V. 1). Thus does the explanation appear to me. And wherever אף and חרון (i. e. where אף and words formed from the same root as חרון) occur in the Scriptures I say that it has the following sense: *In the phrase* אף חרה *the first word* is the same as (Job XXX. 30) "My bone is חרה with heat", *where* חרה denotes burning and glowing, *and this metaphor is used* because the nostrils become hot and burning in a time of anger. The noun חרון is a derivation of חרה, just as רצון is a derivation of רצה, *and therefore signifies "burning".* In the same way, חֵמָה *which also signifies wrath really* denotes heat (from a root יחם, not חמם, since the מ of חֵמָה has no Dagesh. חֵמָה is formed from יחם as עֲדָה, congregation, from יעד). That is why Scripture says, (Est. I. 12) וחמתו בערה בו "his wrath burned in him", and when one's wrath subsides one says, "his mind has become cooled" (נתקררה from קר cold). נערמו מים THE WATERS WERE HEAPED UP — Onkelos translated this in the sense of ערמימות, subtlety (the waters showed themselves clever[1]); (cf. ערום Gen. III. 1); but *it is more in accordance with* the elegance of Biblical style *to take it* as *the noun of the same root as in* (Song VII. 3) "a stack of (ערמת) wheat[2])", and *the following words,* "the floods placed themselves like a mound", prove *that* this *is so* (cf. Mech.). נערמו — Through the burning heat of the breath that issued from thy nostrils (וברוח אפיך) the waters were dried up and they became like heaps and piles of grain-stacks (ערמה) which are high[3]). כמו נד — *Render this* as the Targum *does:* like a שור, *i. e.* a wall. נד is an expression for anything heaped up and gathered together, as, (Is. XVII. 11) "a heap (נד) of boughs in the day of grief"; (Ps. XXXIII. 7) "He gathereth as a heap (כַּנֵּד) [the waters of the sea]". It is not written "He gathereth כנאד", but כנד[4]), and if כנד were the same as כנאד "like a water-skin", and כונם were an expression for "bringing a thing in", it should have written: "He gathereth in (מכנים and not כונם) the waters of the sea as in a water-skin", (כנאד and not כנד), but כונם denotes gathering together and heaping up. And *this must* also *be the meaning of* נד in (Josh. III. 16) "[the waters] rose up as one נד", *and* (ib. v. 13) "and they shall stand in one נד";

NOTES

[1]) According to Rabbenu Bachai the waters displayed their subtlety in this: their nature is to be fluid (נוזלים) but they stood up as a heap to serve a double purpose: to leave a space along which the Israelites might pass, and to overwhelm the Egyptians from their towering height when, at the waving of Moses' rod, they would return to their original places. The Mechilta also explains it in the sense of cleverness: In the measure the Egyptians meted out to the Israelites was it meted out to them. They had said, "Come let us deal cleverly with them" — sentencing them to death by water in order that they might not wage war against them; God, therefore, gave the waters this sense of cleverness that they might war against the Egyptians.

[2]) Menachem, too, associates נערמו with this phrase.

[3]) Rashi has not explained רוח אפיך as poetical term for wind and tempest, but holds that it means the hot breath issuing from God's nostrils. It was therefore heat which dried up the waters so that they stood solid as a stack of wheat. Wind and tempest would have but heaped them up temporarily, leaving them in their fluid state.

[4]) In his comment on this verse Rashi states that the word denotes something high and adds that Menachem, also, gives it this meaning. In our printed edition of the Machbereth, however, this is missing. The Mechilta, also, takes the word in the sense of a stack of corn.

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for the expressions "rising up" and "standing up" cannot be used in reference *to water* in w a t e r - s k i n s but only to *water that stands up as* walls and heaps (and this must therefore be the meaning of כמו נד in our text also). And, *then again*, we find the word נאד punctuated only with a Melopum (חולם), as, (Ps. LVI. 9) "Put thou my tears into thy bottle (נאדך)" *and* (Judg. IV. 19) "the bottle of (נאד) milk"[1]). קפאו WERE CONGEALED, like (Job X. 10) "thou hast curdled me (תקפיאני) like cheese"; *the meaning is* that *the dephts* were hardened and became like stones, and the waters cast the Egyptians against the stony wall with force and battled against them with every harsh means (cf. Mech.). בלב ים *means* IN THE VERY STRENGTH OF THE SEA. It is the way of Scripture-verses to speak thus (to use לב in a metaphorical sense); *e. g.*, (Deut. IV. 11) "unto the very midst of (לב) heaven"; (2 Sam. XVIII. 14) "in the midst of (בלב) the terebinth". It is an expression denoting the essence and strength of a thing. **(9)** אמר אויב THE ENEMY SAID to his people, when he was persuading them with words (cf. Rashi on XIV. 6), I WILL PURSUE and I WILL OVERTAKE them and I WILL DIVIDE THE SPOIL with my captains and my subjects. תמלאמו *means* SHALL BE FILLED WITH THEM (not it shall fill them), נפשי MY SOUL — my spirit, my desire. Do not be puzzled at a word, that expresses an idea *usually* expressed by two, *viz.*, תמלאמו for תְּמַלְּאֵם, *for* there are many *examples* of this way of speaking; *e. g.*, (Judg. I. 15) "the south country נְתַתָּה לִי", *which is* the same as נָתַתָּ לִי, "thou hast given to me"; (Gen. XXXVII. 4) "And they were not able דַּבְּרוֹ peaceably", *which is* the same as דַּבֵּר עִמּוֹ "to speak with him"; (Jer. X. 20) "My children יָצָאוּנִי" *which is* the same as יָצְאוּ מֵאֵצֶל "have gone away from me"; (Job. XXXI. 37) "the number of my steps אַגִּידֶנּוּ" *which is* the same as אַגִּיד לוֹ "I would declare unto him". Similarly here: תמלאמו *means* תִּמָּלֵא נַפְשִׁי מֵהֶם "my soul shall be filled with them". אריק חרבי *Translate this as the Targum*: I WILL DRAW [MY SWORD]. Because one e m p t i e s the scabbard when one draws out t h e s w o r d and it (the scabbard) then remains empty (ריק), the expression "emptying" is appropriate to it (to the act of drawing the sword), as in (Gen. XLII. 35) "emptying (מריקים) their sacks"; (Jer. XLVIII. 12) "And they shall empty (יריקו) his vessels (of wine)". Now do not say that the expression "emptiness" *in these examples* does not apply to the t h i n g w h i c h c o m e s o u t, but *that it applies* to the scabbard and the sack and the vessels f r o m which *these things* come out and not to the sword and to the wine (it is the scabbard, the sack and the vessels which are empty not the sword, the corn and the wine), — and consequently give a forced explanation of אריק חרבי in the sense of *the verb in* (Gen. XIV. 14) "He armed (וירק) his trained servants", *saying that it means*, "I will a r m myself with my sword", for we do, *indeed*, find the expression "*empty*" applied also to the thing which comes out *of a receptacle; e. g.*, (Song I. 3) "oil which is emptied (תורק)"; (Jer. XLVIII. 11) "it (the wine) hath not been emptied (הורק) from vessel to vessel". It does not say here "the v e s s e l hath not been emptied", but "the w i n e has not been emptied from vessel to vessel"; consequently this expression is applied to the w i n e. Exactly like *the phrase in this verse, is* (Ez. XXVIII. 7) "And they shall draw their swords (והריקו חרבותם) against the beauty of thy wisdom", *in the chapter* about Hiram. תורישמו This is an expression for poverty and need, (meaning "my hand shall make them poor"), just as, (1 Sam. II. 27) "He maketh poor (מוריש) and maketh rich." **(10)** נשפת — an expression for "blowing". Similar is (Is. XL. 24) "He bloweth (נשף) upon them"[2]). צללו *means* THEY SANK, they went deep,

NOTES

1) See Appendix.

2) Rashi appears to suggest that this is ironical: Thou hast merely puffed at them and the sea covered them. This is the meaning of the text cited. The Mech. takes it in this sense: The enemy boasted of the valiant things he would do. But Thou hadst but to puff against them and they were doomed to destruction.

יָם צָלְלוּ כַּעוֹפֶרֶת בְּמַיִם אַדִּירִים: יא מִי־כָמֹכָה
בָּאֵלִם יְהוָה מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת
עֹשֵׂה פֶלֶא: יב נָטִיתָ יְמִינְךָ תִּבְלָעֵמוֹ אָרֶץ: יג נָחִיתָ
בְחַסְדְּךָ עַם־זוּ גָּאָלְתָּ נֵהַלְתָּ בְעֻזְּךָ אֶל־נְוֵה קָדְשֶׁךָ:
יד שָׁמְעוּ עַמִּים יִרְגָּזוּן חִיל אָחַז יֹשְׁבֵי פְלָשֶׁת: טו אָז
נִבְהֲלוּ אַלּוּפֵי אֱדוֹם אֵילֵי מוֹאָב יֹאחֲזֵמוֹ רָעַד נָמֹגּוּ
כָּל יֹשְׁבֵי כְנָעַן: טז תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד
בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ יְהוָה עַד־
יַעֲבֹר עַם־זוּ קָנִיתָ: יז תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ

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כַּאֲבָרָא בְמַיִן תַּקִּיפִין: יא לֵית בַּר־מִנָּךְ דַּאַתְּ הוּא אֱלָהָא יְיָ לֵית אֱלָא־אַתְּ
אַדִּיר בְּקוּדְשָׁא דָּחֵל תֻּשְׁבְּחָן עָבֵד פָּרִישָׁן: יב אֱרַמְתָּ יַמִּינָךְ בְּלַעְתִּנּוּן אַרְעָא:
יג דַּבַּרְתִּי בְטִיבוּתָךְ עַמָּא־דְנָן דְּפָרַקְתָּא סוֹבַרְתִּי בְתוּקְפָךְ לְדֵירָא דְקוּדְשָׁךְ:
יד שְׁמָעוּ עַמְמַיָּא וְזָעוּ דַּחֲלָא אַחַדְתִּנּוּן דַּהֲווֹ יָתְבִין בִּפְלָשְׁת: טו בְּכֵן אִתְבְּהִילוּ
רַבְרְבֵי אֱדוֹם תַּקִּיפֵי מוֹאָב אַחֲדָתִנּוּן רְחִיטָא אִתְבָּרוּ כֹּל דַּהֲווֹ־יָתְבִין בִּכְנָעַן:
טז תִּפֵּיל עֲלֵיהוֹן אֵימְתָא וְדַחְלְתָּא בִּסְגִי תְקוֹפָךְ יִשְׁתְּקוֹן כְּאַבְנָא עַד־דְּיֶעְבַּר עַמָּךְ
יְיָ עַד־עַמָּא דְּיֶעְבַּר־עַמָּא־דְנָן דִּי־פְרַקְתָּא עַד־יַרְדְּנָא: יז תֶּעֱלִנּוּן וְתַשְׁרִנּוּן

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כעופרת. אֶבֶן, פלו"ם בְּלַעַז: (יא) באלם. בַּחֲזָקִים, כְּמוֹ וְאֶת אֵילֵי הָאָרֶץ לָקָח (יחז' י"ז). אֱיָלוּתִי לְעֶזְרָתִי חוּשָׁה (תה' כ"ב): נורא תהלת. רָאוּי מְלֻהָגִיד תְּהִלּוֹתֶיךָ פֶּן יִמְעָטוּ, כְּמוֹ שֶׁכָּתוּב לְךָ דוֹמִיָּה תְהִלָּה (תה' ס"ה): (יב) נטית ימינך. כְּשֶׁהַקָּבָ"ה נוֹטֶה יָדוֹ, הָרְשָׁעִים כָּלִים וְנוֹפְלִים, לְפִי שֶׁהַכֹּל נָתוּן בְּיָדוֹ וְנוֹפְלִים בְּהַטָּיָתָהּ; וְכֵן הוּא אוֹמֵר וַה' יַטֶּה יָדוֹ וְכָשַׁל עוֹזֵר וְנָפַל עָזוּר, (ישׁ' ל"א), מָשָׁל לִכְלֵי זְכוּכִית הַנְּתוּנִים בִּידֵי אָדָם, מַטֶּה יָדוֹ מְעַט וְהֵן נוֹפְלִין וּמִשְׁתַּבְּרִין (מכי"): תבלעמו ארץ. מִכָּאן שֶׁזָּכוּ לִקְבוּרָה בְּשָׂכָר שֶׁאָמְרוּ ה' הַצַּדִּיק (מכי"): (יג) נהלת. לְשׁוֹן מְנַהֵל, וְאוּנְקְלוּס תִּרְגֵּם לְשׁוֹן נוֹשֵׂא וְסוֹבֵל, וְלֹא דִקְדֵּק לְפָרֵשׁ לְשׁוֹן הָעִבְרִית: (יד) ירגזון. מִתְרַגְּזִין: ישבי פלשת. מִפְּנֵי שֶׁהֵרְגוּ אֶת בְּנֵי אֶפְרַיִם — שֶׁמִּהֲרוּ אֶת הַקֵּץ וְיָצְאוּ בְּחֻזְקָה כְּמִפֹּרָשׁ בְּדִבְרֵי הַיָּמִים — וַהֲרָגוּם אַנְשֵׁי גַת (מכי"): (טו) אלופי אדום אילי מואב. וַהֲלֹא לֹא הָיָה לָהֶם לִירֹא כְּלוּם, שֶׁהֲרֵי לֹא עֲלֵיהֶם הוֹלְכִים? אֶלָּא מִפְּנֵי אֲנִינוּת שֶׁהָיוּ מִתְאוֹנְנִים וּמְצַטָּעֲרִים עַל כְּבוֹדָם שֶׁל יִשְׂרָאֵל (ילק'): נמגו. נָמַסוּ, כְּמוֹ בִּרְבִיבִים תְּמֹגְגֶנָּה (תה' ס"ה), אָמְרוּ, עָלֵינוּ הֵם בָּאִים, לְכַלּוֹתֵנוּ וְלִירֵשׁ אֶת אַרְצֵנוּ (מכי"): (טז) תפל עליהם אימתה. עַל הָרָחוֹקִים: ופחד. עַל הַקְּרוֹבִים, כְּעִנְיָן שֶׁנֶּאֱמַר כִּי שָׁמַעְנוּ אֵת אֲשֶׁר הוֹבִישׁ וְגוֹ' (יהושע ב'): עד יעבר, עד יעבר. כְּתַרְגּוּמוֹ: קנית. חִבַּבְתָּ מִשָּׁאָר אֻמּוֹת, כְּחֵפֶץ הַקָּנוּי בְּדָמִים יְקָרִים שֶׁחָבִיב עַל הָאָדָם: (יז) תבאמו. נִתְנַבֵּא מֹשֶׁה שֶׁלֹּא יִכָּנֵס לָאָרֶץ לְכָךְ לֹא נֶאֱמַר תְּבִיאֵנוּ (ב"ב קי"ט):

they dropped like lead in the mighty waters. [11]Who *is* like unto thee, O Eternal, among the mighty beings? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonderful *things*? [12]Thou stretchedst out thy right *hand*, the earth swallowed them. [13]Thou in thy mercy hast guided the people *which* thou hast redeemed: thou hast conducted *them* in thy might unto the abode of thy holiness. [14]Peoples shall hear, *and* be agitated: pangs shall seize the inhabitants of Palashath. [15]Then the chieftains of Edom shall be amazed; the powerful of Moab, quaking shall seize them; all the inhabitants of Canaan shall despond. [16]Horror and dread shall fall upon them; by the greatness of thine arm they shall be *as* still as a stone; till thy people pass, O Eternal, till the people pass, *which* thou hast purchased. [17]Thou shalt bring them in, and plant them in the mountain of thine in-

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—an expression of *the same root as* (Ps. LXIX. 3) מצולה "the depths". כעופרת LIKE LEAD: O. F. plomb. **(11)** באלם *means* AMONGST THE MIGHTY, just as (Ez. XVII. 13) "and the mighty of (אילי) the land he took away"; (Ps. XXII. 20) "O, thou my strength (אילותי) hasten to my help". נורא תהלות *means Thou art* an object of dread so that people do not recount thy praises *fearing* lest these may be enumerated less *then they really are*, just as it is written (Ps. LXV. 2) "To Thee, silence is praise". **(12)** נטית ימינך THOU INCLINEST THY RIGHT HAND—When the Holy One, blessed be He, inclines His hand the wicked cease to be and fall—because every thing is held in His hand and *consequently* falls when He inclines it. Similarly it states, (Is. XXXI. 3) "When the Lord inclineth His hand, he that helpeth shall stumble and he that is helped shall fall". A parable: *it may be compared* to glass vessels held in a man's hand: if he inclines his hand a little they fall and are shattered to pieces (cf. Mech.). תבלעמו ארץ THE EARTH SWALLOWED THEM—From this *it may be gathered* that they received the privilege of burial as a reward for having said, (IX. 27) "The Lord is righteous" (Mech.). **(13)** נהלת is of the same root, conjugation and meaning as מנהל a leader; Onkelos translated it in the sense of bearing and carrying, but he was not particular to translate according to the Hebrew expression (i. e., to translate literally). **(14)** ירגזון *means* THEY TREMBLE (not they will tremble). ישבי פלשת [PANGS SEIZED] THE INHABITANTS OF PALESTINE, because they slew the children of Ephraim who anticipated the end *fixed for the period of slavery* and left Egypt forcibly[1]), as is explained in Chronicles (1 VII. 21) "[The sons of Ephraim . . .] whom the men of Gath slew". **(15)** אלופי אדום אילי מואב [THEN WERE PERTURBED] THE CHIEFTAINS OF EDOM, THE MIGHTY MEN OF MOAB—But surely they had no cause to fear anything because they (the Israelites) were not marching against them! But *the explanation is, that they were perturbed* by annoyance, because they were annoyed and distressed by the glory that Israel had achieved (cf. Jalk. I. 251). נמגו *means* THEY MELTED—just as, (Ps. LXV. 11) "Thou makest it soft (תמגגנה) with showers". They said, "They are marching against us to destroy us and to take possession of our land" (therefore they melted away from fear, and were not merely perturbed in mind). **(16)** תפל עליהם אימתה THERE SHALL FALL UPON THEM DREAD—upon those *of them* who are far away, ופחד AND HORROR—*shall fall* upon those *of them* who are near by[2]); *and all this really happened* just as the matter is stated, (Josh. II. 10) "For we have heard how the Lord dried up [the waters of the Red Sea]". עד יעבר . . . עד יעבר TILL THY PEOPLE PASS . . . TILL THE PEOPLE PASS—*The repetition must be explained* as the Targum *takes it* (until they pass over the Arnon, until they pass over the Jordan). קנית *denotes* [THE PEOPLE] WHICH THOU HOLDEST DEAR above all peoples—like an article purchased (קנוי) at a high price and which is therefore held in affection by the man *who bought it*[3]). **(17)** תבאמו THOU WILL BRING THEM IN—Moses foresaw by prophetic inspiration that he would not enter the *Holy* Land: on this account it is not stated

NOTES

For Notes 1—3 see Appendix.

מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ יְהוָה מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ׃
יח יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד׃ יט כִּי בָא סוּס פַּרְעֹה
בְּרִכְבּוֹ וּבְפָרָשָׁיו בַּיָּם וַיָּשֶׁב יְהוָה עֲלֵהֶם אֶת־מֵי
הַיָּם וּבְנֵי יִשְׂרָאֵל הָלְכוּ בַיַּבָּשָׁה בְּתוֹךְ הַיָּם׃ פ
כ וַתִּקַּח מִרְיָם הַנְּבִיאָה אֲחוֹת אַהֲרֹן אֶת־הַתֹּף
בְּיָדָהּ וַתֵּצֶאןָ כָל־הַנָּשִׁים אַחֲרֶיהָ בְּתֻפִּים וּבִמְחֹלֹת׃
כא וַתַּעַן לָהֶם מִרְיָם שִׁירוּ לַיהוָה כִּי־גָאֹה גָּאָה סוּס
וְרֹכְבוֹ רָמָה בַיָּם׃ ס כב וַיַּסַּע מֹשֶׁה אֶת־יִשְׂרָאֵל
מִיַּם־סוּף וַיֵּצְאוּ אֶל־מִדְבַּר־שׁוּר וַיֵּלְכוּ שְׁלֹשֶׁת־

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בְּטוּרָא דַאֲחַסַנְתָּךְ אֲתַר לְבֵית־שְׁכִנְתָּךְ אַתְקַנְתָּא יְיָ מַקְדְּשָׁא יְיָ אַתְקְנוּהִי יְדָיךְ׃
יח יְיָ מַלְכוּתֵהּ־קָאֵם לְעָלַם וּלְעָלְמֵי־עָלְמַיָּא׃ יט אֲרֵי עָלוּ סוּסָוֵי פַּרְעֹה
בְּרַתְכּוּתֵהּ וּבְפָרָשׁוֹהִי בְּיַמָּא וַאֲתֵיב יְיָ עֲלֵיהוֹן יָת מֵי יַמָּא וּבְנֵי יִשְׂרָאֵל הַלִיכוּ
בְּיַבֶּשְׁתָּא בְּגוֹ יַמָּא׃ כ וְנְסִיבַת מִרְיָם נְבִיאָתָא אֲחָתֵהּ דְּאַהֲרֹן יָת תֻּפָּא בִּידַהּ
וּנְפָקוּ כָל־נְשַׁיָּא בַּתְרַהָא בְּתֻפִּין וּבְחֵנְגִין׃ כא וּמַעֲנְיָא לְהוֹן מִרְיָם שַׁבָּחוּ וְאוֹדוּ
קֳדָם יְיָ אֲרֵי אִתְגְּאֵי עַל־גְּוָתָנַיָּא וְגַאוּתָא דְּיִלְהּ־הִיא סוּסְיָא וְרָכְבֵהּ רְמָא בְיַמָּא׃
כב וְאַטֵּל מֹשֶׁה יָת יִשְׂרָאֵל מִיַּמָּא דְסוּף וּנְפָקוּ לְמַדְבְּרָא דְחַגְרָא וַאֲזָלוּ תְּלָתָא

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מכון לשבתך. מִקְדָּשׁ שֶׁל מַטָּה מְכֻוָּן כְּנֶגֶד כִּסֵּא שֶׁל מַעְלָה אֲשֶׁר פָּעַלְתָּ (מכי׳): מקדש ה׳. הַשֵּׁם עָלָיו נָקוּד, לְהַפְרִידוֹ מִתֵּיבַת הַשֵּׁם שֶׁלְּאַחֲרָיו, הַמִּקְדָּשׁ אֲשֶׁר כּוֹנְנוּ יָדֶיךָ ה׳. חָבִיב בֵּית הַמִּקְדָּשׁ, שֶׁהָעוֹלָם נִבְרָא בְּיוֹד אַחַת, שֶׁנֶּאֱמַר אַף יָדִי יָסְדָה אֶרֶץ (ישׁ׳ מ״ח), וּמִקְדָּשׁ בִּשְׁתֵּי יָדַיִם, וְאֵימָתַי יִבָּנֶה בִּשְׁתֵּי יָדַיִם? בִּזְמַן שֶׁה׳ יִמְלֹךְ לְעֹלָם וָעֶד—לָעֲתִיד לָבֹא שֶׁכָּל הַמְלוּכָה שֶׁלּוֹ: (יח) לעלם ועד. לְשׁוֹן עוֹלְמוֹת הוּא וְהַוי״ו בּוֹ יְסוֹד, לְפִיכָךְ הִיא פְּתוּחָה, אֲבָל אָנֹכִי הַיּוֹדֵעַ וָעֵד (ירי׳ כ״ט), שֶׁהַוי״ו בּוֹ שְׁמוּשׁ, קְמוּצָה הִיא: (יט) כי בא סום פרעה. כַּאֲשֶׁר בָּא: (כ) ותקח מרים הנביאה. הֵיכָן נִתְנַבְּאָה? בְּשֶׁהָיְתָה אֲחוֹת אַהֲרֹן, קוֹדֶם שֶׁנּוֹלַד מֹשֶׁה, אָמְרָה עֲתִידָה אִמִּי שֶׁתֵּלַד בֵּן וְכוּ׳ כְּדְאִיתָא בְּסוֹטָה (דף י״ב). דְּ״א אֲחוֹת אַהֲרֹן, לְפִי שֶׁמָּסַר נַפְשׁוֹ עָלָיהּ כְּשֶׁנִּצְטָרְעָה נִקְרֵאת עַל שְׁמוֹ: את התף. כְּלִי שֶׁל מִינֵי זְמָר: בתפים ובמחלת. מְבֻטָּחוֹת הָיוּ צַדְקָנִיּוֹת שֶׁבַּדּוֹר שֶׁהַקָּבָ״ה עוֹשֶׂה לָהֶם נִסִּים וְהוֹצִיאוּ תֻּפִּים מִמִּצְרַיִם (מבי״): (כא) ותען להם מרים. מֹשֶׁה אָמַר שִׁירָה לָאֲנָשִׁים—הוּא אוֹמֵר וְהֵם עוֹנִין אַחֲרָיו—וּמִרְיָם אָמְרָה שִׁירָה לַנָּשִׁים (סוטה ל׳): (כב) ויסע משה. הִסִּיעָן בְּעַל כָּרְחָם, שֶׁעִטְּרוּ מִצְרִיִּם סוּסֵיהֶם בְּתַכְשִׁיטֵי זָהָב וְכֶסֶף וַאֲבָנִים טוֹבוֹת, וְהָיוּ יִשְׂרָאֵל מוֹצִיאִין אוֹתָן בַּיָּם—וּגְדוֹלָה הָיְתָה בִּזַּת הַיָּם מִבִּזַּת מִצְרַיִם שֶׁנֶּאֱמַר תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ עִם נְקֻדּוֹת הַכֶּסֶף (שה״ש א׳)—

heritance, *in* the establishment, O Eternal, *which* thou hast made for thy residence, *in* the sanctuary, O Eternal, *which* thy hands have established. [18]The Eternal shall reign for ever and ever. [19]For the horse of Pharaoh came in with his chariots and with his horsemen into the sea, and the Eternal brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea. [20]And Miriam the prophetess, the sister of Aaron, took the timbrel in her hand; and all the women went out after her with timbrels and with dances. [21]And Miriam answered them, Sing ye to the Eternal, for he is gloriously sublime; the horse and his rider hath he hurled into the sea. [22]So Moses caused Israel to journey from the Red sea and they went out into the desert of Shur; and they went three

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here, "Thou wilt bring us in"[1]). מכון לשבתך THE PLACE FOR THY RESIDENCE — the Sanctuary here below will be exactly opposite the *Divine* Throne above which פעלת THOU HAST MADE (Mech.). מקדש ה' The accent on it (the word מקדש) is a Zakef Gadol (a disjunctive accent) *which serves* to separate it from the word *expressing* the *Divine* Name (ה') which follows it, *so that the translation is*: "The sanctuary which Thy hands have established, O Lord"[2]). The Temple is an object of affection *to God* because the Universe was created by one hand — as it is stated, (Is. XLVIII. 13) "Yea, My hand hath laid the foundation of the earth" — whilst the Temple by two hands, *as stated here* (cf. Mech.). And when will it be rebuilt *by God*, with the two hands? At the time when "the Lord shall reign for ever and ever": at that future period when all the kingdom will be His[2]). **(18)** לעלם ועד *The word* ועד is an expression denoting ETERNITY — The ו in it is a root-letter, and consequently it is vowelled with a Patach; but *in the similar word in* (Jer. XXIX. 23) "I am He that knoweth and am witness (ועד)"[3]), where the ו is a servile letter (a prefix) it is vowelled with a Kametz. **(19)** כי בא סוס פרעה *means* WHEN [THE HORSES] CAME[4]). **(20)** ותקח מרים הנביאה AND MIRIAM THE PROPHETESS TOOK — But where had she prophesied? When she was THE SISTER OF AARON *alone* — before Moses was born she said, "My mother will at some time bear a son who will deliver Israel etc.", as is stated in Treatise Sota (12b; cf. Meg. 14a). Another explanation of אחות אהרן, the sister of Aaron: because he jeopardised his life for her *by entreating on her behalf and so possibly incurring God's displeasure* when she was stricken with leprosy, she is called by his name (Mech.; cf. Rashi Gen. XXXIV. 25). את התף A TIMBREL — an instrument for a particular kind of music. בתפים ובמחלת WITH TIMBRELS AND WITH DANCES — The righteous women in that generation were confident that God would perform miracles for them and they *accordingly* had brought timbrels *with them* from Egypt (Mech.). **(21)** ותען להם מרים AND MIRIAM SANG UNTO THEM — Moses sang the Song to the men — he sang it and they repeated it after him; and Miriam sang the Song to the women *and they repeated it after her*[5]). **(22)** ויסע משה AND MOSES CAUSED [ISRAEL] TO JOURNEY — He made them journey against their own will, because the Egyptians had adorned their horses with ornaments of gold and silver and with precious stones, and the Israelites were finding these in the sea. Greater, indeed, was the booty *they obtained* at the Red Sea then the booty *they had brought out* of Egypt — as it is said[6]) (Song I. 11) "Circlets of gold (the booty of the Sea) will we make thee together with the studs

NOTES

For Notes 1—6 see Appendix.

יָמִים בַּמִּדְבָּר וְלֹא־מָצְאוּ מָיִם: כג וַיָּבֹאוּ מָרָתָה
וְלֹא יָכְלוּ לִשְׁתֹּת מַיִם מִמָּרָה כִּי מָרִים הֵם עַל־
כֵּן קָרָא־שְׁמָהּ מָרָה: כד וַיִּלֹּנוּ הָעָם עַל־מֹשֶׁה
לֵאמֹר מַה־נִּשְׁתֶּה: כה וַיִּצְעַק אֶל־יְהוָה וַיּוֹרֵהוּ יְהוָה
עֵץ וַיַּשְׁלֵךְ אֶל־הַמַּיִם וַיְמְתְּקוּ הַמָּיִם שָׁם שָׂם לוֹ
חֹק וּמִשְׁפָּט וְשָׁם נִסָּהוּ: כו וַיֹּאמֶר אִם־שָׁמוֹעַ תִּשְׁמַע
לְקוֹל | יְהוָה אֱלֹהֶיךָ וְהַיָּשָׁר בְּעֵינָיו תַּעֲשֶׂה וְהַאֲזַנְתָּ
לְמִצְוֹתָיו וְשָׁמַרְתָּ כָּל־חֻקָּיו כָּל־הַמַּחֲלָה אֲשֶׁר־
שַׂמְתִּי בְּמִצְרַיִם לֹא־אָשִׂים עָלֶיךָ כִּי אֲנִי יְהוָה

אונקלוס

יוֹמִין בְּמַדְבְּרָא וְלָא אַשְׁכְּחוּ מַיָּא: כג וַאֲתוֹ לְמָרָה וְלָא יְכִילוּ לְמִשְׁתֵּי מַיָּא
מִמָּרָה אֲרֵי מְרִירִין אִנּוּן עַל כֵּן קְרָא שְׁמַהּ מָרָה: כד וְאִתְרָעִמוּ עַמָּא עַל מֹשֶׁה
לְמֵימַר מָה נִשְׁתֵּי: כה וְצַלִּי קֳדָם יְיָ וְאַלְפֵהּ יְיָ אָעָא וּרְמָא לְמַיָּא וּבַסִּימוּ מַיָּא
תַּמָּן גְּזַר לֵהּ קְיָם וְדִין וְתַמָּן נַסִּיאֵהּ: כו וַאֲמַר אִם קַבָּלָא תְּקַבֵּל לְמֵימְרָא דַּייָ
אֱלָהָךְ וּדְכִשַּׁר קֳדָמוֹהִי תַּעְבֵּד וְתַצֵּית לְפִקּוּדוֹהִי וְתִטַּר כָּל קְיָמוֹהִי כָּל מַרְעִין

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לְפִיכָךְ הִצְרָךְ לְהַפִּיקָן בְּעַל כָּרְחָם: (כג) ויבאו מרתה. כְּמוֹ לְמָרָה, ה"א בְּסוֹף תֵּיבָה בְּמָקוֹם
למ"ד בְּתְחִלָּתָהּ, וְהַתי"ו הִיא בְּמָקוֹם ה"א הַנִּשְׁרֶשֶׁת בְּתֵיבַת מָרָה, וּבְמִכְתָּבָהּ, כְּשֶׁהִיא נִדְבֶּקֶת
לָהּ"א שֶׁהוּא מוּסָף בְּמָקוֹם הלמ"ד, תַּהֲפֵךְ הַה"א שֶׁל שֹׁרֶשׁ לְתי"ו; וְכֵן כָּל ה"א שֶׁהִיא שֹׁרֶשׁ
בְּתֵיבָה תִּתְהַפֵּךְ לְתי"ו בְּסִמְיכָתָהּ, כְּמוֹ חֲמָה אֵין לִי (יש' כ"ז), וַחֲמָתוֹ בָּעָרָה בּוֹ (אסתר א'),
הֲרֵי ה"א שֶׁל שֹׁרֶשׁ נֶהְפֶּכֶת לְתי"ו מִפְּנֵי שֶׁנִּסְמֶכֶת אֶל הַוי"ו הַנּוֹסָפֶת, וְכֵן עָבֵד וְאָמָה (ויק' כ"ה),
הִנֵּה אָמָתִי בִּלְהָה (בר' ל'), לְנֶפֶשׁ חַיָּה (בר' ב'), וְהָמֵתוּ חַיָּתוֹ לָהֶם (איוב ל"ג), בֵּין הָרָמָה
(שופ' ד'), וּתְשָׁבָתוֹ הָרָמָתָה (ש"א ז'): (כד) וילנו. לְשׁוֹן נִפְעָל הוּא, וְכֵן הַתַּרְנוּם לְשׁוֹן נִפְעָל
הוּא וְאִתְרָעָמוּ, וְכֵן דָּרֵךְ לְשׁוֹן תְּלוּנָה לְהָסֵב הַדִּבּוּר אֶל הָאָדָם—מִתְלוֹנֵן, מִתְרוֹעֵם וְלֹא אָמַר
לוֹנָן, רוֹעֵם, וְכֵן יֹאמַר הַלּוֹעֵז דקומפ"לישנ"ט ש"י בְּלַעַז, מֵסֵב הַדִּבּוּר אֵלָיו בְּאָמְרוֹ ש"י:
(כה) שם שם לו. בְּמָרָה נָתַן לָהֶם מִקְצָת פָּרָשִׁיוֹת שֶׁל תּוֹרָה שֶׁיִּתְעַסְּקוּ בָהֶם, שַׁבָּת וּפָרָה
אָדוּמָה וְדִינִין (סנה' נ"ו): ושם נסהו. לָעָם, וְרָאָה קְשִׁי עָרְפּוֹ, שֶׁלֹּא נִמְלְכוּ בְּמֹשֶׁה בְּלָשׁוֹן נָפָה
„בַּקֵּשׁ עָלֵינוּ רַחֲמִים שֶׁיְּהֵיָה לָנוּ מַיִם לִשְׁתּוֹת" אֶלָּא נִתְלוֹנְנוּ: (כו) אם שמוע תשמע. זוֹ קַבָּלָה
שֶׁיְּקַבְּלוּ עֲלֵיהֶם: תעשה. הִיא עֲשִׂיָּה: והאזנת. תַּשָּׂה אָזְנֶיךָ לְדַקְדֵּק בָּהֶם: כל חקיו. דְּבָרִים שֶׁאֵינָן
אֶלָּא גְּזֵרַת מַלְכָּךְ, בְּלֹא שׂוּם טַעַם, וְיֵצֶר הָרַע מְקַנְטֵר עֲלֵיהֶם: מה אסור בְּאֵלּוּ? לָמָּה נֶאֱמְרוּ? כְּגוֹן
לְבִישַׁת כִּלְאַיִם וַאֲכִילַת חֲזִיר וּפָרָה אֲדוּמָה וְכֵיוֹצֵא בָהֶם (יומא ס"ז): לא אשים עליך. וְאִם אָשִׂים
הֲרֵי הוּא כְּלֹא הוּשָׂמָה, כי אני ה' רפאך, וְהוּא מְרַפְּאֶךָ. וּלְפִי פְּשׁוּטוֹ כִּי אֲנִי ה' רֹפְאֶךָ וּמְלַמֶּדְךָ תּוֹרָה
וּמִצְוֹת לְמַעַן תִּנָּצֵל מֵהֶם, כָּרוֹפֵא הַזֶּה הָאוֹמֵר לָאָדָם, אַל תֹּאכַל דָּבָר זֶה פֶּן יְבִיאֲךָ לִידֵי חוֹלִי

days in the desert, and found no water. [23]And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah. [24]And the people murmured against Moses, saying, What shall we drink? [25]And he cried unto the Eternal; and the Eternal shewed him a wood, and he cast it into the waters, and the waters became sweet: there he made for them a statute and ordinance, and there he tried them. [26]And said, If thou wilt diligently hearken to the voice of the Eternal thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and will keep all his statutes, I will put none of these diseases upon thee, which I have put upon Egypt: for I *am* the Eternal

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of silver" (which we brought forth from Egypt) (Mech. on XII. 36). On this account he was compelled to make them journey on against their will (cf. Jalk. I,354). **(23)** ויבאו מרתה AND THEY CAME TO MARAH — *The word* מרתה *is* the same as למרה: a ה at the end of a word (as a suffix) replaces a ל at its beginning (as a prefix). The ת takes the place of the ה which is rooted in (an integral part of) the word מרה; when it is joined with another letter, *viz.*, when it is attached to the ה which is added to the word in place of the ל, the ה of the primary form (the ordinary form of the noun from which longer forms are made by the addition of suffixes) is changed into a ת. Thus, also, every ה which is a root-letter (a letter in the primary form of the noun) is changed into a ת when it is joined to another letter. E. g., *we have* (Is. XXVII. 4) "Fury (חמה) is not in Me", *but* (Est. I. 12) "And his fury (חמתו) burned within him"; you see that the ה of the ground-form is changed into a ת because it is to be joined to the ו which has been added. Similar are: (Lev. XXV. 44) "Manservant and handmaid (אמה)", *but* (Gen. XXX. 3) "Behold, my handmaid (אמתי) Bilhah"; (Gen. II. 7) "a creature of life (חיה)", *but* (Job XXXIII. 20) "His life (חיתו) maketh him to abhor bread"; (Judg. IV. 5) "Between Ramah (רמה) [and Beth-el]", *but* (1 Sam. VII. 17) "And his return was to Ramah (הרמתה)" *the latter example being exactly parallel to that in this verse*[1] (מרתה-מרה). **(24)** וילנו AND THEY MURMURED — This is a Niphal form, and similarly the Targum is a Niphal form: ואתרעמו (the Ithpael form in Aramaic corresponds to the Hebrew Niphal). And such is the way in which the expression denoting murmuring (from root לון) is employed: to refer back the matter (the action of murmuring) to the person (the subject of the verb); *thus one says* מתלונן and מתרועם and one does not say לונן and רועם. So, too, the Frenchman says "decomplaisant se" in O. F., *where* it turns back the matter (the action) to himself (the subject) by saying, "se", *Engl. himself*[2]). **(25)** שם שם לו HERE HE MADE FOR THEM [A STATUTE AND AN ORDINANCE] — At Marah He gave them a few sections of the Torah in order that they might engage in the study thereof; *viz., the sections containing the command regarding* the Sabbath, the red heifer[3]) and the administration of justice. ושם נסהו AND THERE HE TRIED THEM (lit., He tried him) — *"him" (singular) means* the people[4]); and He saw their stubbornness: that they did not consult with Moses in a respectful fashion: "Entreat mercy for us that we may have water to drink" — but that they murmured. **(26)** אם שמע תשמע IF THOU WILL DILIGENTLY HEARKEN — this *implies* acceptance — that they should take upon themselves *the duty of performing God's commands.* תעשה AND IF THOU WILT DO — this *implies* the performance *of the commands.* והאזנת *means* THOU WILT INCLINE THE EAR to be punctilious in the practice of the details. כל חקיו ALL HIS STATUTES — Matters which are only the decrees of the King (decrees of God imposed by Him, as King, upon us, His subjects) *and* which appear to have no reason, and at which the evil inclination cavils *saying,* "What sense is there in prohibiting these? Why should they be prohibited?" — For instance: *the prohibition of* wearing a mixture of wool and linen, and of eating swine's

NOTES

For Notes 1—4 see Appendix.

רְפָאֶךָ׃ חמישי. ס כז וַיָּבֹאוּ אֵילִמָה וְשָׁם שְׁתֵּים
עֶשְׂרֵה עֵינֹת מַיִם וְשִׁבְעִים תְּמָרִים וַיַּחֲנוּ־שָׁם עַל־
הַמָּיִם׃ טז א וַיִּסְעוּ מֵאֵילִם וַיָּבֹאוּ כָּל־עֲדַת בְּנֵי־
יִשְׂרָאֵל אֶל־מִדְבַּר־סִין אֲשֶׁר בֵּין־אֵילִם וּבֵין סִינָי
בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשֵּׁנִי לְצֵאתָם מֵאֶרֶץ
מִצְרָיִם׃ ב וַיִּלֹּנוּ כָּל עֲדַת בְּנֵי־יִשְׂרָאֵל עַל־מֹשֶׁה
וְעַל־אַהֲרֹן בַּמִּדְבָּר׃ ג וַיֹּאמְרוּ אֲלֵהֶם בְּנֵי יִשְׂרָאֵל
מִי־יִתֵּן מוּתֵנוּ בְיַד־יְהוָה בְּאֶרֶץ מִצְרַיִם בְּשִׁבְתֵּנוּ
עַל־סִיר הַבָּשָׂר בְּאָכְלֵנוּ לֶחֶם לָשֹׂבַע כִּי־הוֹצֵאתֶם
אֹתָנוּ אֶל־הַמִּדְבָּר הַזֶּה לְהָמִית אֶת־כָּל־הַקָּהָל
הַזֶּה בָּרָעָב׃ ס ד וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הִנְנִי
מַמְטִיר לָכֶם לֶחֶם מִן־הַשָּׁמָיִם וְיָצָא הָעָם וְלָקְטוּ

סיליונו ק׳

אונקלוס

דִּי שַׁוִּיתִי בְּמִצְרַיִם לָא אֲשַׁוֵּין עֲלָךְ אֲרֵי אֲנָא יְיָ אַסְיָךְ׃ כז וַאֲתוֹ לְאֵילִם וְתַמָּן
תְּרֵי עֲשַׂר מַבּוּעִין דְּמַיִן וְשִׁבְעִין דְּקֻלָּיִן וּשְׁרוֹ תַּמָּן עַל מַיָּא׃ א וּנְטָלוּ מֵאֵלִים
וַאֲתוֹ כָּל כְּנִשְׁתָּא דִבְנֵי יִשְׂרָאֵל לְמַדְבְּרָא דְסִין דִּי בֵּין אֵילִם וּבֵין סִינַי בְּחַמְשַׁת
עַסְרָא יוֹמָא לְיַרְחָא תִּנְיָנָא לְמִפְקְהוֹן מֵאַרְעָא דְמִצְרָיִם׃ ב וְאִתְרָעֲמוּ כָּל כְּנִשְׁתָּא
דִבְנֵי יִשְׂרָאֵל עַל מֹשֶׁה וְעַל אַהֲרֹן בְּמַדְבְּרָא׃ ג וַאֲמָרוּ לְהוֹן בְּנֵי יִשְׂרָאֵל לְוַי
דְמֵיתְנָא קֳדָם־יְיָ בְּאַרְעָא דְמִצְרָיִם כַּד הֲוֵינָא יָתְבִין עַל דּוּדֵי בִסְרָא כַּד הֲוֵינָא
אָכְלִין לַחְמָא וְשָׂבְעִין אֲרֵי אַפֵּקְתּוּן יָתָנָא לְמַדְבְּרָא הָדֵין לְקַטָּלָא יָת כָּל קְהָלָא
הָדֵין בְּכַפְנָא׃ ד וַאֲמַר יְיָ לְמֹשֶׁה הָא אֲנָא מָחֵית לְכוֹן לַחְמָא מִן שְׁמַיָּא וְיִפְּקוּן

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זָה, וְכֵן הוּא אוֹמֵר רִפְאוּת תִּהְיֶה לְשָׁרֶךָ (משלי ג׳): (כז) שתים עשרה עינת מים. כְּנֶגֶד י״ב שְׁבָטִים נִזְדַּמְּנוּ לָהֶם: ושבעים תמרים. כְּנֶגֶד שִׁבְעִים זְקֵנִים (מכי׳):

טז (א) בחמשה עשר יום. נִתְפָּרֵשׁ הַיּוֹם שֶׁל חֲנִיָּה זוֹ, לְפִי שֶׁבּוֹ בַּיּוֹם כָּלְתָה הַחֲרָרָה שֶׁהוֹצִיאוּ מִמִּצְרַיִם וְהִצְרִכוּ לַמָּן, לְלַמְּדֵנוּ, שֶׁאָכְלוּ מִשִּׁיְרֵי הַבָּצֵק שִׁשִּׁים וְאַחַת סְעוּדוֹת וְיָרַד לָהֶם מָן בְּשִׁשָּׁה עָשָׂר בְּאִיָּר, וְיוֹם א׳ בְּשַׁבָּת הָיָה כִּדְאִיתָא בְּמַסֶּכֶת שַׁבָּת (פ״ז): (ב) וילונו. לְפִי שֶׁכָּלָה הַלֶּחֶם: (ג) מי יתן מותנו. שֶׁנָּמוּת; וְאֵינוֹ שָׁם דָּבָר כְּמוֹ מִיתָתֵנוּ, אֶלָּא כְּמוֹ עֲשׂוֹתֵנוּ חִנַּתְנוּ שׁוּבֵנוּ, לַעֲשׂוֹת אֲנַחְנוּ, לַחְנוֹת אֲנַחְנוּ, לָמוּת אֲנַחְנוּ. תַּרְגּוּמוֹ לְנֵי דְמִיתְנָא, לוּ מֵתְנוּ (במ׳ י״ד),

that healeth thee. [27]And they came to Elim, where *were* twelve springs of water, and threescore and ten palm trees: and they encamped there by the waters.

16. [1]And they journeyed from Elim, and all the congregation of the children of Israel came unto the desert of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their going out of the land of Egypt. [2]And the whole congregation of the children of Israel murmured against Moses and Aaron in the desert: [3]And the children of Israel said unto them, Would that we had died by the hand of the Eternal in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to satisfaction; for ye have brought us forth into this desert, to put to death this whole assembly by famine. [4]Then said the Eternal unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and collect

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flesh, and *the law regarding* the red heifer, and similar matters (cf. Joma 67b). לא אשים עליך I WILL NOT PLACE ON THEE — and if I do place them *on thee because thou refusest to hearken to My voice*, it will be as though they had not been placed *on thee, for if thou repentest of thy disobedience I will remove them immediately*, כי אני ה' רפאך BECAUSE I AM THE LORD THAT HEALETH THEE. This is its Midrashic explanation[1]). But according to its literal sense *the meaning is*: For I am the Lord who healeth thee and teacheth thee the Law and Commandments in order that thou mayst be saved from them (these diseases) — like a physician who says to a man: Do not eat this thing lest it will bring you into danger from this disease. So, too, it states, (Prov. III. 8) "It (obedience to God) will be wholesome to thy body" (implying that disease will not fall upon thee) (Mech.). **(27)** שתים עשרה עינת מים TWELVE SPRINGS OF WATER — *A number* corresponding to the twelve tribes of Israel were ready for them. ושבעים תמרים AND SEVENTY PALM-TREES — corresponding to the seventy elders (ib.).

16. **(1)** בחמשה עשר יום ON THE FIFTEENTH DAY — The day of this encampment is specially mentioned because on that day there came to an end the cake (provisions) they had brought with them *from Egypt* and they now needed the Manna, thus informing us that of the remains of the dough *they had prepared in Egypt* (cf. Rashi on XII. 33) they ate sixty-one meals[2]). For the Manna fell for them on the sixteenth day of Iyar, which was the first day of the week (Mech.), just as is stated in the Treatise Sabbath (87b). **(2)** וילנו AND THEY MURMURED, because the bread had come to an end[3]). **(3)** מי יתן מותנו WOULD THAT WE HAD DIED — *The word* מותנו *means* "that we should die"; it is not a noun with the same meaning as מיתתנו "our death", but it is *an infinitive* like עשותנו and חנותנו and שובנו *which signify* "that we should make", "that we should encamp", "that we should return". In the Targum it is rendered by לוי דמיתנא *which is really the Targum rendering of* (Num. XIV. 2) לו מתנו "Would

NOTES

[1]) The particle כי, "because", gives the reason not why God will not put the diseases upon Israel but why He can remove them when He has placed them upon the disobedient nation.

[2]) A period of 31 days elapsed from the 15th of Nisan when they left Egypt until the 15th of Iyar, and since ordinarily two meals were taken daily (cf. Succ. 27a) this period demanded 62 meals. The first meal, however, was taken in Egypt at midnight of the 15th of Nisan and consequently cannot be included in the number of those at which the provisions they brought out of Egypt were eaten.

[3]) Hunger was not the cause of their murmuring because they had not yet missed a single meal. The fact that they had no more provisions was their only ground for complaint; this, of course, aggravates the enormity of their offence.

דְּבַר־יוֹם בְּיוֹמוֹ לְמַעַן אֲנַסֶּנּוּ הֲיֵלֵךְ בְּתוֹרָתִי אִם־
לֹא: ה וְהָיָה בַּיּוֹם הַשִּׁשִּׁי וְהֵכִינוּ אֵת אֲשֶׁר־יָבִיאוּ
וְהָיָה מִשְׁנֶה עַל אֲשֶׁר־יִלְקְטוּ יוֹם ו יוֹם: ו וַיֹּאמֶר
מֹשֶׁה וְאַהֲרֹן אֶל־כָּל־בְּנֵי יִשְׂרָאֵל עֶרֶב וִידַעְתֶּם
כִּי יְהוָה הוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרָיִם: ז וּבֹקֶר
וּרְאִיתֶם אֶת־כְּבוֹד יְהוָה בְּשָׁמְעוֹ אֶת־תְּלֻנֹּתֵיכֶם
עַל־יְהוָה וְנַחְנוּ מָה כִּי תַלִּינוּ עָלֵינוּ: ח וַיֹּאמֶר מֹשֶׁה
בְּתֵת יְהוָה לָכֶם בָּעֶרֶב בָּשָׂר לֶאֱכֹל וְלֶחֶם בַּבֹּקֶר
°הלינו ק׳

אונקלוס

עַמָּא וְיִלְקְטוּן פִּתְגָם־יוֹם בְּיוֹמֵהּ בְּדִיל דַּאֲנַסְנוּן הֵיְהָכוּן בְּאוֹרָיְתִי אִם לָא:
ה וִיהֵי בְּיוֹמָא שְׁתִיתָאָה וְיַתְקְנוּן יָת דַּייְתִיהוּן וִיהֵי עַל חַד תְּרֵין עַל דְּיִלְקְטוּן יוֹם
יוֹם: ו וַאֲמַר מֹשֶׁה וְאַהֲרֹן לְכָל בְּנֵי יִשְׂרָאֵל בְּרַמְשָׁא וְתִדְּעוּן אֲרֵי יְיָ אַפֵּיק
יָתְכוֹן מֵאַרְעָא דְמִצְרָיִם: ז וּבְצַפְרָא וְתֶחֱזוּן יָת יְקָרָא דַיְיָ כַּד שְׁמֵיעַ (קֳדָמוֹהִי)
יָת תְּרָעֲמוּתְכוֹן עַל מֵימְרָא דַיְיָ וְנַחְנָא מָה אֲרֵי אַתְרַעֲמְתּוּן עֲלָנָא: ח וַאֲמַר
מֹשֶׁה בְּדִיהַב יְיָ לְכוֹן בְּרַמְשָׁא בִּסְרָא לְמֵיכַל וְלַחְמָא בְּצַפְרָא לְמִסְבַּע בְּדִשְׁמִיעַ

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הַלַּאי וְהָיוּ מֻתָּים: (ד) דבר יום ביומו. צוֹרֶךְ אֲכִילַת יוֹם יִלְקְטוּ בְּיוֹמוֹ וְלֹא הַיּוֹם לְצוֹרֶךְ
מָחָר (מכי׳): למען אנסנו הילך בתורתי. אִם יִשְׁמְרוּ מִצְוֹת הַתְּלוּיוֹת בּוֹ, שֶׁלֹּא יוֹתִירוּ מִמֶּנּוּ
וְלֹא יַצְאוּ בַּשַּׁבָּת לְלַקּוֹט: (ה) והיה משנה. לִיּוֹם וְלַמָּחֳרָת: משנה. עַל שְׁהֵי רַגְלַיִם לְלַקּוֹט
יוֹם יוֹם שֶׁל שְׁאָר יְמוֹת הַשָּׁבוּעַ; אוֹמֵר אֲנִי ״אֲשֶׁר יָבִיאוּ וְהָיָה מִשְׁנֶה״—לְאַחַר שֶׁיְּבִיאוּ, יִמְצְאוּ
מִשְׁנֶה בְּמִדָּיָה עַל אֲשֶׁר יִלְקְטוּ וְיָמְדוּ יוֹם יוֹם, וְזֶהוּ לָקְטוּ לֶחֶם מִשְׁנֶה—בִּלְקִיטָתוֹ הָיָה נִמְצָא
לֶחֶם מִשְׁנֶה. וְזֶהוּ עַל כֵּן הוּא נוֹתֵן לָכֶם בַּיּוֹם הַשִּׁשִּׁי לֶחֶם יוֹמָיִם—נוֹתֵן לָכֶם בְּרָכָה, פּוי״שׁן,
בַּבַּיִת לְמַלְאוֹת הָעוֹמֶר פְּעָמִים לְלֶחֶם יוֹמָיִם: (ו) ערב. כְּמוֹ לָעֶרֶב: וידעתם כי ה׳ הוציא
אתכם מארץ מצרים. לְפִי שֶׁאָמַרְתֶּם לָנוּ כִּי הוֹצֵאתֶם אוֹתָנוּ, תֵּדְעוּ כִּי לֹא אֲנַחְנוּ הַמּוֹצִיאִים
אֶלָּא ה׳ הוֹצִיא אֶתְכֶם שֶׁיָּנִיו לָכֶם אֶת הַשִּׁלְיוֹ: (ז) ובקר וראיתם. לֹא עַל הַכָּבוֹד שֶׁנֶּאֱמַר
וְהִנֵּה כְּבוֹד ה׳ נִרְאָה בֶּעָנָן נֶאֱמַר, אֶלָּא כַּךְ אָמַר לָהֶם, עֶרֶב וִידַעְתֶּם כִּי הַיְכֹלֶת בְּיָדוֹ לִתֵּן
תַּאֲוָתְכֶם, וּבֹקֶר יִתֵּן, אַךְ לֹא בְּפָנִים מְאִירוֹת יִתְּנֶנָּה לָכֶם, כִּי שֶׁלֹּא כְהוֹנֶן שְׁאַלְתֶּם אוֹתוֹ וּמִכָּרֵם
מְלָאָה, וְהַלֶּחֶם שְׁשְׁאַלְתֶּם לְצוֹרֵךְ, בִּירִידָתוֹ לַבֹּקֶר תִּרְאוּ אֶת כְּבוֹד אוֹר פָּנָיו—שֶׁיּוֹרִידֵהוּ לָכֶם
דֶּרֶךְ הַבָּה, בַּבֹּקֶר, שֵׁשׁ שָׁעוֹת לַהֲכִינוֹ וְשֵׁל מִלְמַעְלָה וְשֵׁל מִלְמַטָּה, כְּמוֹנָה בְּקוּפְסָא (יומא ע״ה):
את תלנתיכם על ה׳. כְּמוֹ אֲשֶׁר עַל ה׳: ונחנו מה אֲנַחְנוּ חֲשׁוּבִין? כי תלינו עלינו. שֶׁתַּרְעִימוּ
עָלֵינוּ אֶת הַכֹּל, אֶת בְּנֵיכֶם וּנְשֵׁיכֶם וּבְנוֹתֵיכֶם וְעֵרֶב רַב. וְעַל כָּרְחִי אֲנִי זָקוּק לִפְרֹשׁ תַּלְיֵנוּ
בִּלְשׁוֹן תַּפְעִילוּ מִפְּנֵי דִּנְשׁוּתוֹ וּקְרִיתוֹ, שֶׁאִלּוּ הָיָה רָפֶה, הָיִיתִי מְפָרְשׁוֹ בִּלְשׁוֹן תִּפְעָלוּ, כְּמוֹ
וַיָּלֶן הָעָם עַל משֶׁה (שמ׳ י״ז), אוֹ אִם הָיָה דָּגֵשׁ וְאֵין בּוֹ יו״ד וְנִקְרָא תְּלוּנוּ, הָיִיתִי מְפָרְשׁוֹ לְשׁוֹן
תִּתְלוֹנְנוּ, עַכְשָׁיו הוּא מַשְׁמִיעַ תַּלְיֵנוּ אֶת אֲחֵרִים, כְּמוֹ בְּמַרְגְּלִים וַיַּלִּינוּ עָלָיו אֶת כָּל הָעֵדָה
(במ׳ י״ד): (ח) בשר לאכל. וְלֹא לִשְׁבֹּעַ; לְמִדָּה תּוֹרָה דֶּרֶךְ אֶרֶץ שֶׁאֵין אוֹכְלִין בָּשָׂר לְשׂוּבַע. וּמָה
רָאָה לְהוֹרִיד לֶחֶם בַּבֹּקֶר וּבָשָׂר בָּעָרֶב? לְפִי שֶׁהַלֶּחֶם שָׁאֲלוּ כְּהוֹנָן, שְׁאִי אֶפְשָׁר לוֹ לָאָדָם בְּלֹא

a certain rate every day, that I may try them, whether they will walk in my law, or no. 5And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they collect daily. 6And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Eternal hath brought you out from the land of Egypt: 7And in the morning, then ye shall see the glory of the Eternal; for that he heareth your murmurings against the Eternal: and what *are* we, that ye murmur against us? 8And Moses said, *This shall be,* when the Eternal shall give you in the evening flesh to eat, and in the morning bread

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that we were dead"[1]) (cf. Rashi on XIV. 12). **(4)** דבר יום ביומו THE THING OF THE DAY ON ITS DAY — what is needed for a day's eating shall they collect on its (that) day, and *they shall* not to-day *collect* what will be needed to-morrow (cf. Mech.). למען אנסנו הילך בתורתי THAT I MAY TRY THEM WHETHER THEY WILL WALK IN MY LAW — whether they will observe the commands associated with it: *viz.*, that they should not leave any over night, and that they should not go out on the Sabbath to collect *it*. **(5)** והיה משנה AND IT SHALL BE DOUBLE — for to-day and for to-morrow. משנה DOUBLE of what they were accustomed to collect on each day of the other days of the week[2]). I say *that the words,* אשר יביאו והיה משנה "what they bring shall be double", *imply* that after they have brought it home they will find it double in measure of what they had been gathering and measuring each day. This is the force of: "they collected double bread" (v. 22) — when it was collected it was found by them to be double food, and this is the meaning of (v. 29), "therefore he giveth you on the sixth day the bread of two days": He gives you a blessing — O. F. foison, — *abundance*[3]) in the house that you may fill the Omer twice, as bread for two days[4]). **(6)** ערב is the same as לערב AT EVEN וידעתם כי ה' הוציא אתכם מארץ מצרים YE SHALL KNOW THAT THE LORD HATH BROUGHT YOU OUT OF THE LAND OF EGYPT — Since you said to us, (v. 3) "for ye have brought us forth" you shall know that it was not we who brought you forth, but it was God who brought you forth for He will bring quails for you. **(7)** ובקר וראיתם AND IN THE MORNING YE SHALL SEE [THE GLORY OF THE LORD] — Not in reference to that glory of which it stated, (v. 10) "And behold the glory of the Lord appeared in the cloud" is this said[5]), but thus, *in effect,* did he say to them: In the evening ye shall know that His hand has the power to give you your desire and He will give you flesh; but not with a radiant countenance will He give it to you, because you have asked Him something that is not proper (since one can exist without eating meat), and out of a full stomach (i. e. you really have meat for you have an abundance of cattle); but the bread for which you have asked out of necessity — when it falls in the morning you will behold the glory of the radiance of His countenance (His glory), because He will make it fall for you in a manner *that is indicative* of *His* love — in the morning, whilst there is yet time to prepare it, and *there shall be* dew above it and dew below it as though it were *carefully* packed in a chest (Mech., Joma 75a). את תלנתיכם על ה' *this is* the same as אשר על ה' [תלנתיכם] YOUR MURMURINGS WHICH ARE AGAINST THE LORD. ונחנו מה (lit., and we, what?) *means* AND WE, WHAT ARE WE accounted (of what importance are we?), כי תלינו עלינו THAT YOU MAKE everyone MURMUR AGAINST US — your sons, and your wives, and your daughters and the mixed multitude. — And whether I like it or not I am forced to explain the word תלינו in the sense of "you make (people) do *something*", *viz.*, *murmur* (*i. e. what we call the Hiphil conjugation*), because of its (the ל) being dageshed and because of the קרי[6]). For if it (the ל) were weak (i. e. without a Dagesh), I would explain it in the sense of "ye do something" (our Kal),

NOTES

For Notes 1—6 see Appendix.

לִשְׁבַּע בִּשְׁמַע יְהוָה אֶת־תְּלֻנֹתֵיכֶם אֲשֶׁר־אַתֶּם
מַלִּינִם עָלָיו וְנַחְנוּ מָה לֹא־עָלֵינוּ תְלֻנֹתֵיכֶם כִּי עַל־
יְהוָה: ט וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן אֱמֹר אֶל־כָּל־
עֲדַת בְּנֵי יִשְׂרָאֵל קִרְבוּ לִפְנֵי יְהוָה כִּי שָׁמַע אֶת
תְּלֻנֹתֵיכֶם: י וַיְהִי כְּדַבֶּר אַהֲרֹן אֶל־כָּל־עֲדַת בְּנֵי־
יִשְׂרָאֵל וַיִּפְנוּ אֶל־הַמִּדְבָּר וְהִנֵּה כְּבוֹד יְהוָה נִרְאָה
בֶּעָנָן: פ ששי

יא וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: יב שָׁמַעְתִּי אֶת־
תְּלוּנֹת בְּנֵי יִשְׂרָאֵל דַּבֵּר אֲלֵהֶם לֵאמֹר בֵּין הָעַרְבַּיִם
תֹּאכְלוּ בָשָׂר וּבַבֹּקֶר תִּשְׂבְּעוּ־לָחֶם וִידַעְתֶּם כִּי אֲנִי
יְהוָה אֱלֹהֵיכֶם: יג וַיְהִי בָּעֶרֶב וַתַּעַל הַשְּׂלָו וַתְּכַס
אֶת־הַמַּחֲנֶה וּבַבֹּקֶר הָיְתָה שִׁכְבַת הַטַּל סָבִיב
לַמַּחֲנֶה: יד וַתַּעַל שִׁכְבַת הַטָּל וְהִנֵּה עַל־פְּנֵי

אונקלוס

קֳדָם יְיָ יָת תְּרַעֲמוּתְכוֹן דִּי אַתּוּן מְתְרַעֲמִין עֲלָוֹהִי וְנַחְנָא מָא לָא עֲלָנָא
תְּרַעֲמוּתְכוֹן אֶלָּהֵן עַל מֵימְרָא דַיְיָ: ט וַאֲמַר מֹשֶׁה לְאַהֲרֹן אֱמַר לְכָל כְּנִשְׁתָּא
דִּבְנֵי יִשְׂרָאֵל קָרִיבוּ קֳדָם יְיָ אֲרֵי שְׁמִיעַן קֳדָמוֹהִי יָת תְּרַעֲמוּתְכוֹן: י וַהֲוָה כַּד
מַלֵּיל אַהֲרֹן עִם כָּל כְּנִשְׁתָּא דִּבְנֵי יִשְׂרָאֵל וְאִתְפְּנִיוּ לְמַדְבְּרָא וְהָא יְקָרָא דַיְיָ
אִתְגְּלִי בַּעֲנָנָא: יא וּמַלֵּיל יְיָ עִם מֹשֶׁה לְמֵימַר: יב שְׁמִיעַ קֳדָמַי יָת תְּרַעֲמַת בְּנֵי
יִשְׂרָאֵל מַלֵּיל עִמְּהוֹן לְמֵימַר בֵּין שִׁמְשַׁיָּא תִּיכְלוּן בִּסְרָא וּבְצַפְרָא תִּשְׂבְּעוּן
לַחְמָא וְתִדְּעוּן אֲרֵי אֲנָא יְיָ אֱלָהֲכוֹן: יג וַהֲוָה בְּרַמְשָׁא וּסְלִיקַת סְלָיו וַחֲפַת יָת
מַשְׁרִיתָא וּבְצַפְרָא חַוַּת נְחָתַת טַלָּא סְחוֹר סְחוֹר לְמַשְׁרִיתָא: יד וּסְלִיקַת נְחָתַת

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לָהֶם, אֲבָל בָּשָׂר שֶׁאִלּוּ שֶׁלֹּא כְהוֹנָן, שֶׁהָרְבֵּה בְּהֵמוֹת הָיוּ לָהֶם, וְעוֹד שֶׁהָיָה אָפְשָׁר לָהֶם בְּלֹא בָשָׂר, לְפִיכָךְ נָתַן לָהֶם בְּשָׂרַת טוֹרַח, שֶׁלֹּא כְהוֹנָן (יומא ע״ה): אשר אתם מלינם עליו. אֶת הָאֲחֵרִים הַשּׁוֹמְעִים אֶתְכֶם מִתְלוֹנְנִים: (ט) קרבו. לְמָקוֹם שֶׁהָעָנָן יָרַד: (יג) השלו. מִין עוֹף וְשָׁמַן מְאֹד (יומא ע״ה): היתה שכבת הטל. הַטַּל שׁוֹכֵב עַל הַמָּן, וּבְמָקוֹם אַחֵר הוּא אוֹמֵר (במ׳ י״א), וּבְרֶדֶת הַטַּל וגו׳, הַטַּל יוֹרֵד עַל הָאָרֶץ, וְהַמָּן יוֹרֵד עָלָיו, וְחוֹזֵר וְיוֹרֵד עַל עָלָיו, הֲרֵי הוּא כְּמוּנָּח בְּקוּפְסָא (יומא שם): (יד) ותעל שכבת הטל וגו׳. כְּשֶׁהַחַמָּה זוֹרַחַת,

to satisfaction; for that the Eternal heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against the Eternal. [9]And Moses said unto Aaron, Say unto all the congregation of the children of Israel, Approach to the Eternal: for he hath heard your murmurings. [10]And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they turned towards the desert, and, behold, the glory of the Eternal appeared in the cloud. [11]And the Eternal spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At eventide ye shall eat flesh, and in the morning ye shall be satisfied with bread; and ye shall know that I *am* the Eternal your God. [13]And it came to pass, that at even the quails came up, and covered the camp: and in the morning there was a layer of dew round about the camp. [14]And when the layer of dew was gone up, behold, upon the face

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just as, (Ex. XVII. 3) "And the people murmured (וַיָּלֶן) against Moses", or, if there was *still* a Dagesh but there was no ן in it, so that it could be read תְּלוֹנוּ, I would explain it as meaning "ye put yourself in a state of murmuring" (our Niphal; cf. Rashi on XV. 24). Now, however, *it being as it is*, it must imply "you make others murmur", just as in the case of the spies *it states*, (Num. XIV. 36) "And they made all the congregation to murmur (וַיַּלִּינוּ) against him" (where וַיַּלִּינוּ is the same grammatical form, so far as conjugation is concerned, as תַּלִּינוּ, but as it has an object, כל העדה, it cannot mean "And they murmured", and must necessarily mean "they m a d e the congregation murmur). **(8)** בשר לאכל FLESH TO EAT — but *it does* not *add as it does in the next phrase* לָשְׂבַע, "to satisfaction"; the Torah thus teaches us a rule of conduct — that one should not eat meat to satiety. And what did He see (what reason had He) that He made bread fall for them in the m o r n i n g and flesh at evening? Because the bread they asked for was *a* proper *thing to demand* since it is impossible for a person to exist without bread; but meat they asked for improperly, for they had abundant cattle, and besides it was possible for them to exist without flesh. On this account He gave it to them a t e v e n i n g, at a time of (when it would cause them) trouble, a *manner* which was not favourable *to them* (Mech., Joma 75b). אשר אתם מלינים עליו *means* [YOUR MURMURINGS] WHICH YOU MAKE others who hear you murmuring MURMUR AGAINST HIM[1]). **(9)** קרבו APPROACH [BEFORE THE LORD] — to the place where the cloud will descend[2]). **(13)** השליו THE QUAILS — a species of fowl which is very fatty (cf. Joma 75b). היתה שכבת הטל THERE WAS A LAYER OF DEW — *Consequently* the dew was lying u p o n the Manna. In another passage, however, it says, (Num. XI. 9) "And when the dew came down [upon the camp at night, the manna fell upon it]" *and so there was dew u n d e r the Manna*! *Thus we see that* the dew fell upon the ground and the Manna fell upon it, and then dew fell again upon this, and so it was as though it were *carefully* packed in a chest (Mech., Joma 75b). **(14)** ותעל שכבת הטל וגו' AND WHEN THE LAYER OF DEW WENT UP etc. — When the sun rose the dew

NOTES

[1]) תלנותיכם "your murmurings" means the murmurings caused by you, since מלינים is the Hiphil. Rashi points out, at the same time, that the words do not imply that they actively instigated others to murmur: it was their example which incited others to rebel.

[2]) Since there was yet no Ark of the Covenant to which the description לפני ה' can allude, Rashi refers the phrase to the spot where God would appear in the cloud.

הַמִּדְבָּר֙ דַּק֙ מְחֻסְפָּ֣ס דַּק֔ כַּכְּפֹ֖ר עַל־הָאָֽרֶץ׃
טו וַיִּרְא֣וּ בְנֵֽי־יִשְׂרָאֵ֗ל וַיֹּאמְרוּ֙ אִ֣ישׁ אֶל־אָחִ֔יו מָ֥ן
הֽוּא כִּ֣י לֹ֤א יָדְעוּ֙ מַה־הּ֔וּא וַיֹּ֥אמֶר מֹשֶׁ֖ה אֲלֵהֶ֑ם
הַ֚וּא הַלֶּ֣חֶם אֲשֶׁר־נָתַ֣ן יְהוָ֔ה לָכֶ֖ם לְאָכְלָֽה׃ טז זֶ֣ה
הַדָּבָ֗ר אֲשֶׁ֤ר צִוָּה֙ יְהוָ֔ה לִקְט֥וּ מִמֶּ֖נּוּ אִ֣ישׁ לְפִי־אָכְל֑וֹ
עֹ֚מֶר לַגֻּלְגֹּ֔לֶת מִסְפַּ֖ר נַפְשֹׁתֵיכֶ֑ם אִ֣ישׁ לַאֲשֶׁ֥ר בְּאָהֳלֹ֖ו
תִּקָּֽחוּ׃ יז וַיַּֽעֲשׂוּ־כֵ֖ן בְּנֵ֣י יִשְׂרָאֵ֑ל וַיִּלְקְט֥וּ הַמַּרְבֶּ֖ה
וְהַמַּמְעִֽיט׃ יח וַיָּמֹ֙דּוּ֙ בָּעֹ֔מֶר וְלֹ֥א הֶעְדִּ֖יף הַמַּרְבֶּ֑ה
וְהַמַּמְעִ֣יט לֹ֔א הֵחְסִ֖יר אִ֣ישׁ לְפִי־אָכְל֥וֹ לָקָֽטוּ׃
יט וַיֹּ֥אמֶר מֹשֶׁ֖ה אֲלֵהֶ֑ם אִ֣ישׁ אַל־יוֹתֵ֥ר מִמֶּ֖נּוּ עַד־

אונקלוס

סַלְּאָ֗ן וְהָא֙ עַל֙ אַפֵּ֣י מַדְבְּרָ֔א דַּעֲדַ֖ק מְקַלַּ֣ף דַּעֲדַ֑ק כִּגְנִ֥יר כִּגְלִידָ֖א עַל֥ אַרְעָֽא׃
טו וַחֲז֣וֹ בְנֵֽי יִשְׂרָאֵ֗ל וַאֲמַ֙רוּ֙ גְּבַ֣ר לַאֲחוּתֵ֔י מָנָ֖א הוּא֑ אֲרֵ֣י לָ֥א יְדָ֛עוּ מָ֥ה הֲוָ֖א
וַאֲמַ֣ר מֹשֶׁ֔ה לְהֹ֥ון הוּא֙ לַחְמָ֔א דְּיְהַ֥ב יְיָ֖ לְכ֥וֹן לְמֵיכַֽל׃ טז דֵּ֣ין פִּתְגָמָ֗א דִּ֤י פַקִּ֙יד֙
יְיָ֔ לִקְט֥וּ מִנֵּ֖ה גְּבַ֣ר לְפ֣וּם מֵיכְלֵ֑הּ עֻמְרָ֤א לְגֻלְגַּלְתָּא֙ מִנְיַ֣ן נַפְשָׁתֵיכ֔וֹן גְּבַ֥ר לְדִ֖י
בְּמַשְׁכְּנֵ֑הּ תִּסְּבְּ֖ון׃ יז וַעֲבָד֙וּ֙ כֵּ֣ן בְּנֵ֣י יִשְׂרָאֵ֔ל וּלְקָ֥טוּ דְּאַסְגִּ֖י וּדְאַזְעַֽר׃ יח וּכְלוּ֙
בָּעֻמְרָ֔א וְלָ֥א אוֹתַ֖ר דְּאַסְגִּ֑י וּדְאַזְעַ֣ר לָ֔א חַסֵּ֖יר גְּבַ֣ר לְפ֣וּם מֵיכְלֵ֔הּ לָקָֽטוּ׃ יט וַאֲמַ֥ר

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עוֹלָה הַטַּל שֶׁעַל הַמָּן לִקְרֹאת הַחַמָּה, כְּדַרְכּוֹ שֶׁל עוֹלֶה לִקְרַאת חַמָּה׃ אַף אִם תִּמְלֵא שְׁפוֹפֶרֶת שֶׁל בֵּיצָה שֶׁל וְתַסְתּוֹם אֶת פִּיהָ וְתַנִּיחָהּ בַּחַמָּה הִיא עוֹלָה מְאֵלֶיהָ בְּאַוִּיר. וְרַבּוֹתֵינוּ דָּרְשׁוּ, שֶׁהַטַּל עוֹלֶה מִן הָאָרֶץ בְּאַוִּיר, וְכַעֲלוֹת שְׁכְבַת הַטַּל נִתְגַּלָּה הַמָּן וְרָאוּ והנה על פני המדבר דק—דָּבָר דַּק׃ מחספס. מְגֻלָּה, וְאֵין דוֹמֶה לוֹ בַּמִּקְרָא. וְיֵשׁ לוֹמַר מְחֻסְפָּס לְשׁוֹן חֲפִיסָא וּדְלוּפְקָמָא שֶׁבִּלְשׁוֹן מִשְׁנָה, כְּשֶׁנִּתְגַּלָּה מִשְׁכְּבַת הַטַּל רָאוּ שֶׁהָיָה דָּבָר דַּק מְחֻסְפָּס בְּתוֹכוֹ בֵּין שְׁתֵּי שִׁכְבוֹת הַטָּל. וְאוּנְקְלוּס תִּרְגֵּם מְקַלַּף, לְשׁוֹן מַחְשֹׁף הַלָּבָן׃ ככפר. כְּפוֹר יילי״דא בְּלַעַז, דַּעֲדַק כְּגִנִּיר נִר (ישׁ׳ כ״ז), וְהוּא מִן צֶבַע שָׁחוֹר, כִּדְאָמְרִינַן גַּבֵּי כְּמוֹי הַדָּם הגיר והזריך (חולי׳ פ״ח). דעדק כניר כנלידא על ארעא—דַּק הָיָה כְּגִיר וְשׁוֹכֵב מְגֻלָּד כְּקֶרַח עַל הָאָרֶץ, וְכֵן פֵּרוּשׁוֹ׃ דַּק כַּכְּפֹר—שָׁטוּחַ, קָלוּשׁ וּמְחֻבָּר כְּגִלִּיד. דַּק טינב״ש בְּלַעַז, שֶׁהָיָה מְגֻלִּיד גָּלֶד דַּק מִלְמָעְלָה; וּכְגִיר שֶׁתִּרְגֵּם אוּנְקְלוּס תּוֹסֶפֶת הוּא עַל לְשׁוֹן הָעִבְרִית וְאֵין לוֹ תֵּיבָה בַּפָּסוּק׃
(טו) מן הוא. הָכְנַת מָזוֹן הוּא, כְּמוֹ וַיְמַן לָהֶם הַמֶּלֶךְ (דנ׳ א׳)׃ כי לא ידעו מה הוא. שֶׁיִּקְרָאוּהוּ בִּשְׁמוֹ׃ (טז) עמר. שֵׁם מִדָּה׃ מספר נפשתיכם. כְּפִי מְנַיַן נְפָשׁוֹת שֶׁיֵּשׁ לְאִישׁ בְּאָהֳלוֹ תִּקְחוּ עֹמֶר לְכָל גֻּלְגֹּלֶת׃ (יז) המרבה והממעיט. יֵשׁ שֶׁלָּקְטוּ הַרְבֵּה וְיֵשׁ שֶׁלָּקְטוּ מְעַט, וּכְשֶׁבָּאוּ לְבֵיתָם מָדְדוּ בָּעֹמֶר אִישׁ אִישׁ מַה שֶּׁלָּקְטוּ, וּמָצְאוּ שֶׁהַמַּרְבֶּה לִלְקוֹט לֹא הֶעְדִּיף עַל עֹמֶר לְגֻלְגֹּלֶת אֲשֶׁר בְּאָהֳלוֹ, וְהַמַּמְעִיט לִלְקוֹט לֹא מָצָא חֶסֶר מֵעֹמֶר לְגֻלְגֹּלֶת׃ וְזֶהוּ נֵס גָּדוֹל

of the desert there lay a small peeled thing, *as* small as the hoarfrost on earth. [15]And when the children of Israel saw *it*, they said one to another, What is it: for they knew not what it *was*. And Moses said unto them, This *is* the bread which the Eternal hath given you for food. [16]This *is* the thing which the Eternal hath commanded, Collect of it *every* man according to his eating, an omer for *every* man, *according to* the number of your souls; take ye every man for them which *are* in his tent. [17]And the children of Israel did so, and collected, some much, and some little. [18]And when they did mete *it* with an omer, he that gathered much had no excess, and he that gathered little had no lack; they collected *every* man according to his eating. [19]And Moses said, Let not man leave of it

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which was lying upon the Manna ascended sunward, as is the manner of dew — that it ascends sunward; even if you were to fill an egg-shell with dew and close up its opening and place it in the sun, it (the egg-shell with the dew in it) will rise of its own accord into the air, (in consequence of the tendency of the dew to rise upwards). — But our Rabbis explained that *these words imply that* the dew rose from the ground into the air[1]). — When the layer of dew went up the Manna became visible, and they looked, (cf. Tanch., Ex. R. 38) והנה על המדבר דק AND BEHOLD, UPON THE SURFACE OF THE DESERT *there was* דק, a THIN object, מחספס uncovered — and there is no other example of this word in the Scriptures. One may also explain מחספס as having the same meaning as חסיסה *in* (Mishna Bab. Mets. I. 8) חסיסה ודלוסקמא, "a valise and chest", in Mishnaic Heberw, *and the meaning would be, that* when it became uncovered from the layer of dew they saw that there had been a thin object enclosed in it *i. e. enclosed* between the two layers of dew. Onkelos tranlates it by מקלף peeled (flaky), *taking* מחספס in the sense of, and from a similar root as, (Gen. XXX. 37) "peeling off (מחשף) the white". ככסר AS HOAR FORST — כסר is O. F. gelide. *The Targum renders* דק *by* דעדק כניר, *the word* ניר *occurring in* (Is. XXVII. 9) "ניר-stones" — this is a kind of black colour — just as we enumerate *amongst the kinds of earth which may be used* for covering the blood *of a wild animal or bird after it has been slaughtered* "powdered chalk (ניר) and orpiment" (Chul. 88 b). *Onkelos renders the entire phrase by* "powdered like ניר, like hoar-frost upon the ground", *meaning that* it was as fine as ניר and lay congealed as frost in the ground. This is therefore the meaning of דק ככפור: "spread out fine but *yet one atom* hanging to another like hoar-frost". דק is O. F. tenuis — *meaning* that it formed a thin incrustation on top. The word וכניר which Onkelos has in his translation is an addition to the Hebrew text, there being no word corresponding to it in the verse. **(15)** מן הוא *means* this is *something* prepared for food[2]), as in (Dan. I. 5) "And the king appointed (וימן) for them,". כי לא ידעו מה הוא FOR THEY KNEW NOT WHAT IS WAS so that they could call it by its name. **(16)** עמר — the name of a measure. מספר נפשתיכם — *The second half of the verse means* ACCORDING TO (supply כ before מספר) THE NUMBER OF PERSONS WHOM A MAN HAS (איש לאשר being the same as אשר לאיש) IN HIS TENT SHALL YE TAKE AN OMER FOR EVERY HEAD (לַגֻּלְגֹּלֶת the definite article with the ל having distributive force: each and every). **(17)** המרבה והממעיט SOME MUCH, SOME LITTLE — There were some who gathered much and there were some who gathered little[3]); and when they came home they measured it out by an Omer, each what he had gathered, and they then found that he

NOTES

1) See Appendix.

2) Rashi here follows the view of Menachem ben Seruk which Dunash severely criticised.

3) They did not measure it when gathering, as they had to complete the collection before sun-rise; consequently they took only the approximate quantity of an omer-full per head.

בֹּקֶר: כ וְלֹא־שָׁמְעוּ אֶל־מֹשֶׁה וַיּוֹתִרוּ אֲנָשִׁים מִמֶּנּוּ
עַד־בֹּקֶר וַיָּרֻם תּוֹלָעִים וַיִּבְאַשׁ וַיִּקְצֹף עֲלֵהֶם מֹשֶׁה:
כא וַיִּלְקְטוּ אֹתוֹ בַּבֹּקֶר בַּבֹּקֶר אִישׁ כְּפִי אָכְלוֹ וְחַם
הַשֶּׁמֶשׁ וְנָמָס: כב וַיְהִי ו בַּיּוֹם הַשִּׁשִּׁי לָקְטוּ לֶחֶם
מִשְׁנֶה שְׁנֵי הָעֹמֶר לָאֶחָד וַיָּבֹאוּ כָּל־נְשִׂיאֵי הָעֵדָה
וַיַּגִּידוּ לְמֹשֶׁה: כג וַיֹּאמֶר אֲלֵהֶם הוּא אֲשֶׁר דִּבֶּר
יְהוָה שַׁבָּתוֹן שַׁבַּת־קֹדֶשׁ לַיהוָה מָחָר אֵת אֲשֶׁר־
תֹּאפּُו אֵפוּ וְאֵת אֲשֶׁר־תְּבַשְּׁלוּ בַּשֵּׁלוּ וְאֵת כָּל־
הָעֹדֵף הַנִּיחוּ לָכֶם לְמִשְׁמֶרֶת עַד־הַבֹּקֶר: כד וַיַּנִּיחוּ

אונקלוס

מֹשֶׁה לְהֵוֹן אֱנָשׁ לָא יַשְׁאַר מִנֵּהּ עַד צַפְרָא: כ וְלָא קַבִּילוּ מִן־מֹשֶׁה וְאַשְׁאָרוּ
גְּבַרַיָּא מִנֵּהּ עַד צַפְרָא וּרְחֵשׁ רִיחֲשָׁא וּכְרֵי וּרְגַז עֲלֵיהוֹן מֹשֶׁה: כא וּלְקָטוּ יָתֵהּ
בְּצַפַּר בְּצַפָּר גְּבַר לְפוּם מֵיכְלֵהּ וּמָה דְּמִשְׁתָּאַר־מִנֵּהּ עַל אַפֵּי חַקְלָא כַּד־
חֲמָא־עֲלוֹתֵי־שִׁמְשָׁא פָּשַׁר: כב וַהֲוָה ו בְּיוֹמָא שְׁתִיתָאָה לָקְטוּ לַחְמָא עַל־חַד־
תְּרִין תְּרִין עֻמְרִין לְחַד וַאֲתוֹ כָּל רַבְרְבֵי כְנִשְׁתָּא וְחַוִיאוּ לְמֹשֶׁה: כג וַאֲמַר לְהוֹן
הוּא דִּי מַלִּיל יְיָ שְׁבָתָא שְׁבַת קוּדְשָׁא קֳדָם יְיָ מְחָר יָת דִּי אַתּוּן עָתִידִין לְמֵפֵא
אֲפוּ וְיָת דִּי אַתּוּן עָתִידִין לְבַשָּׁלָא בַּשִּׁילוּ וְיָת כָּל־מְוֹתָרָא אַצְנְעוּ לְכוֹן לְמַטְרַת
עַד צַפְרָא: כד וְאַצְנְעוּ יָתֵהּ עַד צַפְרָא כְּמָא דְּפַקִּיד מֹשֶׁה וְלָא סְרִי וְרִיחֲשָׁא

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שֶׁנַּעֲשָׂה בּוֹ: (כ) ויותרו אנשים. דָּתָן וַאֲבִירָם: וירם תולעים. לְשׁוֹן רִמָּה: ויבאש. הֲרֵי זֶה מִקְרָא הָפוּךְ, שֶׁבְּתַחִלָּה הִבְאִישׁ וְלִבְסוֹף הִתְלִיעַ, כְּעִנְיָן שֶׁנֶּאֱמַר וְלֹא הִבְאִישׁ וְרִמָּה לֹא הָיְתָה בּוֹ, וְכֵן דֶּרֶךְ כָּל הַמַּתְלִיעִים (מכי"): (כא) וחם השמש ונמס. הַנִּשְׁאָר בַּשָּׂדֶה נַעֲשָׂה נְחָלִים וְשׁוֹתִין מִמֶּנּוּ אַיָּלִים וּבְהֵמוֹת הָעוֹלָם צָדִין מֵהֶם וְטוֹעֲמִים בָּהֶם טַעַם מָן, וְיוֹדְעִים מַה שִּׁבְחָן שֶׁל יִשְׂרָאֵל: ונמס. פָּשַׁר, לְשׁוֹן פּוֹשְׁרִים, עַל יְדֵי הַשֶּׁמֶשׁ מִתְחַמֵּם וּמַפְשִׁיר, דישטנ"פריר בְּלַעַז, וְרַגְמָתוֹ בְּסַנְהֶדְרִין בְּסוֹף ד' מִיתוֹת: (כב) לקטו לחם משנה. כְּשֶׁמָּדְדוּ אֶת לְקִיטָתָם בְּאָהֳלֵיהֶם מָצְאוּ כִּפְלַיִם, שְׁנֵי הָעֹמֶר לָאֶחָד. וּמִדְרַשׁ אַגָּדָה: לֶחֶם מִשְׁנֶה—מִשְׁנָה, אוֹתוֹ הַיּוֹם נִשְׁתַּנָּה לָשֶׁבֶת בְּרֵיחוֹ וְטַעְמוֹ (שם): ויגידו למשה. שְׁאָלוּהוּ מָה הַיּוֹם מְיַמְּנִים; וּמִבָּאן יֵשׁ לִלְמֹד שֶׁעֲרַיִן לֹא הִגִּיד לָהֶם מֹשֶׁה פָּרָשַׁת שַׁבָּת שֶׁנִּצְטַוָּה לוֹמַר לָהֶם וְהָיָה בַּיּוֹם הַשִּׁשִּׁי וְהֵבִינוּ וְנוֹ', עַד שֶׁשָּׁאֲלוּ מַה זֹּאת, אָמַר לָהֶם הוּא אֲשֶׁר דִּבֶּר ה' שֶׁנִּצְטַוֵּיתִי לוֹמַר לָכֶם, וְלָכֵךְ עָשׂוּ הַבָּתוּב שֶׁאָמַר לוֹ עַד אָנָה מֵאַנְתֶּם, וְלֹא הוֹצִיאוּ מִן הַכְּלָל: (כג) את אשר תאפו אפו. מַה שֶּׁאַתֶּם רוֹצִים לֶאֱפוֹת בַּתַּנּוּר, אֵפוּ הַיּוֹם הַכֹּל לִשְׁנֵי יָמִים, וּמַה שֶּׁאַתֶּם צְרִיכִים לְבַשֵּׁל מְבַשְּׁלוּ בַּמַּיִם, בַּשְּׁלוּ הַיּוֹם. לְשׁוֹן אֲפִיָּה נוֹפֵל בַּלֶּחֶם וּלְשׁוֹן בִּשּׁוּל בַּתַּבְשִׁיל: למשמרת. לִגְנִיזָה:

till the morning. [20]Notwithstanding they hearkened not unto Moses; but *some* men left of it until the morning, and it bred worms, and it stank; and Moses was angry with them. [21]And they collected it every morning, *every* man according to his eating: when the sun waxed hot it melted. [22]And it came to pass, *that* on the sixth day they collected double bread, two omers for one *man*: and all the princes of the congregation came and told Moses. [23]And he said unto them, This *is that* which the Eternal hath said, A strict rest of the sabbath of holiness is to morrow unto the Eternal, bake *that* which ye will bake *to day*, and seethe that ye will seethe *to day*; and that which remaineth over lay up for you as a charge until the morning. [24]And they laid

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who had gathered much had no excess over an Omer for each head that was in his tent, and that he who had gathered less did not find less than an Omer for each head, and this was a great miracle that was wrought in respect of it (the Manna). **(20)** ויותרו אנשים BUT SOME MEN LEFT OF IT — Dathan and Abiram (Ex. R. 24, Tanch. שמות; cf. Rashi on II. 13). וירם תולעים AND IT BRED WORMS — *the word* וירם is of the same meaning and root as רִמָּה, worm. ויבאש AND IT STANK — This is an inverted verse, because first it must have stunk and afterwards have become wormy, just as it is said, (v. 24) "And it did not stink and there was no worm therein" — for this is the way of all things that become wormy (Mech.). **(21)** וחם השמש ונמס AND WHEN THE SUN WAXED HOT, IT MELTED — What was left in the field (outside the inhabited camp) *melted and* ran in streams; the harts and the roes drank therefrom, and the nations of the world hunted them and experienced through them the taste of the Manna, and thereby understood how great was Israel's excellency (ib.). ונמס *Onkelos translates by* פָּשַׁר, having the same meaning as סושרים, tepid waters: through the sun it became warm and turned into tepid water; O. F. détemperer. An example of it (פשר) occurs in *Treatise* Sanhedrin at the end of *the chapter that begins,* ארבע מיתות (67 b). **(22)** לקטו לחם משנה THEY COLLECTED DOUBLE BREAD — when they measured in their tents what they had gathered they found it double — two Omers for each person (cf. Rashi on v. 5). (Rashi appears to supply אשר before לקטו: It came to pass on the sixth day, what they gathered אשר לקטו, was double bread.) A Midrashic explanation is that משנה *in* לחם משנה *signifies* מְשֻׁנֶּה different, changed, — that day it was changed for the better as regards its smell and its taste (cf. Mech.)[1]). וינידו למשה AND THEY TOLD IT TO MOSES — They asked him, "How is this day different from other days?" — From this we may learn that Moses had not yet told them the section regarding the Sabbath which he had been commanded to say to them: (v. 5) "And it shall come to pass on the sixth day they shall prepare etc." — *he did not do this* until they asked him, "What is this?" *Then* he said to them, (v. 23) "This is that which the Lord hath said" — *this is that* which I was commanded to say to you *previously, but I forgot to do so* (Cf. Ex. R. 25). On this account Scripture (God) punished him, in that He said to him, (v. 28) "How long will ye refuse [to keep my commandments]", and He did not exclude him from the general body, *by saying, "how long will they refuse etc."* **(23)** את אשר תאפו אפו THAT WHICH YOU WOULD BAKE, BAKE — whatever you wish to bake (cf. Onkelos: די אתון עתידין למפא and Rashi on אז ישיר משה) in the oven bake to-day — all *that you will need* for two days; and what you require to boil of it in water boil to-day. The expression baking applies to bread, (cf. Rashi on Gen. XL. 1) and the expression boiling to a cooked

NOTES

1) The Midrash is of opinion that if it means double bread, there would be no reason for adding שני העמר and therefore gives another meaning to משנה.

אֹתוֹ עַד־הַבֹּקֶר כַּאֲשֶׁר צִוָּה מֹשֶׁה וְלֹא הִבְאִישׁ
וְרִמָּה לֹא־הָיְתָה־בּוֹ: כה וַיֹּאמֶר מֹשֶׁה אִכְלֻהוּ הַיּוֹם
כִּי־שַׁבָּת הַיּוֹם לַיהוָה הַיּוֹם לֹא תִמְצָאֻהוּ בַּשָּׂדֶה:
כו שֵׁשֶׁת יָמִים תִּלְקְטֻהוּ וּבַיּוֹם הַשְּׁבִיעִי שַׁבָּת לֹא
יִהְיֶה־בּוֹ: כז וַיְהִי בַּיּוֹם הַשְּׁבִיעִי יָצְאוּ מִן־הָעָם לִלְקֹט
וְלֹא מָצָאוּ: ס כח וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עַד־
אָנָה מֵאַנְתֶּם לִשְׁמֹר מִצְוֹתַי וְתוֹרֹתָי: כט רְאוּ כִּי־
יְהוָה נָתַן לָכֶם הַשַּׁבָּת עַל־כֵּן הוּא נֹתֵן לָכֶם בַּיּוֹם
הַשִּׁשִּׁי לֶחֶם יוֹמָיִם שְׁבוּ ו אִישׁ תַּחְתָּיו אַל־יֵצֵא אִישׁ
מִמְּקֹמוֹ בַּיּוֹם הַשְּׁבִיעִי: ל וַיִּשְׁבְּתוּ הָעָם בַּיּוֹם
הַשְּׁבִיעִי: לא וַיִּקְרְאוּ בֵית־יִשְׂרָאֵל אֶת־שְׁמוֹ מָן וְהוּא

אונקלוס

לָא הֲוָה בֵּהּ: כה וַאֲמַר מֹשֶׁה אִכְלוּתְהִי יוֹמָא־דֵין אֲרֵי שַׁבְּתָא יוֹמָא דֵין קֳדָם יְיָ
יוֹמָא דֵין לָא תַשְׁכְּחִנֵּהּ בְּחַקְלָא: כו שִׁתָּא יוֹמִין תְּלְקְטֻנֵּהּ וּבְיוֹמָא שְׁבִיעָאָה
שַׁבְּתָא לָא יְהֵי בֵּהּ: כז וַהֲוָה בְּיוֹמָא שְׁבִיעָאָה נְפָקוּ מִן עַמָּא לְמִלְקָט וְלָא
אַשְׁכָּחוּ: כח וַאֲמַר יְיָ לְמֹשֶׁה עַד אֵימָתַי אַתּוּן מְסָרְבִין לְמִטַּר פִּקּוּדַי וְאוֹרָיָתַי:
כט חֲזוֹ אֲרֵי יְיָ יְהַב לְכוֹן שַׁבְּתָא עַל כֵּן הוּא יָהֵב לְכוֹן בְּיוֹמָא שְׁתֵיתָאָה לְחֵם
תְּרֵין יוֹמִין תֵּיבוּ ו אֲנָשׁ תְּחוֹתוֹהִי לָא יִפּוֹק אֱנָשׁ מֵאַתְרֵהּ בְּיוֹמָא שְׁבִיעָאָה:
ל וְנָחוּ עַמָּא בְּיוֹמָא שְׁבִיעָאָה: לא וּקְרוֹ בֵית יִשְׂרָאֵל יָת שְׁמֵהּ מָן וְהוּא כְּבַר

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(כה) ויאמר משה אכלהו היום וגו'. שַׁחֲרִית שָׁהוּ רַגִילִין לָצֵאת וְלִלְקוֹט בָּאוּ לִשְׁאוֹל: „אִם נֵצֵא אִם לַאו", אָמַר לָהֶם אֶת שֶׁבְּיַדְכֶם אִכְלוּ, לָעֶרֶב חָזְרוּ לְפָנָיו וּשְׁאָלוּהוּ מֵהוּ לָצֵאת? אָמַר לָהֶם שַׁבָּת הַיּוֹם, רָאָה אוֹתָם הוֹאֲנִים שָׁמָּא פָּסַק הַמָּן וְלֹא יֵרֵד עוֹד, אָמַר לָהֶם הַיּוֹם לֹא תִמְצָאוּהוּ, מַה תַּ"ל הַיּוֹם? הַיּוֹם לֹא תִמְצָאוּהוּ אֲבָל מָחָר תִּמְצָאוּהוּ: (כו) וביום השביעי שבת. שַׁבָּת הוּא, הַמָּן לֹא יִהְיֶה בּוֹ; וְלֹא בָּא הַכָּתוּב אֶלָּא לְרַבּוֹת יוֹם הַכִּפּוּרִים וְיָמִים טוֹבִים: (כח) עד אנה מאנתם. מָשָׁל הֶדְיוֹט הוּא „בַּהֲדֵי הוּצָא לְקֵי כְּרֵבָּא"—עַל יְדֵי הָרְשָׁעִים מִתְעַנְּיִן הַכָּשֵׁרִין: (כט) ראו. בְּעֵינֵיכֶם כִּי ה' בְּכְבוֹדוֹ מַזְהִיר אֶתְכֶם עַל הַשַּׁבָּת, שֶׁהֲרֵי נַם נַעֲשָׂה בְּכָל עֶרֶב שַׁבָּת לָתֵת לָכֶם לֶחֶם יוֹמָיִם: שבו איש תחתיו. מִכָּאן סָמְכוּ חֲכָמִים ד' אַמּוֹת לַיּוֹצֵא חוּץ לַתְּחוּם (עירו' נ"א): אל יצא איש ממקומו. אֵלּוּ אַלְפַּיִם אַמָּה שֶׁל תְּחוּם שַׁבָּת (מכי'), וְלֹא בְּמִפְרָשׁ—שֶׁאֵין תְּחוּמִין אֶלָּא מִדִּבְרֵי סוֹפְרִים—וְעִיקָּרוֹ שֶׁל מִקְרָא עַל לוּקְטֵי הַמָּן נֶאֱמַר: (לא) והוא

it up till the morning, as Moses commanded: and it did not stink, neither was there any worm therein. [25]And Moses said, Eat that to day; for to day *is* a sabbath unto the Eternal: to day ye shall not find it in the field. [26]Six days ye shall collect it; but on the seventh day, *which is* the sabbath, in it there shall be none. [27]And it came to pass, *that* there went out *some* of the people on the seventh day to collect, and they found none. [28]And the Eternal said unto Moses, How long refuse ye to keep my commandments and my laws? [29]See, for that the Eternal hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. [30]So the people rested on the seventh day. [31]And the house of Israel called the name thereof manna: and it *was*

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dish. למשמרת *means* as something put by (to be kept). **(25)** ויאמר משה אכלהו היום AND MOSES SAID, EAT THAT THIS DAY etc. — In the morning, when they had been accustomed to go forth and gather it, they came to enquire, "Shall we go out or not?" He replied to them, "What you have in your possession eat (אכלהו היום)". In the evening they again came before him and asked him, "How is it now about going out?" He answered them, שבת היום "To-day is the Sabbath". He saw that they were worried *believing* perhaps the Manna had stopped and would not again fall; he therefore said to them, "To-day ye shall not find it [in the field]". What reason was there to say "To-day"? — To-day ye will not find it, but to-morrow ye will find it (Mech.). **(26)** וביום השביעי שבת *means* but on the seventh day is a day of rest (supply the word הוא); *and* לא יהיה בו *means* the Manna shall not be on it; and this verse comes (is written) only to include the Day of Atonement and the Festivals *as being also days when no Manna would fall*[1]) (Mech.). **(28)** עד אנה מאנתם HOW LONG WILL YE REFUSE — A common proverb says: with the thorn the cabbage *which is near it*, is also stricken — through the wicked the good are brought into disgrace (cf. Rashi on v. 22) (B. Kam. 92 a). **(29)** ראו SEE with your very eyes (i. e. the word is used literally and not figuratively in the sense of "consider") that the Lord in His glory (i. e. the Lord Himself) admonishes you regarding the Sabbath, for, behold, a miracle is performed for you on the eve of every Sabbath in that He gives you then bread for two days. שבו איש תחתיו ABIDE YE EVERY MAN IN HIS PLACE (lit., beneath himself) — From here the Sages derived a support for *the permission that* a person who has gone beyond the Sabbath limit *may move within a space of* four cubits (Mech., Erub. 51a)[2]). אל יצא איש ממקמו LET NO MAN GO OUT OF HIS PLACE — These are the 2,000 cubits of the Sabbath limit (Mech.); but this is not expressly mentioned *here*, because the command relating to the Sabbath limits is only an institution of the Sopherim. The text itself was really spoken about those who gathered the Manna (i. e., it does not constitute a prohibition regarding the Sabbath for all men and at all periods but was intended to forbid anyone to go out into the field to gather the Manna; cf. Sota 30b). **(31)** והוא כזרע גד לבן AND IT WAS LIKE THE CORIANDER SEED,

NOTES

[1]) If this verse adds nothing to the statement in the preceding verse: "to-day is the Sabbath unto the Lord; to-day ye shall not find it in the field", it is superfluous. But Rashi has stated that the latter verse was spoken on the Sabbath day itself and was a reference to that day alone — to-day ye will not find any, but to-morrow ye will ... This verse, however, is a more general statement: On the seventh day is a day of rest and there will be no Manna — not because it was the seventh day of the week, but because, as such, it was a day of rest. This, therefore, implies that on every day of rest there would be no Manna.

[2]) See Appendix.

כְּזֶרַע גַּד לְבֶן וְטַעְמוֹ כְּצַפִּיחֹת בְּדָבָשׁ: לב וַיֹּאמֶר
מֹשֶׁה זֶה הַדָּבָר אֲשֶׁר צִוָּה יְהוָה מְלֹא הָעֹמֶר מִמֶּנּוּ
לְמִשְׁמֶרֶת לְדֹרֹתֵיכֶם לְמַעַן יִרְאוּ אֶת־הַלֶּחֶם אֲשֶׁר
הֶאֱכַלְתִּי אֶתְכֶם בַּמִּדְבָּר בְּהוֹצִיאִי אֶתְכֶם מֵאֶרֶץ
מִצְרָיִם: לג וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן קַח צִנְצֶנֶת
אַחַת וְתֶן־שָׁמָּה מְלֹא־הָעֹמֶר מָן וְהַנַּח אֹתוֹ לִפְנֵי
יְהוָה לְמִשְׁמֶרֶת לְדֹרֹתֵיכֶם: לד כַּאֲשֶׁר צִוָּה יְהוָה
אֶל־מֹשֶׁה וַיְנִיחֵהוּ אַהֲרֹן לִפְנֵי הָעֵדֻת לְמִשְׁמָרֶת:
לה וּבְנֵי יִשְׂרָאֵל אָכְלוּ אֶת־הַמָּן אַרְבָּעִים שָׁנָה עַד־
בֹּאָם אֶל־אֶרֶץ נוֹשָׁבֶת אֶת־הַמָּן אָכְלוּ עַד־בֹּאָם

אונקלוס

וְרַע גַּדָּא חִוָּר וְטַעֲמֵהּ כְּאִסְקְרִיטָן בְּדָבָשׁ: לב וַאֲמַר מֹשֶׁה דֵּין פִּתְגָמָא דִּי
פַקִּיד יְיָ מְלֵי עֻמְרָא מִנֵּהּ לְמַטְרָא לְדָרֵיכוֹן בְּדִיל דְּיֶחֱווֹן יָת לַחְמָא דִּי אוֹכֶלִית
יָתְכוֹן בְּמַדְבְּרָא בְּאַפָּקוּתִי יָתְכוֹן מֵאַרְעָא דְמִצְרָיִם: לג וַאֲמַר מֹשֶׁה לְאַהֲרֹן סַב
צְלוֹחִית חֲדָא וְהַב תַּמָּן מְלֵי עֻמְרָא מָן וְאַצְנַע יָתֵהּ קֳדָם יְיָ לְמַטְּרַת לְדָרֵיכוֹן:
לד כְּמָא־דִי פַקִּיד יְיָ לְמֹשֶׁה וְאַצְנְעֵהּ אַהֲרֹן קֳדָם סָהֲדוּתָא לְמַטְּרָא: לה וּבְנֵי
יִשְׂרָאֵל אֲכָלוּ יָת מָנָּא אַרְבְּעִין שְׁנִין עַד דְּמֵיתֵיהוֹן לְאַרְעָא יָתְבָתָא יָת מָנָּא

רש"י

כזרע גד לבן. עֹשֶׂב שֶׁשְּׁמוֹ קול"יינדר וְזֶרַע שֶׁלּוֹ עָגוֹל וְאֵינוֹ לָבָן, וְהַמָּן הָיָה לָבָן, וְאֵינוֹ נִמְשָׁל לְזֶרַע גַּד אֶלָּא לְעִנְיַן הָעִגּוּל, כְּזֶרַע גַּד הָיָה—וְהוּא לָבָן: כצפיחת. בָּצֵק שֶׁמְּטַגְּנִין אוֹתוֹ בְּדָבָשׁ. וְקוֹרִין לוֹ אִסְקְרִיטִין בִּלְשׁוֹן מִשְׁנָה (פס' ל"ז), וְהוּא תַּרְגּוּם שֶׁל אוּנְקְלוֹס: (לב) למשמרת. לְגְנִיזָה: לדרתיכם. בִּימֵי יִרְמְיָהוּ: כְּשֶׁהָיָה יִרְמְיָהוּ מוֹכִיחָם לָמָּה אֵין אֲתֶם עוֹסְקִים בַּתּוֹרָה? וְהֵם אוֹמְרִים נְנִיחַ מִלַּאכְתֵּנוּ וְנַעֲסוֹק בַּתּוֹרָה, מֵהֵיכָן נְהִפְּרְנֵם? הוֹצִיא לָהֶם צִנְצֶנֶת הַמָּן וְאָמַר לָהֶם אַתֶּם רְאוּ דְבַר ה', שִׁמְעוּ לֹא נֶאֱמַר אֶלָּא רְאוּ, בָּזֶה נִתְפַּרְנְסוּ אֲבוֹתֵיכֶם, הַרְבֵּה שְׁלוּחִין יֶשׁ לוֹ לַמָּקוֹם לְהָכִין מָזוֹן לִירֵאָיו: (לג) צנצנת. צְלוֹחִית שֶׁל חֶרֶס, כְּתַרְגּוּמוֹ: והנח אתו לפני ה'. לִפְנֵי הָאָרוֹן; וְלֹא נֶאֱמַר מִקְרָא זֶה עַד שֶׁנִּבְנָה אֹהֶל מוֹעֵד, אֶלָּא שֶׁנִּכְתַּב כָּאן בְּפָרָשַׁת הַמָּן: (לה) ארבעים שנה. וַהֲלֹא חָסֵר שִׁלְשִׁים יוֹם הֵם? שֶׁהֲרֵי בְּט"ו בְּאִיָּר יָרַד לָהֶם הַמָּן תְּחִלָּה וּבְט"ו בְּנִיסָן פָּסַק, שֶׁנֶּאֱמַר וַיִּשְׁבֹּת הַמָּן מִמָּחֳרָת (יהושע ה'); אֶלָּא מַגִּיד, שֶׁהָעֲגוּת שֶׁהוֹצִיאוּ יִשְׂרָאֵל מִמִּצְרַיִם טָעֲמוּ בָהֶם טַעַם מָן (קידושין ל"ח): אל ארץ נושבת. לְאַחַר שֶׁעָבְרוּ אֶת הַיַּרְדֵּן (שֶׁאוֹתָהּ שָׁבְעָבָר הַיַּרְדֵּן מְיֻשֶּׁבֶת וְטוֹבָה שֶׁנֶּאֱמַר אֲעָבְרָה נָּא וְאֶרְאֶה אֶת הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן, וְתַרְגּוּם שֶׁל נוֹשֶׁבֶת יָתְבָתָא, רָצָה לוֹמַר מְיֻשֶּׁבֶת): אל קצה ארץ כנען. בְּתְחִלַּת הַגְּבוּל, קוֹדֶם שֶׁעָבְרוּ אֶת הַיַּרְדֵּן, וְהוּא עַרְבוֹת מוֹאָב, נִמְצְאוּ מַכְחִישִׁין זֶה אֶת זֶה? אֶלָּא בְּעַרְבוֹת מוֹאָב בְּשֶׁמֵּת מֹשֶׁה בְּוֹ' בַּאֲדָר פָּסַק הַמָּן מִלֵּירֵד, וְנִסְתַּפְּקוּ מִמָּן שֶׁלָּקְטוּ בּוֹ

like coriander seed, white; and the taste of it *was* like flat cakes *made* with honey. [32]And Moses said, This *is* the thing which the Eternal commandeth, Fill an omer of it for a charge throughout your generations; that they may see the bread which I have given you to eat in the desert, when I brought you forth from the land of Egypt. [33]And Moses said unto Aaron, Take a wicker vessel, and put an omer full of manna therein, and lay it up before the Eternal, for a charge throughout your generations. [34]As the Eternal commanded Moses, so Aaron laid it up before the testimony, for a charge. [35]And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna until they came unto

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WHITE — a herb, the name of which is (in O. F.) coriandre; its seed is round and is not white, whilst the Manna was white. *It follows therefore, that* it is compared to coriander seed only in respect to its roundness — *so that the meaning is*: it was like coriander seed, and it was white[1]) (Joma 75a). כצפיחת LIKE FLAT CAKES — dough which is fried in honey. In the Mishnaic speech it is called אסקריטין (Mech., Pes. 37a), and this is the translation of Onkelos here. **(32)** למשמרת *means* to put by, לדרתיכם FOR YOUR GENERATIONS *e. g.*, in the days of Jeremiah: when Jeremiah was rebuking them (the people), *saying*, "Why do you not engage yourselves with the Torah?", and they answered him, "Shall we leave our work and engage ourselves with the Torah? From where shall we earn a living?", he brought out to them the cruse of Manna and said to them, (Jer. II, 31) "[O Generation], see ye the thing of the Lord!" It is not said "Hear *the word*" but "See *the thing*"! — This *thing* is what your fathers were fed with. The Omnipresent God has many messengers (many means) to provide food for those who fear Him (Mech.). **(33)** צנצנת *is* an earthern flask, as it is translated in the Targum[2]) (cf. Mech.). והנח אתו לפני ה׳ AND LAY IT UP BEFORE THE LORD — before the Ark; this verse, *of course*, was not spoken until the tent of meeting had been built *and the Ark was placed therein*, but it is written here in the chapter about the Manna, *as being its appropriate place*. **(35)** ארבעים שנה FORTY YEARS — But was not this period short of thirty days, since it was on the sixteenth of Iyar that the Manna fell for them for the first time[3]) and on the fifteenth of Nisan that it ceased, as it is said, (Josh. V. 12) "And the Manna ceased on the morrow"? (cf. the preceding verse which speaks of the day when they ate unleavened bread). But this tells us that in the cakes that Israel had brought out of Egypt *and which they ate from the 15th of Nisan to the 16th of Iyar after they left Egypt* they experienced the taste of Manna (so that the 40 years mentioned here as those during which they ate Manna may be regarded as complete) (Kidd. 38a). אל ארץ נושבת TO A LAND INHABITED — after they had crossed the Jordan, [for that *territory* on the other side of the Jordan was cultivated (מְיֻשָּׁבֶת, which is regarded as the equivalent of נושבת; cf. Rashi on Gen. XXXVI. 20) and good, as it is said, (Deut. III. 25) "Let me pass over, I pray thee, and see the good land that is on the other side of the Jordan". And the translation of נושבת by Onkelos is יתבתא which means to say מיושבת, "settled"]. אל קצה ארץ כנען UNTO THE EXTREMITY OF THE LAND OF CANAAN — at the beginning[4]) of the border before they passed over the Jordan, that is, *in* the plains of Moab — consequently they (these two descriptions of the locality) contradict each other! But *the explanation is that* in the plains of Moab, when Moses died (cf. Deut. XXXIV. 1) on the seventh of Adar, the Manna *really* ceased to fall

NOTES

For Notes 1—4 see Appendix.

אֶל־קְצֵה אֶרֶץ כְּנָעַן: לוּ וְהָעֹמֶר עֲשִׂרִית הָאֵיפָה
הִוא: פ שביעי.

יז א וַיִּסְעוּ כָל־עֲדַת בְּנֵי־יִשְׂרָאֵל מִמִּדְבַּר־סִין
לְמַסְעֵיהֶם עַל־פִּי יְהוָה וַיַּחֲנוּ בִּרְפִידִם וְאֵין מַיִם
לִשְׁתֹּת הָעָם: ב וַיָּרֶב הָעָם עִם־מֹשֶׁה וַיֹּאמְרוּ תְּנוּ־
לָנוּ מַיִם וְנִשְׁתֶּה וַיֹּאמֶר לָהֶם מֹשֶׁה מַה־תְּרִיבוּן
עִמָּדִי מַה־תְּנַסּוּן אֶת־יְהוָה: ג וַיִּצְמָא שָׁם הָעָם
לַמַּיִם וַיָּלֶן הָעָם עַל־מֹשֶׁה וַיֹּאמֶר לָמָּה זֶּה הֶעֱלִיתָנוּ
מִמִּצְרַיִם לְהָמִית אֹתִי וְאֶת־בָּנַי וְאֶת־מִקְנַי בַּצָּמָא:
ד וַיִּצְעַק מֹשֶׁה אֶל־יְהוָה לֵאמֹר מָה אֶעֱשֶׂה לָעָם
הַזֶּה עוֹד מְעַט וּסְקָלֻנִי: ה וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
עֲבֹר לִפְנֵי הָעָם וְקַח אִתְּךָ מִזִּקְנֵי יִשְׂרָאֵל וּמַטְּךָ

אונקלוס

אֲבָלוּ עַד דְּאָתוֹ לְסָפֵי אַרְעָא דְכְנָעַן: לוֹ וְעָמְרָא חַד מִן עַסְרָא בְּחֶלְתְּסְאִין
הוּא: א וּנְטָלוּ כָּל בְּנֵשְׁתָּא דִבְנֵי יִשְׂרָאֵל מִמַּדְבְּרָא דְסִין לְמַטְלָנֵיהוֹן עַל מֵימְרָא
דַיְיָ וּשְׁרוֹ בְּרְפִידִים וְלֵית מַיָּא לְמִשְׁתֵּי עַמָּא: ב וּנְצָא עַמָּא עִם משֶׁה וַאֲמָרוּ
הָבוּ־לָנָא מַיָּא וְנִשְׁתֵּי וַאֲמַר לְהוֹן משֶׁה מָה אַתּוּן נָצִין עִמִּי מָה מְנַסּוֹן אַתּוּן
קֳדָם יְיָ: ג וּצְחִי תַּמָּן עַמָּא לְמַיָּא וְאִתְרַעֵם עַמָּא עַל משֶׁה וַאֲמַר לְמָא דְנָן
אַסֵּקְתָּנָא מִמִּצְרַיִם לְקַטָּלָא יָתִי וְיָת בְּנַי וְיָת בְּעִירֵי בְּצָחוּתָא: ד וְצַלִּי משֶׁה
קֳדָם יְיָ לְמֵימַר מָה אֶעְבֵּד לְעַמָּא הָדֵין עוֹד זְעִיר פּוֹן וְיִרְגְּמֻנִי: ה וַאֲמַר יְיָ
לְמשֶׁה עְבַר קֳדָם עַמָּא וּדְבַר עִמָּךְ מִסָּבֵי יִשְׂרָאֵל וְחַטָּרָךְ דִּי מָחֵיתָא בֵּהּ יָת

רש״י

בַּיּוֹם עַד שֶׁהִקְרִיבוּ הָעֹמֶר בְּשִׁשָּׁה עָשָׂר בְּנִיסָן, שֶׁנֶּאֱמַר וַיֹּאכְלוּ מֵעֲבוּר הָאָרֶץ מִמָּחֳרַת הַפֶּסַח
(יהושע ה׳): (לו) עשרית האיפה. הָאֵיפָה שָׁלֹשׁ סְאִין וְהַסָּאָה ו׳ קַבִּין וְהַקַּב ד׳ לוגין וְהַלּוג
ו׳ בֵּצִים, נִמְצָא עֶשִׂירִית הָאֵיפָה מ״ג בֵּיצִים וְחוֹמֶשׁ בֵּיצָה, וְהוּא שִׁיעוּר לַחַלָּה וְלִמְנָחוֹת:

יז (ב) מה תנסון. לוֹמַר הֲיוּכַל לָתֵת מַיִם בְּאֶרֶץ צִיָּה? (ד) עוד מעט. אִם אֲמַתִּין עוֹד מְעַט
וְסוֹקְלִנִי: (ה) עבר לפני העם. וּרְאֵה אִם יִסְקְלוּךָ, לָמָּה הוֹצֵאתָ לְעֵינֵי בָּנָיו? (שי״ר): וקח
אתך מזקני ישראל. לְעֵדוּת, שֶׁיִּרְאוּ שֶׁעַל יָדְךָ הַמַּיִם יוֹצְאִים מִן הַצּוּר, וְלֹא יֹאמְרוּ מְעֵינוֹת הָיוּ
שָׁם מִימֵי קֶדֶם: ומטך אשר הכית בו את היאר. מַה תַּ״ל אֲשֶׁר הִכִּיתָ בּוֹ אֶת הַיְאֹר? אֶלָּא שֶׁהָיוּ
יִשְׂרָאֵל אוֹמְרִים עַל הַמַּטֶּה שֶׁאֵינוֹ מוֹעִיל אֶלָּא לִפּוּרְעָנוּת — בּוֹ לָקָה פַּרְעֹה וּמִצְרַיִם בַּמֶּה מַכּוֹת

the extremity of the land of Canaan. [36]Now an omer *is* the tenth *part* of an ephah.

17. [1]And all the congregation of the children of Israel journeyed from the desert of Sin, after their journeys, according to the commandment of the Eternal, and encamped in Rephidim: and *there was* no water for the people to drink. [2]Wherefore the people did quarrel with Moses, and said, Give us water that we may drink. And Moses said unto them, Why quarrel ye with me? wherefore do ye try the Eternal! [3]And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to put us and our children and our cattle to death with thirst? [4]And Moses cried unto the Eternal, saying, What shall I do unto this people? yet a little and they would stone me. [5]And the Eternal said unto Moses, Pass before the people, and take with thee of the elders of Israel; and thy staff,

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but they had a sufficient supply from the Manna which they had gathered on that day *to last* until they had brought the Omer on the sixteenth of Nisan *in Canaan itself, the cultivated land,* as it is said, (Josh. V. 11) "And they did eat of the produce of the land on the morrow after the Passover" (Kidd. 38a). **(36)** עשירית האפה [THE OMER] IS THE TENTH PART OF AN EPHAH — The Ephah is three Seahs, and the Seah is six Kabs, and the Kab is four Logs and the Log *has the capacity of* six eggs: it follows, therefore, that the tenth of an Ephah *has the capacity of* forty-three and a fifth eggs — and this is the *minimum* quantity of dough for the Challa (the minimum quantity to which applies the injunction to separate a portion of the dough; cf. Num. XV. 20), and the measure for the meal offering (cf. Rashi on Erub. 83b).

17. **(2)** מה תנסון WHY DO YE TRY [THE LORD] *by saying,* "Will He be able to give us water in an arid land?" **(4)** עוד מעט YET A LITTLE *means,* if I w a i t but a little more they will stone me. **(5)** עבר לפני העם PASS BEFORE THE PEOPLE and see whether they will stone you! Why have you uttered a slander against My children? (cf. Mech., Ex. R. 26). וקח אתך מזקני ישראל AND TAKE WITH THEE OF THE ELDERS OF ISRAEL as witnesses — that they may see that it is by your agency that the water will come forth from the rock and that people may not say that there had been springs there from time immemorial (Mech.). ומטך אשר הכית בו את היאר AND THY STAFF, WHEREWITH THOU SMOTEST THE RIVER — What is the force of *the words* "wherewith thou smotest the river" — *they are apparently superfluous*? But *these are added* because the Israelites had said of the staff that it was intended only for punishment: by it Pharaoh and the Egyptians had been stricken with many plagues

אֲשֶׁר הִכִּיתָ בּוֹ אֶת־הַיְאֹר קַח בְּיָדְךָ וְהָלָכְתָּ׃
ו הִנֵּנִי עֹמֵד לְפָנֶיךָ שָׁם עַל־הַצּוּר בְּחֹרֵב וְהִכִּיתָ
בַּצּוּר וְיָצְאוּ מִמֶּנּוּ מַיִם וְשָׁתָה הָעָם וַיַּעַשׂ כֵּן מֹשֶׁה
לְעֵינֵי זִקְנֵי יִשְׂרָאֵל׃ ז וַיִּקְרָא שֵׁם הַמָּקוֹם מַסָּה
וּמְרִיבָה עַל־רִיב וּבְנֵי יִשְׂרָאֵל וְעַל נַסֹּתָם אֶת־יְהוָה
לֵאמֹר הֲיֵשׁ יְהוָה בְּקִרְבֵּנוּ אִם־אָיִן׃ פ
ח וַיָּבֹא עֲמָלֵק וַיִּלָּחֶם עִם־יִשְׂרָאֵל בִּרְפִידִם׃ ט וַיֹּאמֶר
מֹשֶׁה אֶל־יְהוֹשֻׁעַ בְּחַר־לָנוּ אֲנָשִׁים וְצֵא הִלָּחֶם
בַּעֲמָלֵק מָחָר אָנֹכִי נִצָּב עַל־רֹאשׁ הַגִּבְעָה וּמַטֵּה
הָאֱלֹהִים בְּיָדִי׃ י וַיַּעַשׂ יְהוֹשֻׁעַ כַּאֲשֶׁר אָמַר־לוֹ

אונקלוס

נַחֲרָא סַב בִּידָךְ וְתֵיזִיל׃ ו הָא אֲנָא קָאֵם קֳדָמָךְ תַּמָּן ו עַל־טַנָּרָא בְּחוֹרֵב וְתִמְחֵי
בְּטַנָּרָא וְיִפְקוּן מִנֵּהּ מַיָּא וְיִשְׁתֵּי עַמָּא וַעֲבַד כֵּן מֹשֶׁה לְעֵינֵי סָבֵי יִשְׂרָאֵל׃
ז וּקְרָא שְׁמָא דַּאֲתְרָא נִסְיוֹתָא וּמְצוּתָא עַל דִּנְצוֹ ו בְּנֵי יִשְׂרָאֵל וְעַל דְּנַסְיוֹ קֳדָם
יְיָ לְמֵימַר הַאִית שְׁכִנְתֵּהּ דַּיְיָ בֵּינָנָא אִם לָא׃ ח וַאֲתָא עֲמָלֵק וַאֲנַח קְרָבָא עִם
יִשְׂרָאֵל בִּרְפִידִם׃ ט וַאֲמַר מֹשֶׁה לִיהוֹשֻׁעַ בְּחַר לָנָא גְּבָרַיָּא וּפוֹק אֲנַח קְרָבָא
בַּעֲמָלֵק מָחָר אֲנָא קָאֵם עַל רֵישׁ רָמְתָא וְחֻטְרָא דְּאִתְעַבִּידוּ בֵּהּ נִסִּין מִן קֳדָם
יְיָ בִּידִי׃ י וַעֲבַד יְהוֹשֻׁעַ כְּמָא דַּאֲמַר לֵהּ מֹשֶׁה לַאֲנָחָא קְרָבָא בַּעֲמָלֵק וּמֹשֶׁה־

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בְּמִצְרַיִם וְעַל הַיָּם—לָכֵן נֶאֱמַר אֲשֶׁר הִכִּיתָ בּוֹ אֶת הַיְאוֹר, יְרֵאוּ עַתָּה שֶׁאַף לְטוֹבָה הוּא מוּכָן (מכי"): (ו) והכית בצור. עַל הַצּוּר לֹא נֶאֱמַר אֶלָּא בַּצּוּר, מִכָּאן שֶׁהַמַּטֶּה הָיָה שֶׁל מִין דָּבָר חָזָק וּשְׁמוֹ סַנְפִּרִינוֹן, וְהַצּוּר נִבְקַע מִפָּנָיו (שם): (ח) ויבא עמלק וגו'. סָמֵךְ פָּרָשָׁה זוֹ לִמְקָרָא זֶה, לוֹמַר, תָּמִיד אֲנִי בֵּינֵיכֶם וּמְזָמָן לְכָל צָרֵיכֶם וְאַתֶּם אוֹמְרִים הַיֵּשׁ ה' בְּקִרְבֵּנוּ אִם אָיִן, חַיֵּיכֶם, שֶׁהַכֶּלֶב בָּא וְנוֹשֵׁךְ אֶתְכֶם וְאַתֶּם צוֹעֲקִים לִי וְתַדְעוּ הֵיכָן אֲנִי! מָשָׁל לְאָדָם שֶׁהֵרְכִּיב בְּנוֹ עַל כְּתֵפוֹ וְיָצָא לַדָּרֶךְ, הָיָה אוֹתוֹ הַבֵּן רוֹאֶה חַפָּץ וְאוֹמֵר, אַבָּא טֹל חַפָּץ זֶה וְתֶן לִי וְהוּא נוֹתֵן לוֹ, וְכֵן שְׁנִיָּה, וְכֵן שְׁלִישִׁית, פָּגְעוּ בְּאָדָם אֶחָד אָמַר לוֹ אוֹתוֹ הַבֵּן, רָאִיתָ אֶת אַבָּא? אָמַר לוֹ אָבִיו, אֵינְךָ יוֹדֵעַ הֵיכָן אֲנִי? הִשְׁלִיכוֹ מֵעָלָיו וּבָא הַכֶּלֶב וּנְשָׁכוֹ (תנחי' יתרו): (ט) בחר לנו. לִי וָלָךְ — הִשְׁוָהוּ לוֹ; מִכָּאן אָמְרוּ יְהִי כְבוֹד תַּלְמִידְךָ חָבִיב עָלֶיךָ כְּשֶׁלְּךָ; וּכְבוֹד חֲבֵרְךָ כְּמוֹרָא רַבְּךָ מִנַּיִן? שֶׁנֶּאֱמַר וַיֹּאמֶר אַהֲרֹן אֶל מֹשֶׁה בִּי אֲדֹנִי, וַהֲלֹא אַהֲרֹן גָּדוֹל מִמֶּנּוּ הָיָה וְעוֹשֶׂה אֶת חֲבֵרוֹ כְּרַבּוֹ. וּמוֹרָא רַבְּךָ כְּמוֹרָא שָׁמַיִם מִנַּיִן? שֶׁנֶּאֱמַר אֲדֹנִי מֹשֶׁה כְּלָאֵם—כֻּלָּם מִן הָעוֹלָם, חַיָּבִין הֵם כְּלָיָה הַמּוֹרְדִים בְּךָ כְּאִלּוּ מָרְדוּ בְּהַקָּבָ"ה: וצא הלחם. צֵא מִן הָעָנָן וְהִלָּחֵם בּוֹ: מחר. בְּעֵת הַמִּלְחָמָה, אָנֹכִי נִצָּב: בחר לנו אנשים. גִּבּוֹרִים וְיִרְאֵי חֵטְא שֶׁתְּהֵא זְכוּתָן מְסַיַּעְתָּן. דָּבָר אַחֵר בְּחַר לָנוּ אֲנָשִׁים שֶׁיּוֹדְעִין לְבַשֵּׁל. כְּשָׁפִים, לְפִי שֶׁבְּנֵי עֲמָלֵק

wherewith thou smotest the river, take in thine hand, and go. [6]Behold, I will stand before thee there upon the crag in Horeb; and thou shalt smite the crag, and there shall come water out of it, that the people may drink. And Moses did so in the eyes of the elders of Israel. [7]And he called the name of the place Massah and Meribah, because of the quarrel of the children of Israel, and because of their trying the Eternal, saying, Is the Eternal among us or not. [8]Then came Amalek, and fought with Israel in Rephidim. [9]And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the the staff of God in mine hand. [10]So Joshu did as Moses had said to him,

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in Egypt and at the Red Sea. On this account it is stated here: take the staff wherewith thou smotest the river — they shall see now that it is also intended for good (Mech.). **(6)** והכית בצור AND THOU SHALT SMITE THE ROCK — It does not say here "*thou shalt smite* על הצור", upon *the surface of* the rock, but בצור, right into the rock — from this it follows that the rod must have been composed of a kind of hard material the name of which is sapphire, and the rock was split by it (Mech.). **(8)** ויבא עמלק THEN CAME AMALEK — Scripture places this section immediately after this *preceding* verse (they said, "Is the Lord among us or not?") to imply, "I am ever among you and ready at hand for every thing you may need, and *yet* you say, "Is the Lord among us or not?" By your lives, *I swear* that the hound (Amalek) shall come and bite you, and you will cry for Me and then you will know where I am!" A parable: *it may be compared* to a man who carried his son upon his shoulder, and went out on a journey. The son saw an article and said, "Father, pick up that thing and give it to me". He gave it to him, and so a second time and so also a third time. They met a certain man to whom the son said, "Have you seen my father *anywhere*?" Whereupon his father said to him, "Do'nt you know where I am?" — He, therefore, cast him off from himself and a hound came and bit him (Tanch. יתרו). **(9)** בחר לנו CHOOSE OUT MEN FOR US — for me and for you: he (Moses) placed him (Joshua) on the same level with himself. They (the Rabbis) derived from here the teaching: let thy disciple's honour be as dear to thee as thy own. And whence may we derive *the next statement in this well-known passage*: and thy colleague's honour as dear to thee as the reverence due to thy teacher? Because it is said, (Num. XII. 11) "And Aaron spake to Moses, "I beseech thee, my lord" — but surely Aaron was older than his brother and yet by *addressing him as "my lord"* he treated his colleague (Moses) as his teacher! "And the reverence due to thy teacher as the reverence due to God" — whence may this be derived? Because it is said, (Num. XI. 28) "[And he (Joshua) said (to his teacher, Moses)] "My lord, Moses, כלאם", destroy them (כַּלֵּם) from out of the world! — thye who rebel against thee deserve to be destroyed just the same as though they had rebelled against the Holy One, blessed be He (Mech., Ab. d. R. Nathan ch. 27). וצא הלחם GO OUT, FIGHT — go out from the cloud and fight against him[1]) (Mech.), מחר TO-MORROW, at the time of the battle, I will take my stand[2]).

NOTES

[1]) The cloud protected them from their enemies, receiving the missiles aimed at them; but Joshua is directed not to depend upon this, but to wage war upon Amalek.

[2]) The suggestion is: Choose men now, and go, fight against Amalek, but not now; to-morrow I will take my stand etc. for then will the battle be waged. This is one of the passages where, according to the Talmud (Joma 52b), it is doubtful whether a particular word is to be connected with what precedes or follows it. Rashi takes it with אנכי נצב but adds בעת המלחמה, since it is unlikely that Moses would have taken up his stand upon the rock before the battle began. Implicitely, therefore he connects מחר both with what precedes and with what follows.

מֹשֶׁה לְהִלָּחֵם בַּעֲמָלֵק וּמֹשֶׁה אַהֲרֹן וְחוּר עָלוּ
רֹאשׁ הַגִּבְעָה: יא וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ
וְגָבַר יִשְׂרָאֵל וְכַאֲשֶׁר יָנִיחַ יָדוֹ וְגָבַר עֲמָלֵק:
יב וְיָדֵי מֹשֶׁה כְּבֵדִים וַיִּקְחוּ־אֶבֶן וַיָּשִׂימוּ תַּחְתָּיו
וַיֵּשֶׁב עָלֶיהָ וְאַהֲרֹן וְחוּר תָּמְכוּ בְיָדָיו מִזֶּה אֶחָד
וּמִזֶּה אֶחָד וַיְהִי יָדָיו אֱמוּנָה עַד־בֹּא הַשָּׁמֶשׁ:
יג וַיַּחֲלֹשׁ יְהוֹשֻׁעַ אֶת־עֲמָלֵק וְאֶת־עַמּוֹ לְפִי־
חָרֶב: פ מפטיר.
יד וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כְּתֹב זֹאת זִכָּרוֹן בַּסֵּפֶר
וְשִׂים בְּאָזְנֵי יְהוֹשֻׁעַ כִּי־מָחֹה אֶמְחֶה אֶת־זֵכֶר
עֲמָלֵק מִתַּחַת הַשָּׁמָיִם: טו וַיִּבֶן מֹשֶׁה מִזְבֵּחַ וַיִּקְרָא

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אַהֲרֹן וְחוּר סְלִיקוּ לְרֵישׁ רָמְתָא: יא וַהֲוֵי כַּד יָרִים מֹשֶׁה יְדוֹהִי וּמִתְגַּבְּרִין
דְּבֵית יִשְׂרָאֵל וְכַד מַנַּח יְדוֹהִי וּמִתְגַּבְּרִין דְּבֵית עֲמָלֵק: יב וִידֵי מֹשֶׁה יְקָרָא
וּנְסִיבוּ אַבְנָא וְשַׁוִּיאוּ תְּחוֹתוֹהִי וְיָתֵב עֲלָהּ וְאַהֲרֹן וְחוּר סָעֲדָן בִּידוֹהִי מְכָּא חַד
וּמְכָּא חַד וַהֲוָה יְדוֹהִי פְּרִיסָן בְּצִלּוּ עַד דְּעַל שִׁמְשָׁא: יג וְחַבַּר יְהוֹשֻׁעַ יָת עֲמָלֵק
וְיָת עַמֵּהּ לְפִתְגָם דְּחָרֶב: יד וַאֲמַר יְיָ לְמֹשֶׁה כְּתַב דָּא דּוּכְרָנָא בְּסִפְרָא וְשַׁוִּי
קֳדָם יְהוֹשֻׁעַ אֲרֵי מְמַחָא אֲמְחֵי יָת דּוּכְרָנָא דַּעֲמָלֵק מִתְּחוֹת שְׁמַיָּא: טו וּבְנָא

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מְכַשְּׁפִין הָיוּ: (י) ומשה אהרן וחור. מִכָּאן לְתַלְמִיד שֶׁצְּרִיכִים שְׁלֹשָׁה לַעֲבוֹר לִפְנֵי הַתֵּיבָה, שְׁתֵּי תַלְמִיד לָהֶם מֹשֶׁה חֲמָה וְעֹרֵב אֶת הַשָּׁעוֹת (תנחי): (יג) ויחלש יהושע. חָתַךְ רָאשֵׁי גִּבּוֹרָיו וְלֹא הִשְׁאִיר אֶלָּא חֲלָשִׁים שֶׁבָּהֶם, וְלֹא הָרָגָם בְּלֵב, מִכָּאן אָנוּ לְמֵדִים שֶׁעָשׂוּ ע"פ הַדִּבּוּר שֶׁל שְׁכִינָה (שם): (יד) כתב זאת זכרון. שֶׁבָּא עֲמָלֵק לְהִזָּדַנֵּב לְיִשְׂרָאֵל קוֹדֶם לְכָל הָאֻמּוֹת: ושים באוזני יהושע. הַמַּכְנִיס אֶת יִשְׂרָאֵל לָאָרֶץ, שְׁיִצְוֶנָּה אֶת יִשְׂרָאֵל לְשַׁלֵּם לוֹ אֶת גְּמוּלוֹ: כאן נִרְמַז לוֹ לְמֹשֶׁה שֶׁיְּהוֹשֻׁעַ מַכְנִיס אֶת יִשְׂרָאֵל לָאָרֶץ (שם): כי מחה אמחה. לָכֵךְ אֲנִי מַזְהִירְךָ בֵּן,

to fight with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. [11]And it came to pass, when Moses lifted up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. [12]But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. [13]And Joshua discomfited Amalek and his people with the edge of the sword. [14]And the Eternal said unto Moses, Write this *for* a memorial in the book, and rehearse *it* in the ears of Joshua: for I will utterly blot out the remembrance of Amalek from under heaven. [15]And Moses built an altar, and called

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בחר לנו אנשים CHOOSE US MEN — b r a v e men, and men who fear sin (אנשים does not mean merely men — males, but men fit for war and at the same time God-fearing) — *choose these* so that their merit may stand them in good stead (cf. Mech., Tanch.). Another explanation: בחר לנו אנשים Choose us men who know how to make witchcraft of none effect; *he said this* because the sons of Amalek were wizards (cf. Rashi on v. 12, עד בא השמש). **(10)** ומשה אהרן וחור AND MOSES AND AARON AND HUR — From this we may infer as regards a *public* fast that t h r e e men must pass before the Holy Ark (i. e. must officiate at prayer) — *we may infer this* because they (the Israelites) were then engaged in fasting (Mech.). חור HUR was the son of Miriam and her husband was Caleb[1]) (Sota 11 b). **(11)** כאשר ירים משה ידו WHEN MOSES LIFTED UP HIS HAND — But could Moses' hands win the battle etc.? *See the whole passage* as it is *given* in the Treatise Rosh Hashana[2]) (29 a; Mech.). **(12)** וידי משה כבדים BUT MOSES HANDS BECAME HEAVY — Because he had shown himself remiss in the duty *that was his, of waging war himself against Amalek*, and had appointed another in his stead, his hands became heavy (cf. Mech. and Targ. Jon.). ויקחו AND THEY TOOK — Aaron and Hur *took*[3]) — אבן וישימו תחתיו A STONE AND THEY PUT IT UNDER HIM [AND HE SAT THEREON] — but he did not seat himself upon a cushion or a pillow, for he said, "Israel is in tribulation; I will be in tribulation together with them". (Taan. 11 a). ויהי ידיו אמונה (lit., and he was, his hands faithfulness) — and Moses was *in the condition that* his hands were in faithfulness — spread forth to heaven in a confident and firm prayer[4]). עד בא השמש UNTIL THE GOING DOWN OF THE SUN — Because the Amalekites had calculated the hours by astrology, as to which hour they would prove victorious, Moses held back the sun against them and brought the hours into confusion[5]) (Tanch.). **(13)** ויחלש יהושע AND JOSHUA DISCOMFITED [AMALEK] (more lit., he weakened Amalek) — he cut off the heads of his mighty men and left only the weak amongst them, and he did not kill all of them (leaving the weak men alive: thus Amalek was made weak, and powerless for further mischief). From this we may learn that they acted according to the expressed pronouncement of the Shechina (otherwise they would, in the stress of battle, not have so discriminated) (Mech., Tanch.). **(14)** כתב זאת זכרון WRITE THIS FOR A MEMORIAL, that Amalek came to wage war against Israel before any other nation. ושים באוני יהושע AND PUT INTO THE EARS OF JOSHUA, who will bring Israel into the Holy Land, that he must command Israel to pay him his recompense. Here it was intimated to Moses (by the mere statement that Joshua should in some future time carry out the injunction to destroy Amalek) that J o s h u a would bring Israel into the Holy Land (cf. Mech., Tanch.). כי מחה אמחה BE-

NOTES

[1]) חור has not yet been mentioned in Scripture, and since he is suddenly introduced here without any statement as to who he was Rashi, by the very form in which his comment is put, suggests that this is so because he was well-known to that generation for whom Moses, the Sacred Historian, was writing, since he was the son of two great personages, Miriam and Caleb.

For Notes 2—5 see Appendix.

שְׁמוֹ יְהוָה וְנִסּוֹ: טז וַיֹּאמֶר כִּי־יָד עַל־כֵּס יָהּ מִלְחָמָה
לַיהוָה בַּעֲמָלֵק מִדֹּר דֹּר:

קי"ו. י"ד למונ"ס סימן. סנמ"ס סימן: ומפטירין ודבורה אשה נביאה. נסופטים סימן ל':

פ פ פ

יח א וַיִּשְׁמַע יִתְרוֹ כֹהֵן מִדְיָן חֹתֵן מֹשֶׁה אֵת כָּל־
אֲשֶׁר עָשָׂה אֱלֹהִים לְמֹשֶׁה וּלְיִשְׂרָאֵל
עַמּוֹ כִּי־הוֹצִיא יְהוָה אֶת־יִשְׂרָאֵל מִמִּצְרָיִם:
ב וַיִּקַּח יִתְרוֹ חֹתֵן מֹשֶׁה אֶת־צִפֹּרָה אֵשֶׁת מֹשֶׁה
אַחַר שִׁלּוּחֶיהָ: ג וְאֶת שְׁנֵי בָנֶיהָ אֲשֶׁר שֵׁם הָאֶחָד

אונקלוס

מֹשֶׁה מַדְבְּחָא וּפְלַח עֲלוֹהִי קֳדָם יְיָ ו הַעֲבַד לֵהּ נִסִּין: טז וַאֲמַר בְּשִׁבוּעָה
אֲמִירְנָא־דָא מִן קֳדָם דְּחֵילָא דִשְׁכִנְתֵּהּ עַל־כָּרְסֵי יְקָרֵהּ דְּעָתִיד־דְּאִתְגְּנַח קְרָבָא־
קֳדָם־יְיָ בְּדֵבִית עֲמָלֵק לְשֵׁצָיוּתְהוֹן מִדָּרֵי עָלְמָא:

פ פ פ

א וּשְׁמַע יִתְרוֹ רַבָּא דְמִדְיָן חֲמוּתֵהּ דְּמֹשֶׁה יָת כָּל־דִּי עֲבַד יְיָ לְמֹשֶׁה וּלְיִשְׂרָאֵל
עַמֵּהּ אֲרֵי אַפֵּיק יְיָ יָת יִשְׂרָאֵל מִמִּצְרָיִם: ב וּדְבַר יִתְרוֹ חֲמוּתֵהּ דְּמֹשֶׁה
יָת צִפּוֹרָה אִתַּת מֹשֶׁה בָּתַר דְּפַטְרַהּ: ג וְיָת תְּרֵין בְּנָהָא דִּי שׁוּם חַד גֵּרְשֹׁם

רש"י

כִּי חָפֵץ אֲנִי לִמְחוֹתוֹ: (טו) ויקרא שמו. שֶׁל מִזְבֵּחַ: ה' נסי. הַקָּבָ"ה עָשָׂה לָנוּ כָּאן נֵס. לֹא שֶׁהַמִּזְבֵּחַ קָרוּי ה', אֶלָּא הַמַּזְכִּיר שְׁמוֹ שֶׁל מִזְבֵּחַ זוֹכֵר אֶת הַנֵּס שֶׁעָשָׂה הַמָּקוֹם—ה' הוּא נֵס שֶׁלָּנוּ: (טז) ויאמר. משֶׁה: כי יד על כס יה. יָדוֹ שֶׁל הַקָּבָ"ה הָרְמָה לִשְׁבֹּעַ בִּכְסֵאוֹ לִהְיוֹת לוֹ מִלְחָמָה וְאֵיבָה בַּעֲמָלֵק עוֹלָמִית, וּמַהוּ כֵּס וְלֹא נֶאֱמַר כִּסֵּא? וְאַף הַשֵּׁם נֶחֱלַק לְחֶצְיוֹ? נִשְׁבַּע הַקָּבָ"ה שֶׁאֵין שְׁמוֹ שָׁלֵם וְאֵין כִּסְאוֹ שָׁלֵם עַד שֶׁיִּמָּחֶה שְׁמוֹ שֶׁל עֲמָלֵק כֻּלּוֹ, וּכְשֶׁיִּמָּחֶה שְׁמוֹ יִהְיֶה הַשֵּׁם שָׁלֵם וְהַכִּסֵּא שָׁלֵם, שֶׁנֶּאֱמַר הָאוֹיֵב תַּמּוּ חֳרָבוֹת לָנֶצַח (תה' ט'), וְהוּ עֲמָלֵק שֶׁכָּתוּב בּוֹ וַעֲבָרָתוֹ שָׁמְרָה נֶצַח (עמוס א'), וְעֵרִים נָתַשְׁתָּ אָבַד זִכְרָם הֲמָה (תה' שם), מַהוּ אוֹמֵר אַחֲרָיו? וַה' לְעוֹלָם יֵשֵׁב. הֲרֵי הַשֵּׁם שָׁלֵם, כִּוֵּן לַמִּשְׁפָּט כִּסְאוֹ, הֲרֵי כִּסְאוֹ שָׁלֵם:

יח (א) וישמע יתרו. מַה שְּׁמוּעָה שָׁמַע וּבָא? קְרִיעַת יַם סוּף וּמִלְחֶמֶת עֲמָלֵק: יתרו. שָׁבַע שֵׁמוֹת נִקְרְאוּ לוֹ: רְעוּאֵל, נְתַר, יִתְרוֹ, חוֹבָב, חֶבֶר, קֵינִי, פּוּטִיאֵל; נְתַר, עַל שֵׁם שֶׁיִּתֵּר פָּרָשָׁה אַחַת בַּתּוֹרָה "וְאַתָּה תֶּחֱזֶה", יִתְרוֹ, לְכָשְׁנִתְנַיֵּר וְקִנֵּס הַמִּצְוֹת, הוֹסִיפוּ לוֹ אוֹת אֶחָד עַל שְׁמוֹ; חוֹבָב, שֶׁחִבֵּב אֶת הַתּוֹרָה; חוֹבָב הוּא יִתְרוֹ שֶׁנֶּאֱמַר מִבְּנֵי חֹבָב חֹתֵן משֶׁה (שופ' ד'), וְיֵשׁ אוֹמְרִים רְעוּאֵל אָבִיו שֶׁל יִתְרוֹ, וּמַהוּ אוֹמֵר וַתָּבֹאנָה אֶל רְעוּאֵל אֲבִיהֶן? שֶׁהַתִּינוֹקוֹת קוֹרִין לְאָבִי אֲבִיהֶן אַבָּא. בְּסִפְרֵי: חתן משה. כַּאן הָיָה יִתְרוֹ מִתְכַּבֵּד בְּמשֶׁה—אֲנִי חוֹתֵן הַמֶּלֶךְ, וּלְשֶׁעָבַר הָיָה משֶׁה תּוֹלֶה הַנְּדָלָה בְּחָמִיו, שֶׁנֶּאֱמַר וַיָּשָׁב אֶל יֶתֶר חֹתְנוֹ (שמ' ד'): למשה ולישראל. שֶׁקִּוֵּל משֶׁה כָּל נֶגֶד כָּל יִשְׂרָאֵל (מכי'): את כל אשר עשה להם בירידת המן ובכאר ובעמלק: כי הוציא ה' ונו'. זוּ גְּדוֹלָה עַל כֻּלָּם (שם): (ב) אחר שלוחיה. כְּשֶׁאָמַר לוֹ הַקָּבָ"ה בְּמִדְיָן לֵךְ שׁוּב מִצְרַיִם וַיִּקַּח משֶׁה אֶת אִשְׁתּוֹ וְאֶת בָּנָיו וגו' וַיֵּצֵא אַהֲרֹן לִקְרָאתוֹ וַיְפַגְּשֵׁהוּ בְּהַר

the name of it Adonay-nissi: [16]For he said, Because the hand is upon the throne of Yah, war from the Eternal with Amalek from generation to generation.

18. [1]When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, *and* that the Eternal had brought Israel out of Egypt; [2]Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after his having sent her away. [3]And her two sons; of whom the name of the one *was*

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CAUSE I WOULD UTTERLY BLOT OUT [THE REMEMBRANCE OF AMALEK]— the reason why I admonish you thus is[1]) because (כי) I desire to blot it out. **(15)** ויקרא שמו AND HE CALLED HIS (or its) NAME — the name of the altar, ה' נסי (lit., the Lord is my banner or my miracle) — The Holy One, blessed be He, here performed a miracle for us. *It does* not *mean* that the altar was named ה', "the Lord, my banner", but *the reason for so calling it was that* anyone mentioning the altar's name would thereby remember the miracle which the Omnipresent had performed, *since he would be saying*: the Lord, He is our Miracle (cf. Rashi on Gen. XXXIII. 20). **(16)** ויאמר AND HE SAID — *i. e.* Moses *said*. כי יד על כס יה BECAUSE THE HAND IS UPON THE THRONE OF JAH — the hand of the Holy One, blessed be He, is raised to swear by His throne that He will have war and enmity against Amalek to all eternity. And what is *the force of* כס — why does it not say *as usual* וכסא? And the Divine Name, also, is divided into half (יה is only the half of the Tetragrammaton)! The Holy One, blessed be He, swears that His Name will not be perfect nor His throne perfect until the name of Amalek be entirely blotted out. But when his name is blotted out then will His (God's) Name be perfect and His throne perfect[2]), as it is said, (Ps. IX. 7) "The enemy is come to an end, he whose swords were for ever" — and this refers to Amalek[3]) of whom it is written, (Amos I. 11; the paragraph is a prophecy against Edom — Esau — the father of Amalek) "he kept his wrath for ever". *The verse in the Psalm continues*: "and thou didst uproot enemies[4]), their very memorial is perished", What does it say *immediately* after this? (v. 8) "But the Lord (the Divine Name as given here is the Tetragrammaton) shall *now* remain for ever" — you see that the Name will be perfect (after Amalek is entirely rooted out as is mentioned in v. 7); "He establishes his throne (כסאו not כס) in righteousness" — so you see that His throne will then be perfect (cf. Pesik. Rab. ס' זכור, Tanch. כי תצא).

יתרו

18. **(1)** וישמע יתרו AND JETHRO HEARD — What was the *particular* report which he heard so that he came? — The division of the Red Sea and the war with Amalek (cf. Mech.; Zeb. 116a; jer. Meg. I,13). יתרו JETHRO — He was called by seven names: Reuel, Jether, Jethro, Hobab, Heber, Keni and Putiel. *He was called Jether* (from יֶתֶר "to add") because he added (it was through him that there was added) a section to the Torah; *viz., that beginning at* (21 ff.) "Moreover thou shalt provide". Jethro — *so was he called* because when he became a proselyte and fulfilled the *divine* precepts one more letter was added to his name (יתר). Hobab — because he loved (חִבֵּב) the Torah (cf. Mech.). — Hobab is *certainly* identical with Jethro, as it is said, (Judg. IV. 11) "of the sons of Hobab, the father-in-law of Moses" *and therefore it is correct to say that Hobab is one of his names*. But as to Reuel there are some who say *that he is not identical with Jethro, but* that he was Hobab's (Jethro's) father, *as may be seen from Num. X. 29*. Then what, *according to this view*, would be the meaning of (II. 18) "And they came to Reuel, their father" (from which it would appear that Reuel and Jethro are the same)? *It means their grandfather*, for

NOTES

For Notes 1—4 see Appendix.

גֵּרְשֹׁם כִּי אָמַר גֵּר הָיִיתִי בְּאֶרֶץ נָכְרִיָּה: ד וְשֵׁם
הָאֶחָד אֱלִיעֶזֶר כִּי־אֱלֹהֵי אָבִי בְּעֶזְרִי וַיַּצִּלֵנִי מֵחֶרֶב
פַּרְעֹה: ה וַיָּבֹא יִתְרוֹ חֹתֵן מֹשֶׁה וּבָנָיו וְאִשְׁתּוֹ אֶל־
מֹשֶׁה אֶל־הַמִּדְבָּר אֲשֶׁר־הוּא חֹנֶה שָׁם הַר
הָאֱלֹהִים: ו וַיֹּאמֶר אֶל־מֹשֶׁה אֲנִי חִתְנְךָ יִתְרוֹ בָּא
אֵלֶיךָ וְאִשְׁתְּךָ וּשְׁנֵי בָנֶיהָ עִמָּהּ: ז וַיֵּצֵא מֹשֶׁה
לִקְרַאת חִתְנוֹ וַיִּשְׁתַּחוּ וַיִּשַּׁק־לוֹ וַיִּשְׁאֲלוּ אִישׁ־
לְרֵעֵהוּ לְשָׁלוֹם וַיָּבֹאוּ הָאֹהֱלָה: ח וַיְסַפֵּר מֹשֶׁה
לְחֹתְנוֹ אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה לְפַרְעֹה וּלְמִצְרַיִם
עַל אודֹת יִשְׂרָאֵל אֵת כָּל־הַתְּלָאָה אֲשֶׁר מְצָאָתַם

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אֲרֵי אֲמַר דַּיָּר הֲוֵיתִי בְּאַרְעָא נוּכְרָאָה: ד וְשׁוּם חַד אֱלִיעֶזֶר אֲרֵי אֱלָהָא דְאַבָּא
הֲוָה בְּסַעֲדִי וְשֵׁזְבַנִי מֵחַרְבָּא דְפַרְעֹה: ה וַאֲתָא יִתְרוֹ חֲמוּהִי דְמֹשֶׁה וּבְנוֹהִי
וְאִתְּתֵהּ לְוָת מֹשֶׁה לְמַדְבְּרָא דִּי הוּא שָׁרֵי תַּמָּן לְטוּרָא־דְאִתְגְּלִי־עֲלוֹהִי יְקָרָא־
דַיְיָ: ו וַאֲמַר לְמֹשֶׁה אֲנָא חֲמוּךְ יִתְרוֹ אָתֵי לְוָתָךְ וְאִתְּתָךְ וּתְרֵין בְּנָהָא עִמַּהּ:
ז וּנְפַק מֹשֶׁה לְקַדָּמוּת חֲמוּהִי וּסְגִיד וּנְשִׁיק לֵהּ וּשְׁאִילוּ גְּבַר לְחַבְרֵהּ לְשָׁלָם
וְעָלוּ לְמַשְׁכְּנָא: ח וְאִשְׁתָּעִי מֹשֶׁה לַחֲמוּהִי יָת כָּל דִּי עֲבַד יְיָ לְפַרְעֹה וּלְמִצְרָאֵי

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הָאֱלֹהִים (שמ' ד'), אָמַר לוֹ מִי הֵם הֲלָלוּ? אָמַר לוֹ זוּ הִיא אִשְׁתִּי שֶׁנָּשָׂאתִי בְּמִדְיָן וְאֵלּוּ בָנַי, אָמַר לוֹ וְהֵיכָן אַתָּה מוֹלִיכָן? אָמַר לוֹ לְמִצְרַיִם, אָמַר לוֹ עַל הָרִאשׁוֹנִים אָנוּ מִצְטַעֲרִים וְאַתָּה בָּא לְהוֹסִיף עֲלֵיהֶם! אָמַר לֵהּ לְכִי לְבֵית אָבִיךְ, נִטְלָה שְׁנֵי בָנֶיהָ וַהֲלָכָה לָהּ (מכי'): (ד) ויצלני מחרב פרעה. כְּשֶׁנִּגְלוּ דָתָן וַאֲבִירָם עַל דְּבַר הַמְּצָרִי וּבִקֵּשׁ לַהֲרוֹג אֶת מֹשֶׁה נַעֲשָׂה צַוָּארוֹ כְּעַמּוּד שֶׁל שֵׁשׁ (שם): (ה) אל המדבר. אַף אָנוּ יוֹדְעִים שֶׁבַּמִּדְבָּר הָיוּ אֶלָּא בְּשִׁבְחוֹ שֶׁל יִתְרוֹ דִּבֶּר הַכָּתוּב, שֶׁהָיָה יוֹשֵׁב בִּכְבוֹדוֹ שֶׁל עוֹלָם וְנָדַבוֹ לִבּוֹ לָצֵאת אֶל הַמִּדְבָּר, מָקוֹם תֹּהוּ, לִשְׁמוֹעַ דִּבְרֵי תוֹרָה (שם): (ו) ויאמר אל משה. ע"י שָׁלִיחַ (שם): אני חתנך יתרו וגו'. אִם אֵין אַתָּה יוֹצֵא בְּנִינִי, צֵא בְּנִין אִשְׁתְּךָ, וְאִם אֵין אַתָּה יוֹצֵא בְּנִין אִשְׁתְּךָ, צֵא בְּנִין שְׁנֵי בָנֶיהָ (שם): (ז) ויצא משה. כָּבוֹד גָּדוֹל נִתְכַּבֵּד יִתְרוֹ בְּאוֹתָהּ שָׁעָה, כֵּיוָן שֶׁיָּצָא מֹשֶׁה, יָצָא אַהֲרֹן נָדָב וַאֲבִיהוּא, וּמִי הוּא שֶׁרָאָה אֶת אֵלּוּ יוֹצְאִין וְלֹא יָצָא? (תנח'): וישתחו וישק לו. אֵינִי יוֹדֵעַ מִי הִשְׁתַּחֲוָה לְמִי, כְּשֶׁהוּא אוֹמֵר אִישׁ לְרֵעֵהוּ, מִי הִקְרִיב "אִישׁ"—מֹשֶׁה, שֶׁנֶּאֱמַר וְהָאִישׁ מֹשֶׁה (במ' י"ב): (ח) ויספר משה לחתנו. לְמָשׁוֹךְ אֶת לִבּוֹ לְקָרְבוֹ לְתוֹרָה (מכי'): את כל התלאה. שֶׁעַל הַיָּם וְשֶׁל עֲמָלֵק: התלאה. למ"ד אל"ף מִן הַיְסוֹד שֶׁל תֵּיבָה, וְהַתי"ו הוּא תִּקּוּן וְיסוֹד

Gershom; for he said, I have been a stranger in an alien land: [4]And the name of the other *was* Eliezer; for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh: [5]And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the desert, where he encamped at the mountain of God: [6]And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her. [7]And Moses went out towards his father in law, and prostrated himself, and kissed him; and they asked each other of *their* welfare; and they came into the tent. [8]And Moses related to his father in law all that the Eternal had done unto Pharaoh and to Egypt for Israel's sake, *and* all the travail that had come upon them

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children call their grandfather: father. *This is to be found* in Sifré (on Num. X. 29). חתן משה MOSES' FATHER-IN-LAW — Here Jethro prided himself on *his relationship to* Moses: I, the father-in-law of the king. Previously, however, Moses had made *whatever* greatness *he had* hinge upon *his relationship to* his father-in-law, *the chieftain of Midian*, as it is said, (IV. 18) "And he returned to Jethro, his father-in-law" (Mech.). למשה ולישראל TO MOSES AND TO ISRAEL — Moses *alone* is of equal in importance to all Israel (ib.). את כל אשר עשה ALL THAT [GOD] HAD DONE for them through the falling of the Manna and through the well (cf. Rashi on Num. XXI. 17) and by *the defeat of* Amalek[1]). כי הוציא ה' וגו' THAT THE LORD HAD BROUGHT FORTH etc. — this was greater than all *other* things, *and is therefore singled out for mention* (cf. Mech.). **(2)** אחר שלוחיה AFTER HIS HAVING SENT HER AWAY — When God said to him in Midian, (IV. 19, 20) "Go, return to Egypt . . . and Moses took his wife and his sons etc. . . . and Aaron went forth towards him and met him at the Mount of God", he (Aaron) said to him, "Who are these?" He answered him, "This is my wife whom I married in Midian and these are my children". He, *thereupon*, asked him, "Whither are you taking them?" He replied, "To Egypt". *Whereupon* he said to him, "We *have cause to* grieve over the former ones (the Israelites already there), and you propose to add to their number!" Moses therefore said to her, "Return to your father's house" — she took her two sons and went away (Mech.). **(4)** ויצלני מחרב פרעה AND HE DELIVERED ME FROM THE SWORD OF PHARAOH — When Dathan and Abiram made the disclosure regarding the matter of the Egyptian *whom Moses had killed* and Pharaoh wished to slay Moses, his neck became as a column of marble *so that the sword was powerless against him* (Ex. R. 1; cf. Mech. and Rashi on II. 15). **(5)** אל המדבר INTO THE DESERT — Indeed we know that they were in the wilderness, *and it appears unnecessary to state that Jethro came to Moses there.* But *by stressing this* Scripture is speaking in praise of Jethro: that he was living amidst all the splendour that the world could provide, and nevertheless his heart prompted him to go forth into the desert, a waste place, to hearken to the words of the Torah (Mech.). **(6)** ויאמר אל משה AND HE SAID UNTO MOSES through a messenger[2]). אני חתנך יתרו וגו' I, THY FATHER-IN-LAW, JETHRO etc. — If you will not come out for my own sake, come out for the sake of your wife; and if you will not come out for your wife's sake, come out for the sake of your two sons (Mech.). **(7)** ויצא משה AND MOSES WENT OUT — Great honour, indeed, did Jethro receive at that moment, for as soon as Moses went out *to Jethro*, Aaron, Nadab and Abihu went out, and who was it that saw these go out and would not himself go out? וישתחו וישק לו AND HE PROSTRATED HIMSELF AND KISSED HIM — *From the wording of this statement* I do not know who prostrated himself to whom! But when it states *in the next words*: איש לרעהו, "a man to his fellow", *it becomes quite evident; for* which *of the two* is called *by the appellation* איש, "man"?[3]) — This was Moses, as it is said, (Num. XII. 3) "And the man, Moses". (Thus it was the man (איש) Moses, who bowed down to his fellow) (Mech.). **(8)** ויספר משה לחתנו AND MOSES RELATED TO HIS FATHER-IN-LAW [ALL THAT

NOTES

For Notes 1—3 see Appendix.

בַּדֶּרֶךְ וַיַּצֵּל יְהוָה: ט וַיִּחַד יִתְרוֹ עַל כָּל־הַטּוֹבָה
אֲשֶׁר־עָשָׂה יְהוָה לְיִשְׂרָאֵל אֲשֶׁר הִצִּילוֹ מִיַּד
מִצְרָיִם: י וַיֹּאמֶר יִתְרוֹ בָּרוּךְ יְהוָה אֲשֶׁר הִצִּיל
אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד פַּרְעֹה אֲשֶׁר הִצִּיל אֶת־
הָעָם מִתַּחַת יַד־מִצְרָיִם: יא עַתָּה יָדַעְתִּי כִּי־גָדוֹל
יְהוָה מִכָּל־הָאֱלֹהִים כִּי בַּדָּבָר אֲשֶׁר זָדוּ עֲלֵיהֶם:
יב וַיִּקַּח יִתְרוֹ חֹתֵן מֹשֶׁה עֹלָה וּזְבָחִים לֵאלֹהִים
וַיָּבֹא אַהֲרֹן וְכָל־זִקְנֵי יִשְׂרָאֵל לֶאֱכָל־לֶחֶם עִם־
חֹתֵן מֹשֶׁה לִפְנֵי הָאֱלֹהִים: שני יג וַיְהִי מִמָּחֳרָת

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עַל עִיסַק יִשְׂרָאֵל יָת כָּל עַקְתָא דִּי אַשְׁכַּחְתְּנוּן בְּאָרְחָא וְשֵׁזְבָנוּן יְיָ: ט וַחֲדִי
יִתְרוֹ עַל כָּל טַבְתָא דִּי עֲבַד יְיָ לְיִשְׂרָאֵל דִּי שֵׁזְבָנוּן מִידָא דְּמִצְרָאֵי: י וַאֲמַר
יִתְרוֹ בְּרִיךְ יְיָ דִּי שֵׁזִיב יָתְכוֹן מִידָא דְּמִצְרָאֵי וּמִידָא דְּפַרְעֹה דִּי שֵׁזִיב יָת עַמָּא
מְתְּחוֹת מַצְרַיֵת מִצְרָאֵי: יא כְּעַן יְדַעְנָא אֲרֵי רַב יְיָ וְלֵית אֱלָהּ בַּר מִנֵּהּ אֲרֵי
בְּפִתְגָמָא דְּחַשִּׁיבוּ מִצְרָאֵי לְמֵדַן יָת יִשְׂרָאֵל בֵּהּ דָּנִנּוּן: יב וְקָרִיב יִתְרוֹ חְמוּתֵי
דְמֹשֶׁה עֲלָנָן וְנִכְסַת קוּדְשִׁין קֳדָם יְיָ וַאֲתָא אַהֲרֹן וְכֹל ו סָבֵי יִשְׂרָאֵל לְמֵיכַל
לַחְמָא עִם חְמוּתֵי דְמֹשֶׁה קֳדָם יְיָ: יג וַהֲוָה מִיּוֹמָא דַּבְתַרוֹהִי וִיתֵב מֹשֶׁה לְמֵדַן

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הַנּוֹפֵל מִמֶּנּוּ לְפָרָקִים; וְכֵן תִּרוּמָה, תְּנוּפָה, תְּקוּמָה, תְּנוּאָה: (ט) ויחד יתרו. וַיִּשְׂמַח יִתְרוֹ, וְהוּא פְּשׁוּטוֹ. וּמִ"א נַעֲשָׂה בְּשָׂרוֹ חֲדוּדִין חֲדוּדִין, מֵיצֵר עַל אִבּוּד מִצְרַיִם, הֵינוּ דְּאָמְרֵי אִנְשֵׁי "גְּיוּרָא עַד עֲשָׂרָה דָּרֵי לָא תְּבֵעֵי אַרְמָאָה בְּצַפִּיחִית": על כל הטובה. טוֹבַת הַמָּן וְהַבְּאֵר וְהַתּוֹרָה, וְעַל כֻּלָּן אשר הצילו מיד מצרים; עַד עַכְשָׁיו לֹא הָיָה עָבָר יָכוֹל לִבְרוֹחַ מִמִּצְרַיִם, שֶׁהָיְתָה הָאָרֶץ מְסֻגֶּרֶת, וְאִלּוּ יָצְאוּ שִׁשִּׁים רִבּוֹא (מכי"): (י) אשר הציל אתכם מיד מצרים. אָמָה קָשָׁה, ומיד פרעה. מֶלֶךְ קָשֶׁה: מתחת יד מצרים. כְּתַרְגּוּמוֹ—לְשׁוֹן רְדוּי וּמְרוּת; הַיַּד שֶׁהָיוּ מַכְבִּידִים עֲלֵיהֶם הִיא הָעֲבוֹדָה: (יא) עתה ידעתי. מַכִּירוֹ הָיִיתִי לְשֶׁעָבַר וְעַכְשָׁיו בְּיוֹתֵר: מכל האלהים. מִלַּמֵּד שֶׁהָיָה מַכִּיר בְּכָל עֲ"ז שֶׁבָּעוֹלָם, שֶׁלֹּא הִנִּיחַ עֲ"ז שֶׁלֹּא עָבָדָהּ (מכי"): כי בדבר אשר זדו עליהם. כְּתַרְגּוּמוֹ—בַּמַּיִם דְּמוּ לַאֲבַדָם וְהֵם נֶאֱבְדוּ בַּמַּיִם: אשר זדו. אֲשֶׁר הִרְשִׁיעוּ. וְרַבּוֹתֵינוּ דָּרְשׁוּהוּ לְשׁוֹן וַיָּזֵד יַעֲקֹב נָזִיד, בַּקְּדָרָה אֲשֶׁר בִּשְּׁלוּ בָהּ נִתְבַּשְּׁלוּ (סוטה י"א): (יב) עלה. כְּמַשְׁמָעָהּ, שֶׁהִיא כְּלִילָה כָּלִיל: וזבחים. שְׁלָמִים: ויבא אהרן וגו'. ומשה הֵיכָן הָלַךְ? וַהֲלֹא הוּא שָׁנָא לְקָרָאתוֹ וְנָרַם לוֹ אֶת כָּל הַכָּבוֹד? אֶלָּא שֶׁהָיָה עוֹמֵד וּמְשַׁמֵּשׁ לִפְנֵיהֶם (מכי"): לפני האלהים. מִכָּאן שֶׁהַנֶּהֱנֶה מִסְּעוּדָה שֶׁתַּלְמִידֵי חֲכָמִים מְסֻבִּין בָּהּ, כְּאִלּוּ נֶהֱנֶה מִזִּיו הַשְּׁכִינָה (ברכ' ס"ד): (יג) ויהי ממחרת. מוֹצָאֵי יוֹם הַכִּפּוּרִים הָיָה, כְּדִ שָׁנִינוּ בְּסִפְרֵי וּמהו מִמָּחֳרָת? לְמָחֳרַת רִדְתּוֹ מִן הָהָר; וְעַל כָּרְחֵךְ אִי אֶפְשָׁר לוֹמַר אֶלָּא מִמָּחֳרַת יוֹם הַכִּפּוּרִים, שֶׁהֲרֵי קוֹדֶם מַתַּן תּוֹרָה אָ"א לוֹמַר וְהוֹדַעְתִּי אֶת חֻקֵּי וְגוֹ', וּמִשֶּׁנִּתְּנָה תּוֹרָה עַד י"הַכ לֹא יָשַׁב מֹשֶׁה לִשְׁפֹּט

by the way, and *how* the Eternal delivered them. [9]And Jethro rejoiced for all the goodness which the Eternal had done to Israel, whom he had delivered out of the hand of Egypt. [10]And Jethro said, Blessed *be* the Eternal, who hath delivered you out of the hand of Egypt, and out of the hand of Pharaoh, who hath delivered the people from under the hand of Egypt. [11]Now I know that the Eternal *is* greater than all the gods: for it is in the thing wherein they acted presumptuously *that punishment came* upon them. [12]And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God. [13]And it came to pass on the mor-

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THE LORD HAD DONE] — in order to allure his heart that he might attach him to the Torah (ib.).[1]) את כל התלאה ALL THE TRAVAIL that *they had experienced* at the Red Sea, and that caused by Amalek. התלאה — The ל and א are part of the primary form of the word and the ת is *a* formative *letter* and a *part of the* primary form *of the noun* which sometimes is omitted from it. Similar examples are תרומה and תנופה and תקומה and תנואה. **(9)** ויחד יתרו *means* AND JETHRO REJOICED — This is its literal meaning. A Midrashic comment is: his flesh became full of prickles (חדודין — his flesh crept with horror) — he felt grieved at the destruction of Egypt. That is what people say (what the common proverb says): A proselyte even *though his heathen descent dates from* as far back as the tenth generation, do not speak slightingly of an Aramean (any non-Jew) in his presence (Sanh. 94a).[2]) על כל הטובה FOR ALL THE GOODNESS — the goodness *in giving* the Manna and the well and the Torah — and *he rejoiced* above all these (more especially), אשר הצילו מיד מצרים THAT HE HAD DELIVERED THEM OUT OF THE HAND OF EGYPT — Until now no slave had ever been able to escape from Egypt because that land was closely shut in *on all sides*, but these had gone forth six hundred thousand in number (cf. Mech.). **(10)** אשר הציל אתכם מיד מצרים WHO HATH DELIVERED YOU OUT OF THE HAND OF EGYPT, a hard people, ומיד פרעה AND OUT OF THE HAND OF PHARAOH, a hard monarch. מתחת יד מצרים — *Translate this* as the Targum *does*: *from beneath the authority of Egypt, taking* יד *as* an expression of domination and authority; "the hand" *spoken of here is the hand* which they imposed heavily upon them[3]) — referring to the hard bondage. **(11)** עתה ידעתי NOW I KNOW — I indeed knew Him formerly, but now I know Him even more (cf. Mech.)[4]). מכל האלהים [GREATER] THAN ALL THE GODS — This tells us that he had a full knowledge of every idol in the world — that he left no idol unworshipped by him (Mech.). כי בדבר אשר זדו עליהם — *Understand this* as the Targum *does*: *for by that very thing with which the Egyptians thought to judge Israel were they themselves judged* — they had thought to destroy them by water and they were themselves destroyed by water (cf. Mech.)[5]). אשר זדו *means* in which they had shown themselves wicked. Our Rabbis, however, explained it in the same sense as *the root which we find in* (Gen. XXV. 29) "And Jacob was boiling (ויזד) pottage (נזיד) (lit., something boiled)" — in the pot wherein they had boiled, therein were they themselves boiled (Sota 11a). **(12)** עלה — *Translate this* according to its usual meaning: *a burnt-offering*, which was *burnt* entire and completely. וזבחים AND SACRIFICES — *i. e.* peace-offerings[6]). ויבא אהרן וגו' AND AARON CAME, etc. — But where had Moses gone? Was it not he who had gone out to meet him and had been the cause of all the honour shown to him? But *the explanation why he is not mentioned as having come to eat bread with Jethro is* that he was standing by and waiting upon them (Mech.). לפני האלהים BEFORE GOD — From this *statement that they were "before God" we may learn* that one who takes part in (more lit., who has enjoyment from) a meal at which scholars sit may be regarded as though he has enjoyment from the splendour of the Shechina (Ber. 64a; cf. Mech.). **(13)** ויהי ממחרת AND IT

NOTES

For Notes 1—6 see Appendix.

וַיֵּשֶׁב מֹשֶׁה לִשְׁפֹּט אֶת־הָעָם וַיַּעֲמֹד הָעָם עַל־
מֹשֶׁה מִן־הַבֹּקֶר עַד־הָעָרֶב: יד וַיַּרְא חֹתֵן מֹשֶׁה
אֶת כָּל־אֲשֶׁר־הוּא עֹשֶׂה לָעָם וַיֹּאמֶר מָה־הַדָּבָר
הַזֶּה אֲשֶׁר אַתָּה עֹשֶׂה לָעָם מַדּוּעַ אַתָּה יוֹשֵׁב
לְבַדֶּךָ וְכָל־הָעָם נִצָּב עָלֶיךָ מִן־בֹּקֶר עַד־עָרֶב:
טו וַיֹּאמֶר מֹשֶׁה לְחֹתְנוֹ כִּי־יָבֹא אֵלַי הָעָם לִדְרֹשׁ
אֱלֹהִים: טז כִּי־יִהְיֶה לָהֶם דָּבָר בָּא אֵלַי וְשָׁפַטְתִּי
בֵּין אִישׁ וּבֵין רֵעֵהוּ וְהוֹדַעְתִּי אֶת־חֻקֵּי הָאֱלֹהִים
וְאֶת־תּוֹרֹתָיו: יז וַיֹּאמֶר חֹתֵן מֹשֶׁה אֵלָיו לֹא־טוֹב
הַדָּבָר אֲשֶׁר אַתָּה עֹשֶׂה: יח נָבֹל תִּבֹּל גַּם־אַתָּה

אונקלוס

יָת עַמָּא וְקָם עַמָּא עֲלוֹהִי דְמשֶׁה מִן צַפְרָא עַד רְמִשָׁא: יד וַחֲזָא חֲמוֹהִי דְמשֶׁה
יָת כָּל דַּהוּא עֲבַד לְעַמָּא וַאֲמַר מָה פִּתְגָמָא הָדֵין דִּי אַתְּ עָבֵד לְעַמָּא מָה דֵין
אַתְּ יָתֵב בִּלְחוֹדָךְ וְכָל עַמָּא קָיְמִין עֲלָוָךְ מִן צַפְרָא עַד רְמִשָׁא: טו וַאֲמַר משֶׁה
לַחֲמוֹהִי אֲרֵי אָתָן לִוָתִי עַמָּא לְמִתְבַּע אֵלֵּפָן מִן קֳדָם יְיָ: טז כַּד הֲוֵי לְהוֹן דִּינָא
אָתָן לִוָתִי וֶאֱדַיְנָנָא בֵּין גְּבַרָא וּבֵין חַבְרֵהּ וּמְהוֹדַעְנָא לְהוֹן יָת קְיָמַיָּא דַיְיָ וְיָת
אוֹרָיָתֵהּ: יז וַאֲמַר חֲמוֹהִי דְמשֶׁה לֵהּ לָא תַקִּין פִּתְגָמָא דַּאֲתְּ עָבֵד: יח מְלָאד־

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אֶת הָעָם, שֶׁהָרֵי כְּתִיב בְּתַמּוּז יָרַד וְשָׁבַר אֶת הַלֻּחוֹת וּלְמָחָר עָלָה בְּהַשְׁכָּמָה וְשָׁהָה שְׁמוֹנִים יוֹם וְיָרַד כְּתִיב הָכָא: וְאֵין פָּרָשָׁה זוֹ כְּתוּבָה בְּסֵדֶר, שֶׁלֹּא נֶאֱמַר וַיְהִי מִמָּחֳרָת עַד שָׁנָה שְׁנִיָּה—אַף לְדִבְרֵי הָאוֹמֵר יִתְרוֹ קוֹדֶם מַתַּן תּוֹרָה בָּא, שְׁלוּחוֹ אֶל אָרְצוֹ לֹא הָיָה אֶלָּא עַד שָׁנָה שְׁנִיָּה—שֶׁהָרֵי נֶאֱמַר כָּאן וַיְשַׁלַּח מֹשֶׁה אֶת חֹתְנוֹ, וּמְצִינוּ בְּמַסַּע הַדְּגָלִים שֶׁאָמַר לוֹ מֹשֶׁה נִסְעִים אֲנַחְנוּ אֶל הַמָּקוֹם וְגוֹ' אַל נָא תַּעֲזֹב אֹתָנוּ (במ' י'), וְאִם זוֹ קוֹדֶם מַתַּן תּוֹרָה, מִשֶּׁשָּׁלְחוֹ וְהָלַךְ הֵיכָן מְצִינוּ שֶׁחָזַר? וְאִם תֹּאמַר, שָׁם לֹא נֶאֱמַר יִתְרוֹ אֶלָּא חוֹבָב, וּבְנוֹ שֶׁל יִתְרוֹ הָיָה, הוּא חוֹבָב הוּא יִתְרוֹ, שֶׁהָרֵי כָּתוּב חֹתֵן מִדְיָנִי חֹבָב חֹתֵן מֹשֶׁה (שופ' ד'): וישב משה וגו' ויעמד העם. יוֹשֵׁב כְּמֶלֶךְ וְהֵם עוֹמְדִים, וְהַקְשָׁה הַדָּבָר לִיתְרוֹ שֶׁהָיָה מְזַלְזֵל בְּכְבוֹדָן שֶׁל יִשְׂרָאֵל וְהוֹכִיחוֹ עַל כָּךְ, שֶׁנֶּאֱמַר מַדּוּעַ אַתָּה יוֹשֵׁב לְבַדֶּךָ וְכָל הָעָם נִצָּבִים: מן הבקר עד ערב. אֲפִלּוּ לוֹמַר כֵּן? אֶלָּא כָּל דַּיָּן שֶׁדָּן דִּין אֱמֶת לַאֲמִתּוֹ אֲפִילּוּ שָׁעָה אַחַת, מַעֲלֶה עָלָיו הַכָּתוּב כְּאִלּוּ עוֹסֵק בַּתּוֹרָה כָּל הַיּוֹם וּכְאִלּוּ נַעֲשָׂה שֻׁתָּף לְהַקָּבָ"ה בְּמַעֲשֵׂה בְרֵאשִׁית, שֶׁנֶּאֱמַר בּוֹ וַיְהִי עֶרֶב וַיְהִי בֹּקֶר וְגוֹ' (שבת י'): (טו) כי יבא. כְּמוֹ כִּי בָא, לְשׁוֹן הוֹוֶה: לדרש אלהים. כְּתַרְגּוּמוֹ לְמִתְבַּע אֶלֵּפָן—לִשְׁאוֹל תַּלְמוּד מִפִּי הַגְּבוּרָה: (טז) כי יהיה להם דבר בא. מִי שֶׁיִּהְיֶה לוֹ הַדָּבָר—בָּא אֵלַי: (יז) ויאמר חתן משה. דֶּרֶךְ כָּבוֹד קוֹרְאוֹ הַכָּתוּב חוֹתְנוֹ שֶׁל מֶלֶךְ: (יח) נבל תבל. כְּתַרְגּוּמוֹ, וּלְשׁוֹנוֹ לְשׁוֹן כְּמִישָׁה, פלייש"טרא בְּלַעַז, כְּמוֹ וְהָעֲלָה נָבֵל (ירי' ח'), כְּנֹבֵל עָלֶה מְנַפֶּלֶת (ישי' ל"ד), שָׁהוּא כָּמוּשׁ עַל יְדֵי חַמָּה וְעַל יְדֵי קֹרַח וְכֹחוֹ תַּשׁ וְנִלְאֶה: גם אתה. לְרַבּוֹת אַהֲרֹן וְחוּר וְשִׁבְעִים

row, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening? [14]And when Moses' father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people are placed near thee from morning unto evening. [15]And Moses said unto his father in law, Because the people come unto me to enquire of God: [16]When they have a matter, they come unto me; and I judge between one and another, and I do make *them* know the statutes of God, and his laws. [17]And Moses' father in law said unto him, The thing that thou doest *is* not good. [18]Thou wilt surely wither away, both thou,

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CAME TO PASS ON THE MORROW — This was *really* the day after the Day of Atonement: so have we learnt in Siphré. *Since the Day of Atonement is not mentioned anywhere in this section that deals with the Giving of the Law* what is the force of ממחרת? *i. e. in relation to what particular day in the history of the Law-giving is the term* ממחרת, *"on the morrow", used? It means* the morrow after he (Moses) descended from the Mount Sinai, and you must admit that it is impossible to say *that this was any other day* but the morrow after the Day of Atonement because, before the giving of the Torah, one could not say, (v. 16) "and I do make them know the statutes [of God and His laws]" (which are part of the Torah), and from *the day* when the Torah was given until the Day of Atonement Moses did not sit down to judge the people, since *immediately after the Torah was given* he *ascended the mountain and* descended only on the seventeenth of Tammuz when he broke the tablets in pieces. On the next day he *again* ascended *the mountain* early in the morning and stayed there eighty days, descending on the Day of Atonement (cf. Tanch. כי תשא, Rashi on XXXIII. 11, Deut. IX. 18 and X. 1). *Consequently* this section is not written (placed) in its chronological order, for *this paragraph commencing with* ויהי ממחרת *and ending with "Moses let his father-in-law go and he (Jethro) went his way into his own land"* was not said before the second year *after the Exodus*[1]). For even according to the view of one who says that Jethro came *to Moses* before the giving of the Torah[2]) his dismissal into his own land did not take place until the second year, for it is stated here (v. 27) "Moses let his father-in-law go", and we find in the account of Israel's journey *through the wilderness* beneath their banners (which according to Num. X. 11 began in the second year) that Moses said to him, (Num. X. 29, 31) "We are journeying etc.... Forsake us not, I pray thee". Now if this *incident* happened before the giving of the Torah (including Jethro's departure) where do we find *it related* that he returned after he had let him go and he had taken departure? And if you object that there (in the section in Numbers which Rashi has quoted as evidence that Jethro's departure took place in the second year) it does not mention Jethro *at all* but Hobab, and that the latter was *not Jethro but* the son of Jethro, *then I reply that* Hobab is identical with Jethro *and not his son*, because it is written, (Judg. IV. 11) "of the sons of Hobab, the father-in-law of Moses". וישב משה וגו' ויעמד העם MOSES SAT ... AND THE PEOPLE STOOD — He was sitting like a king and they all stood[3]), and the thing was distasteful to Jethro in that he made light of the respect due to Israel. He *therefore* reproved him for this, as it is said (v. 14) "Why sittest thou only" — and they all stand! מן הבקר עד הערב FROM MORNING UNTO EVENING — Is it really possible to say so — *that Moses sat the whole day long?* But *the explanation is that* any judge who gives a rightful decision as truth demands it, even though *he spends* but one hour *on it*, Scripture accounts it to him as though he had occupied himself with the Torah the whole day long, and as though he became co-partner with the Holy One, blessed be He, in the work of the Creation of which it is stated, "It was evening and it was morning"[4]) (cf. Mech.; Sabb. 10a). **(15)** כי יבא —

NOTES

For Notes 1—4 see Appendix.

גַּם־הָעָם הַזֶּה אֲשֶׁר עִמָּךְ כִּי־כָבֵד מִמְּךָ הַדָּבָר
לֹא־תוּכַל עֲשֹׂהוּ לְבַדֶּךָּ: יט עַתָּה שְׁמַע בְּקֹלִי
אִיָּעֶצְךָ וְיִהְיֶ אֱלֹהִים עִמָּךְ הֱיֵה אַתָּה לָעָם מ֫וּל
הָאֱלֹהִים וְהֵבֵאתָ אַתָּה אֶת־הַדְּבָרִים אֶל־הָאֱלֹהִים:
כ וְהִזְהַרְתָּה אֹתָם אֶת־הַחֻקִּים וְאֶת־הַתּוֹרֹת
וְהוֹדַעְתָּ לָהֶם אֶת־הַדֶּרֶךְ יֵלְכוּ בָהּ וְאֶת־הַמַּעֲשֶׂה
אֲשֶׁר יַעֲשׂוּן: כא וְאַתָּה תֶּחֱזֶה מִכָּל־הָעָם אַנְשֵׁי־
חַיִל יִרְאֵי אֱלֹהִים אַנְשֵׁי אֱמֶת שֹׂנְאֵי בָצַע וְשַׂמְתָּ
עֲלֵהֶם שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת שָׂרֵי חֲמִשִּׁים
וְשָׂרֵי עֲשָׂרֹת: כב וְשָׁפְטוּ אֶת־הָעָם בְּכָל־עֵת וְהָיָה

אונקלוס

תִּלְאֶה אַף אַתְּ אַף עַמָּא הָדֵין דְּעִמָּךְ אֲרֵי יַקִּיר מִנָּךְ פִּתְגָמָא לָא תְכוֹל לְמֶעְבְּדֵהּ
בְּלְחוֹדָךְ: יט בְּעַן קַבֵּל מֵנִּי אֲמַלְכִנָּךְ וְיֵהֵי מֵימְרָא דַיְיָ בְּסַעְדָּךְ חֱוֵי אַתְּ לְעַמָּא
(תְּבַע) אִלֵּין מִן קֳדָם יְיָ יְהֵי מַיְתֵי אַתְּ יָת פִּתְגָמַיָּא לְקָדָם יְיָ: כ וְתַזְהַר
יָתְהוֹן יָת קְיָמַיָּא וְיָת אוֹרַיְתָא וְתְהוֹדַע לְהוֹן יָת אוֹרְחָא דִּיהָכוֹן בַּהּ וְיָת עוֹבָדָא
דְּיַעְבְּדוּן: כא וְאַתְּ תָּחֲזֵי מִכָּל עַמָּא גְּבָרִין דְּחַיְלָא דַּיְיָ גְּבָרִין דִּקְשׁוֹט
דְּסָנְאִין לְקַבָּלָא מָמוֹן וְתַמַּנֵּי עֲלֵיהוֹן רַבָּנֵי אַלְפִין רַבָּנֵי מְאָתָא רַבָּנֵי חַמְשִׁין
וְרַבָּנֵי עַשְׂרָתָא: כב וַיְדוּנוּן יָת עַמָּא בְּכָל עִדָּן וְיְהֵי כָּל פִּתְגָמָא רַב יַיְתוּן לְוָתָךְ

רש״י

וְקַנִּים: כי כבד ממך. כָּבְדוּ רַב יוֹתֵר מִכֹּחֶךָ: (יט) א֫יעצך ויהי אלהים עמך. בָּעֵצָה: אָמַר לוֹ צֵא הֲמָלֵךְ בַּגְּבוּרָה (מכו״): היה אתה לעם מול האלהים. שֶׁלִּיחַ וּמַלִּיץ בֵּינוֹתָם לַמָּקוֹם וְשׁוֹאֵל מִשְׁפָּטִים מֵאִתּוֹ: את הדברים. דִּבְרֵי רִיבוֹתָם: (כא) ואתה תחזה. בְּרוּחַ הַקֹּדֶשׁ שֶׁעָלֶיךָ: אנשי חיל, עֲשִׁירִים, שֶׁאֵין צְרִיכִין לְהַחֲנִיף וּלְהַכִּיר פָּנִים (שם): אנשי אמת. אֲלוּ בַּעֲלֵי הַבָּטָחָה, שֶׁהֵם כְּדַאי לִסְמוֹךְ עַל דִּבְרֵיהֶם, שֶׁעַל יָדֵי כֵן יִהְיוּ דִּבְרֵיהֶם נִשְׁמָעִין: שנאי בצע. שֶׁשּׂוֹנְאִין אֶת מְמוֹנָם בַּדִּין, כְּהַהִיא דְּאָמְרִינַן: כָּל דַּיָּנָא דְּמַפְקִין מָמוֹנָא מִינֵּיהּ בְּדִינָא לַאו דַּיָּנָא הוּא (כ״ב נ״ח): שרי אלפים. הֵם הָיוּ שֵׁשׁ מֵאוֹת שָׂרִים לְשֵׁשׁ מֵאוֹת אָלֶף: שרי מאות. שֵׁשׁ אֲלָפִים הָיוּ: שרי חמשים. י״ב אָלֶף: שרי עשרת. שִׁשִּׁים אָלֶף: (כב) ושפטו. וידונון,

and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to do it thyself alone. [19]Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: [20]And thou shalt enlighten them in the statutes and laws, and make them know the way wherein they must go, and the deeds that they must do. [21]Moreover thou shalt provide out of all the people, men of ability, such as fear God, men of truth, hating lucre; and put *such* over them, *to be* officers of thousands, *and* officers of hundreds, officers of fifties, and officers of tens: [22]And let them judge the people at all times: and it shall be *that*

רש"י

This is the same as כי בא[1]) "because the people comes", *the imperfect tense* expressing continuous action. לדרש אלהים TO ENQUIRE OF GOD — *Understand this* as the Targum *does*: למתבע אלסן, to seek instruction from the mouth of the Almighty. **(16)** כי יהיה להם דבר בא WHEN THEY HAVE A MATTER THEY COME (lit., "he comes") — "*He*", *viz.*, who has the matter comes to me[2]). **(17)** ויאמר חתן משה AND MOSES' FATHER-IN-LAW SAID — By way of honour Scripture describes him as the father-in-law of the king. **(18)** נבל תבל — *Explain this* as the Targum *does*: *thou wilt certainly become weary*. Its meaning expresses the idea of withering, O. F. flestre, just as, (Jer. VIII. 13) "and the leaf is withered (ונבל)"; (Is. XXXIV. 4) "as withereth (וכנבל) the leaf from off the vine" — *the meaning being* that it becomes shrivelled through the heat and through the frost, and so its strength diminishes[3]) and it becomes, *as it were*, weary, *and falls from off the vine* (מנסן). גם אתה THOU ALSO — *The word* גם *"also" was added* in order to include Aaron and Hur and the seventy elders[4]) (cf. Mech.). כי כבד ממך FOR [THIS THING] IS TOO HEAVY FOR THEE — its weight is far more than thy strength *can bear*[5]). **(19)** איעצך ויהי אלהים עמך I WILL GIVE THEE COUNSEL BUT LET GOD BE WITH THEE in *considering* this counsel. *This is really what* he said to him: Go and consult with the Almighty *as regards the counsel I give you*[6]) (Mech.). היה אתה לעם מול האלהים BE THOU FOR THE PEOPLE TO GOD-WARD — *be thou* the agent and intermediary between them and the Omnipresent, and *be thou* the one who enquires of Him regarding the judgments. את הדברים [AND THOU SHALT BRING] THE MATTERS — *i. e.* the matters of their strife. **(21)** ואתה תחזה MOREOVER THOU SHALT PROVIDE through the Holy Spirit that is upon thee[7]). אנשי חיל MEN OF ABILITY (but חיל may mean "wealth" and in this sense the words would mean) — rich men who will not need to flatter or to show favour (cf. Mech.). אנשי אמת MEN OF TRUTH — These are people commanding confidence; who are deserving that one should rely upon their words — *appoint these as judges* because on account of this their words will be listened to. שנאי בצע HATING LUCRE — men who hate (pay no regard to) their property when it is to be made the matter of a law-suit, in accordance with what we say: Any judge from whom one has to wring the money *he owes only* by means of a law-suit is no *fitting* judge (B. Bath. 58 b; cf. Mech.). שרי אלפים OFFICERS OF THOUSANDS — there were six hundred *such* officers for the six hundred thousand men *of Israel*. שרי מאות OFFICERS OF HUNDREDS — there were six thousand *of them*. שרי חמשים OFFICERS OF FIFTIES — twelve thousand. שרי עשרת OFFICERS OF TENS — sixty thousand (Mech., Sanh. 18a)[8]). **(22)** ושפטו — *Onkelos translates this by* וידונון AND LET THEM JUDGE (not "and

NOTES

For Notes 1—8 see Appendix.

כָּל־הַדָּבָר הַגָּדֹל יָבִיאוּ אֵלֶיךָ וְכָל־הַדָּבָר הַקָּטֹן
יִשְׁפְּטוּ־הֵם וְהָקֶל מֵעָלֶיךָ וְנָשְׂאוּ אִתָּךְ: כג אִם
אֶת־הַדָּבָר הַזֶּה תַּעֲשֶׂה וְצִוְּךָ אֱלֹהִים וְיָכָלְתָּ עָמֹד
וְגַם כָּל־הָעָם הַזֶּה עַל־מְקֹמוֹ יָבֹא בְשָׁלוֹם: שלישי
כד וַיִּשְׁמַע מֹשֶׁה לְקוֹל חֹתְנוֹ וַיַּעַשׂ כְּכֹל אֲשֶׁר אָמָר:
כה וַיִּבְחַר מֹשֶׁה אַנְשֵׁי־חַיִל מִכָּל־יִשְׂרָאֵל וַיִּתֵּן
אֹתָם רָאשִׁים עַל־הָעָם שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת
שָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֲשָׂרֹת: כו וְשָׁפְטוּ אֶת־הָעָם
בְּכָל־עֵת אֶת־הַדָּבָר הַקָּשֶׁה יְבִיאוּן אֶל־מֹשֶׁה וְכָל־
הַדָּבָר הַקָּטֹן יִשְׁפְּטוּ הֵם: כז וַיְשַׁלַּח מֹשֶׁה אֶת־
חֹתְנוֹ וַיֵּלֶךְ לוֹ אֶל־אַרְצוֹ: פ רביעי.

יט א בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ

אונקלוס

וְכָל פְּתַגָּם וֶעֱר יְדוּטָן אֲנָוָן וְיֵקְלוּן מִנָּךְ וְיִסְׂבְּרוּן עִמָּךְ: כג אִם יָת פִּתְגָמָא
הָדֵין תַּעְבֵּד וְיַפְקְדָנָךְ יְיָ וְתִכּוֹל לְמֵיקָם וְאַף כָּל עַמָּא הָדֵין עַל אַתְרֵהּ יֵיתֵךְ
בִּשְׁלָם: כד וְקַבִּיל מֹשֶׁה לְמֵימְרָא דַּחֲמוֹתֵהּ וַעֲבַד כֹּל דִּי אֲמַר: כה וּבְחַר מֹשֶׁה
גֻּבְרִין דְּחַיְלָא מִכָּל יִשְׂרָאֵל וּמַנִּי יָתְהוֹן רֵישִׁין עַל עַמָּא רַבָּנֵי אַלְפִין רַבָּנֵי
מָאוָתָא רַבָּנֵי חַמְשִׁין וְרַבָּנֵי עֲשׂוֹרָיָתָא: כו וְדַיָּנִין יָת עַמָּא בְּכָל עִדָּן יָת פִּתְגָם
קָשֵׁי מָיְתָן לְוָת מֹשֶׁה וְכָל פִּתְגָם זְעֵר דַּיָּנִין אִנּוּן: כז וְשַׁלַּח מֹשֶׁה יָת חֲמוֹתֵהּ
וַאֲזַל לֵהּ לְאַרְעֵהּ: א בְּיַרְחָא תְּלִיתָאָה לְמִפַּק בְּנֵי יִשְׂרָאֵל מֵאַרְעָא דְּמִצְרָיִם

רש"י

לשון צווי: והקל מעליך. דַּבֵּר אֵלָיו לְהָקֵל מֵעָלֶיךָ: והקל. כְּמוֹ וַהֲכִבֹּד אֶת לִבּוֹ (שמ' ח'), וַהֲכוֹת אֶת מוֹאָב (מ"ב ג'), לְשׁוֹן הַוֵּה: (כג) וצוך אלהים ויכלת עמד. הַמְתֵּן בַּגְּזֵרָה, אִם מְצַוֶּה אוֹתְךָ לַעֲשׂוֹת כֵּן, תּוּכַל עָמוֹד, וְאִם יַעֲבֹב עַל דַּרְכּוֹ לֹא תוּכַל לַעֲמוֹד (מכי'): וגם כל העם הזה. אַהֲרֹן נָדָב וַאֲבִיהוּא וְשִׁבְעִים זְקֵנִים הַגְּלוּיִם עַתָּה עִמְּךָ (שם): (כו) ושפטו. וְדַיְנִין יָת עַמָּא: יביאון. מֵיתֵין: ישפטו הם. כְּמוֹ יִשְׁפְּטוּ, וְכֵן לֹא תַעֲבוֹרִי (רות ב'), כְּמוֹ לֹא תַעֲבְרִי, וְתַרְגּוּמוֹ דַיְנִין אִינּוּן: מִקְרָאוֹת הָעֶלְיוֹנִים הֵם לְשׁוֹן צִוּוּי, לְכָךְ מְתֻרְגָּמִין וִידוּנוּן, יֵיתוּן, יְדוּנוּן, וּמִקְרָאוֹת הַלָּלוּ לְשׁוֹן עֲשִׂיָה: (כז) וילך לו אל ארצו. לְגֵיר בְּנֵי מִשְׁפַּחְתּוֹ (מכי'):

יט (א) ביום הזה. בְּרֹאשׁ חֹדֶשׁ: לֹא הָיָה צָרִיךְ לִכְתּוֹב אֶלָּא בַּיּוֹם הַהוּא, מַהוּ בַּיּוֹם הַזֶּה? ו

every great thing they shall bring unto thee, but every small thing they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee. [23]If thou shalt do this thing, and God command thee *so*, then thou shalt be able to stand, and all this people shall come to their place in peace. [24]So Moses hearkened to the voice of his father in law, and did all that he had said. [25]And Moses chose men of ability out of all Israel, and made them heads over the people, officers of thousands, officers of hundreds, officers of fifties, and officers of tens. [26]And they judged the people at all times: the hard thing they brought unto Moses, but every small thing they judged themselves. [27]And Moses let his father in law go, and he went his way into his own land.

19. [1]On the third month, after the children of Israel were gone out of the land

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they judged", as in v. 26) — the word expresses a command[1]). והקל מעליך lit., AND TO LIGHTEN the burden FROM OFF YOU — this thing *will serve* to lighten it from off you[2]). והקל — *the grammatical form is* similar to, (VIII. 11) "and to harden (והכבד) his heart"; (2 Kings III. 24) "and to smite (והכות) Moab" — *both of which words are infinitives* expressing present time. **(23)** וצוך אלהים ויכלת עמד *This implies*: Consult the Almighty; if[3]) He commands thee to do this, thou wilt be able to stand, and if He prevents thee thou wilt be unable to stand. וגם כל העם הזה AND ALL THIS PEOPLE ALSO — Aaron, Nadab and Abihu and the seventy elders who are now associated with you (Mech.). **(26)** ושפטו — *Onkelos translates by* ודינין ית עמא "and they were judging the people" (cf. Rashi on v. 22). יביאון — *Onkelos translates this by* מיתין (participle) "*they were bringing*" (*or "they always brought"*). יִשְׁפְּטוּ הֵם — This is the same as יִשְׁפְּטוּ; similar is (Ruth II. 8) לֹא תַעֲבוּרִי which is the same as לֹא תַעֲבְרִי. Its translation in the Targum is דינין אינון "they were judging". The above verses (i. e. the verbs in v. 22) express the command and consequently they are translated by וידונון and ייתון and ידונון, "and let them judge", and "let them bring", and "let them judge"; but these verses express the doing *of what was commanded* (they state that the command was actually carried out). **(27)** וילך לו אל ארצו AND HE WENT HIS WAY INTO HIS OWN LAND, for the purpose of making proselytes of the members of his family (Mech.).

19. **(1)** ביום הזה THE SAME (lit., this) DAY — on the day of the New Moon. (Mech., Sabb. 86 b). It ought *not* to write ביום הזה, but ביום ההוא, "on that day"; what, then, is the force of *the words* "on this day"? *Since they refer*

NOTES

[1]) Rashi merely means that the perfect שפטו "they judged" has a future sense, because the ו prefixed is to be taken as the Vau conversive.

[2]) In the examples quoted, the subject of the verb in the preceding clause is also the subject of the infinitive, and the words imply that the person does the action purposefully. One cannot explain this so here: they shall judge in order to lighten your burden.

[3]) According to Rashi the word אם must be repeated from the beginning of the verse, the apodosis being ויכלת עמד. The translation is: If thou wishest to do this thing and if God commands thee *so* (cf. Rashi on v. 19) thou wilt be able to stand.

מִצְרַיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינָי: ב וַיִּסְעוּ
מֵרְפִידִים וַיָּבֹאוּ מִדְבַּר סִינַי וַיַּחֲנוּ בַּמִּדְבָּר וַיִּחַן־
שָׁם יִשְׂרָאֵל נֶגֶד הָהָר: ג וּמֹשֶׁה עָלָה אֶל־הָאֱלֹהִים
וַיִּקְרָא אֵלָיו יְהוָה מִן־הָהָר לֵאמֹר כֹּה תֹאמַר לְבֵית
יַעֲקֹב וְתַגִּיד לִבְנֵי יִשְׂרָאֵל: ד אַתֶּם רְאִיתֶם אֲשֶׁר
עָשִׂיתִי לְמִצְרָיִם וָאֶשָּׂא אֶתְכֶם עַל־כַּנְפֵי נְשָׁרִים
וָאָבִא אֶתְכֶם אֵלָי: ה וְעַתָּה אִם־שָׁמוֹעַ תִּשְׁמְעוּ
בְּקֹלִי וּשְׁמַרְתֶּם אֶת־בְּרִיתִי וִהְיִיתֶם לִי סְגֻלָּה מִכָּל־

אונקלוס

בְּיוֹמָא הָדֵין אֲתוֹ לְמַדְבְּרָא דְסִינָי: ב וּנְטָלוּ מֵרְפִידִים וַאֲתוֹ לְמַדְבְּרָא דְסִינַי
וּשְׁרוֹ בְּמַדְבְּרָא וּשְׁרָא תַּמָּן יִשְׂרָאֵל לָקֳבֵל טוּרָא: ג וּמֹשֶׁה סְלִיק לָקֳדָם יְיָ וְקָרָא
לֵהּ יְיָ מִן טוּרָא לְמֵימַר כְּדֵנָן תֵּימַר לְבֵית יַעֲקֹב וְתֵחַוֵי לִבְנֵי יִשְׂרָאֵל: ד אַתּוּן
חֲזֵתוּן דִּי עֲבַדִית לְמִצְרָיִם וּנְטָלִית יָתְכוֹן כְּרָעָל גַּדְפֵי נְשָׁרִין וְקָרֵבִית יָתְכוֹן
לְפֻלְחָנִי: ה וּכְעַן אִם קַבָּלָא תְּקַבְּלוּן לְמֵימְרִי וְתִטְּרוּן יָת קְיָמִי וּתְהוֹן קָדָמַי

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שֶׁיִּהְיוּ דִבְרֵי תוֹרָה חֲדָשִׁים עָלֶיךָ כְּאִלּוּ הַיּוֹם נִתָּנָם (ברכ׳ ס״ג): (ב) ויסעו מרפידים. מַה תַּ״ל לַחֲזוֹר וּלְפָרֵשׁ מֵהֵיכָן נָסְעוּ, וַהֲלֹא כְּבָר כָּתַב שֶׁבִּרְפִידִים הָיוּ חוֹנִים, בְּיָדוּעַ שֶׁמִּשָּׁם נָסְעוּ? אֶלָּא לְהַקִּישׁ נְסִיעָתָן מֵרְפִידִים לְבִיאָתָן לְמִדְבַּר סִינַי, מַה בִּיאָתָן לְמִדְבַּר סִינַי בִּתְשׁוּבָה, אַף נְסִיעָתָן מֵרְפִידִים בִּתְשׁוּבָה (מכי׳): ויחן שם ישראל. כְּאִישׁ אֶחָד בְּלֵב אֶחָד, אֲבָל שְׁאָר כָּל הַחֲנִיוֹת בִּתַּרְעוּמוֹת וּבְמַחֲלוֹקֶת: נגד ההר. לְמַזְרְחוֹ, וְכָל מָקוֹם שֶׁאַתָּה מוֹצֵא נָגֶד, פָּנִים לַמִּזְרָח (שם): (ג) ומשה עלה. בְּיוֹם הַשֵּׁנִי; וְכָל עֲלִיוֹתָיו בְּהַשְׁכָּמָה הָיוּ, שֶׁנֶּאֱמַר וַיַּשְׁכֵּם מֹשֶׁה בַּבֹּקֶר (שמ׳ ל״ד): כה תאמר. בַּלָּשׁוֹן הַזֶּה וְכַסֵּדֶר הַזֶּה: לבית יעקב. אֵלּוּ הַנָּשִׁים, תֹּאמַר לָהֶן בְּלָשׁוֹן רַכָּה (מכי׳): ותגיד לבני ישראל. עָנְשִׁין וְדַקְדּוּקִים פָּרֵשׁ לַזְּכָרִים, דְּבָרִים הַקָּשִׁין כְּגִידִין (שבת פ״ז): (ד) אתם ראיתם. לֹא מִסֹּרֶת הִיא בְיֶדְכֶם, לֹא בִּדְבָרִים אֲנִי מְשַׁנֵּר לָכֶם, לֹא בְעֵדִים אֲנִי מֵעִיד עֲלֵיכֶם, אֶלָּא אתם ראיתם אשר עשיתי למצרים, עַל כַּמָּה עֲבֵרוֹת הָיוּ חַיָּבִין לִי קוֹדֶם שֶׁנִּזְדַּוְּגוּ לָכֶם וְלֹא נִפְרַעְתִּי מֵהֶם אֶלָּא עַל יֶדְכֶם (מכי׳): ואשא אתכם. זֶה יוֹם שֶׁבָּאוּ יִשְׂרָאֵל לְרַעְמְסֵס, שֶׁהָיוּ יִשְׂרָאֵל מְפֻזָּרִין בְּכָל אֶרֶץ גֹּשֶׁן, וּלְשָׁעָה קַלָּה כְּשֶׁבָּאוּ לְסֻכּוֹת וְלָצֵאת, נִקְבְּצוּ כֻּלָּם לְרַעְמְסֵס. וְאוּנְקְלוּס תִּרְגֵּם וְאֶשָּׂא כְּמוֹ וַאֲסִיעַ אֶתְכֶם—וַאֲסָלִית יָתְכוֹן, תִּקֵּן אֶת הַדָּבָר דֶּרֶךְ כָּבוֹד לְמַעְלָה: על כנפי נשרים. כְּנֶשֶׁר הַנּוֹשֵׂא גּוֹזָלָיו עַל כְּנָפָיו, שֶׁכָּל שְׁאָר הָעוֹפוֹת נוֹתְנִים אֶת בְּנֵיהֶם בֵּין רַגְלֵיהֶם, לְפִי שֶׁמִּתְיָרְאִין מֵעוֹף אַחֵר. שֶׁפּוֹרֵחַ עַל גַּבֵּיהֶם, אֲבָל הַנֶּשֶׁר הַזֶּה אֵינוֹ מִתְיָרֵא אֶלָּא מִן הָאָדָם שֶׁמָּא יְזָרוֹק בּוֹ חֵץ, לְפִי שֶׁאֵין עוֹף פּוֹרֵחַ עַל גַּבָּיו, לָכֵךְ נוֹתְנוֹ עַל כְּנָפָיו, אוֹמֵר מוּטָב יִכָּנֵס הַחֵץ בִּי וְלֹא בִּבְנִי, אַף אֲנִי עָשִׂיתִי כֵּן: וַיִּסַּע מַלְאַךְ הָאֱלֹהִים וְגוֹ׳, וַיָּבֹא בֵּין מַחֲנֵה מִצְרַיִם וְגוֹ׳ (שמ׳ י״ד), וְהָיוּ מִצְרִים זוֹרְקִים חִצִּים וְאַבְנֵי בַּלִיסְטְרָאוֹת וְהֵשֶׁנָּן מִקַּבְּלָם: ואבא אתכם אלי. כְּתַרְגּוּמוֹ: (ה) ועתה. אִם עַתָּה תְּקַבְּלוּ עֲלֵיכֶם, יָקָר לָכֶם מִכָּאן וְאֵילַךְ, שֶׁכָּל הַתְּחָלוֹת קָשׁוֹת (מכי׳): ושמרתם את בריתי. שֶׁאַכְרוֹת עִמָּכֶם עַל שְׁמִירַת הַתּוֹרָה: סגלה. אוֹצָר חָבִיב. כְּמוֹ וּסְגֻלַּת מְלָכִים (קהל׳ ב׳)—כְּלֵי יְקָר וַאֲבָנִים

of Egypt, the same day came they *into* the desert of Sinai. [2]For they had journeyed from Rephidim, and were come *to* the desert of Sinai, and had encamped in the desert; and there Israel encamped before the mountain. [3]And Moses went up unto God, and the Eternal called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; [4]Ye have seen what I did unto Egypt, and *how* I bare you on eagles' wings, and brought you unto myself. [5]Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a select portion unto me above all

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to the day when the Israelites came to Sinai to receive the Torah they imply that the commands of the Torah should be to you *each day* as something new (not antiquated and something of which you have become tired), as though He had only given them *to you for the first time* on the day *in question* (Jalk. I. 273; cf. Ber. 63b)[1]). **(2)** ויסעו מרפידים AND THEY JOURNEYED FROM REPHIDIM — What does Scripture teach us by again expressly stating from where they set forth on the journey, for is it not already written (XVII. 1) that they had encamped at Rephidim and it is therefore evident that they set forth from there?! But *Scripture repeats it* in order to make a comparison with *the character of* their journey from Rephidim to *that of* their arrival in the wilderness of Sinai! How was *it in the case of* their arrival in the wilderness of Sinai? *They were* in a state of penitence (as shown by the unanimity with which they encamped before the mountain: cf. Rashi on the end of this verse)! Thus, too, their setting forth from Rephidim was in a state of repentance *for the sin they had committed there (see XVII. 2)* (Mech.). ויחן שם ישראל AND THERE ISRAEL ENCAMPED as one man and with one mind[2]) — but all *their* other encampments were *made* in a murmuring spirit and in *a spirit of* dissension (Mech.). נגד ההר BEFORE THE MOUNTAIN — *i. e.* at its east side (Mech.), for wherever you find the word נגד *referring to a locality it signifies* with the face towards the east *of the place mentioned.* **(3)** ומשה עלה AND MOSES WENT UP on the second day *of the month*; *for* all his ascents *to the mountain* were made early in the morning[3]), as it is stated (XXXIV. 4) "And Moses rose up early in the morning [and went up unto mount Sinai]" (Mech., Sabb. 86b). כה תאמר THUS SHALT THOU SAY — *Thus, i. e.* in this (the Hebrew) language (cf. Mechilta) and in this form of words[4]). לבית יעקב TO THE HOUSE OF JACOB — This denotes the women — to them you shall speak in gentle language[5]) (Mech.). ותגיד לבני ישראל AND TELL THE CHILDREN (lit., the sons) OF ISRAEL — explain to the men the punishments and the details of the commandments in words that are as hard (distasteful) as wormwood (גירין) (cf. Midrash לקח טוב[6]). **(4)** אתם ראיתם YE HAVE SEEN — It is not a tradition in your possession, not in *written* words[7]) do I send *a message* to you, not by means of *eye*-witnesses do I attest this to you, but you *yourselves* have seen אשר עשיתי למצרים WHAT I DID UNTO EGYPT — on account of many sins were they liable to Me *for punishment* before they came into contact which you, but I did not exact punishment from them except on your account (cf. Mech.). ואשא אתכם AND I BARE YOU [ON EAGLES' WINGS] — *This happened on* that day when the Israelites came to Rameses (the place where they all assembled on the night when they left Egypt), because the Israelites were living dispersed throughout the whole district of Goshen and in one brief moment — when they came *there* to set out and to leave Egypt — they all gathered together at Rameses. Onkelos translates ואשא as though it were [אתכם] וְאַסְעִינ — *viz.*, ואטלית יתכון "and I made you travel" (cf. the Targum on וַיִּסַּע XV. 22); he adapted the expression in a manner that is consonant with the respect due to the Most High God (cf. Mech.). על כנפי נשרים UPON EAGLES' WINGS — as an eagle which bears its fledglings upon its wings. *Scripture uses this metaphor* because all other birds place their young

NOTES

For Notes 1—7 see Appendix.

הָעַמִּים כִּי־לִי כָּל־הָאָרֶץ: ו וְאַתֶּם תִּהְיוּ־לִי
מַמְלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר
תְּדַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל: חמישי ז וַיָּבֹא מֹשֶׁה וַיִּקְרָא
לְזִקְנֵי הָעָם וַיָּשֶׂם לִפְנֵיהֶם אֵת כָּל־הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר צִוָּהוּ יְהוָה: ח וַיַּעֲנוּ כָל־הָעָם יַחְדָּו וַיֹּאמְרוּ
כֹּל אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה וַיָּשֶׁב מֹשֶׁה אֶת־דִּבְרֵי
הָעָם אֶל־יְהוָה: ט וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הִנֵּה
אָנֹכִי בָּא אֵלֶיךָ בְּעַב הֶעָנָן בַּעֲבוּר יִשְׁמַע הָעָם
בְּדַבְּרִי עִמָּךְ וְגַם־בְּךָ יַאֲמִינוּ לְעוֹלָם וַיַּגֶּד מֹשֶׁה
אֶת־דִּבְרֵי הָעָם אֶל־יְהוָה: י וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
לֵךְ אֶל־הָעָם וְקִדַּשְׁתָּם הַיּוֹם וּמָחָר וְכִבְּסוּ

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חַבִּיבִין מִכָּל עַמְמַיָּא אֲרֵי דִּילִי כָּל אַרְעָא: ו וְאַתּוּן תְּהוֹן קֳדָמַי מַלְכִין כָּהֲנִין
וְעַם קַדִּישׁ אִלֵּין פִּתְגָמַיָּא דִּי תְמַלֵּל עִם בְּנֵי יִשְׂרָאֵל: ז וַאֲתָא מֹשֶׁה וּקְרָא לְסָבֵי
עַמָּא וְסַדַּר קֳדָמֵיהוֹן יָת כָּל פִּתְגָמַיָּא הָאִלֵּין דְּפַקְּדֵהּ יְיָ: ח וַאֲתִיבוּ כָּל עַמָּא
כַּחֲדָא וַאֲמָרוּ כֹּל דִּי מַלִּיל יְיָ נַעְבֵּד וַאֲתֵיב מֹשֶׁה יָת פִּתְגָמֵי עַמָּא קֳדָם יְיָ:
ט וַאֲמַר יְיָ לְמֹשֶׁה הָא אֲנָא מְחַגְּלִי לָךְ בְּעִיבָא דַעֲנָנָא בְּדֵיל דְּיִשְׁמַע עַמָּא
בְּמַלָּלוּתִי עִמָּךְ וְאַף בָּךְ יְהֵימְנוּן לְעָלַם וְחַוִי מֹשֶׁה יָת פִּתְגָמֵי עַמָּא קֳדָם יְיָ:
י וַאֲמַר יְיָ לְמֹשֶׁה אֲזֵיל לְוָת עַמָּא וּתְקַדְּשִׁנּוּן יוֹמָא דֵין וּמְחָר וְיַחֲווֹרוּן לְבוּשֵׁיהוֹן:

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טובות שֶׁהַמַּלְכִים נוֹתְנִים אוֹתָם, כָּךְ אַתֶּם לִי סְגֻלָּה מִשְּׁאָר אֻמּוֹת: וְלֹא תֹאמְרוּ אַתֶּם לְכַדְּכֶם שֶׁלִּי וְאֵין אַחֲרִים עִמָּכֶם וּמַה יֶּשׁ לִי עוֹד שֶׁתְּהֵא חִבַּתְכֶם נְכָרָת, כִּי לִי כל הארץ וְהֵם בְּעֵינַי וּלְפָנַי לְכֻלּוּם: (ו) ואתם תהיו לי ממלכת כהנים. שָׂרִים, כְּמָה דְּאַתְּ אוֹמֵר וּבְנֵי דָוִד כֹּהֲנִים (ש"ב ח'): אלה הדברים. לֹא פָּחוֹת וְלֹא יוֹתֵר (מכי'): (ח) וישב משה את דברי העם וגו'. בְּיוֹם הַמָּחֳרָת. שֶׁהוּא שְׁלִישִׁי, שֶׁהָרֵי בְּהַשְׁכָּמָה עָלָה; וְכִי צָרִיךְ הָיָה מֹשֶׁה לְהָשִׁיב? אֶלָּא בָּא הַכָּתוּב לְלַמֶּדְךָ דֶּרֶךְ אֶרֶץ מִמֹּשֶׁה, שֶׁלֹּא אָמַר הוֹאִיל וְיוֹדֵעַ מִי שֶׁשְּׁלָחַנִי אֵינִי צָרִיךְ לְהָשִׁיב (שבת פ"ז): (ט) בעב הענן. בְּמַעֲבֶה הֶעָנָן וְהוּא עֲרָפֶל: וגם בך. גַּם בַּנְּבִיאִים הַבָּאִים אַחֲרֶיךָ (מכי'): ויגד משה את דברי וגו'. בְּיוֹם הַמָּחֳרָת, שֶׁהוּא רְבִיעִי לַחֹדֶשׁ: את דברי העם וגו'. תְּשׁוּבָה עַל דָּבָר זֶה: שֶׁמַּעְתִּי מֵהֶם שֶׁרְצוֹנָם לִשְׁמוֹעַ מִמְּךָ, אֵינִי דוֹמֶה הַשּׁוֹמֵעַ מִפִּי שָׁלִיחַ לִשּׁוֹמֵעַ מִפִּי הַמֶּלֶךְ, רְצוֹנֵנוּ לִרְאוֹת אֶת מַלְכֵּנוּ (מכי'): (י) וקדשתם. שֶׁיְּכִינוּ עַצְמָם הַיּוֹם וּמָחָר: (יא) והיו

the peoples: for all the earth *is* mine. [6]And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel. [7]And Moses came and called for the elders of the people, and put before them all these words which the Eternal commanded him. [8]And all the people answered together, and said, All that the Eternal hath spoken we will do. And Moses returned the words of the people unto the Eternal. [9]And the Eternal said unto Moses, Behold, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and also believe in thee for ever. And Moses told the words of the people unto the Eternal. [10]And the Eternal said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash

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between their feet since they are afraid of another bird that flies above them, but the eagle fears none except man — *apprehending* that perhaps he may cast an arrow at it — since no bird can fly above it; therefore he places it (its young) upon its wings, saying, "Better that the arrow should pierce me than my young!" (Mech.). — "I, too", *said God*, "did thus": (XIV. 19, 20) "And the angel of God ... journeyed etc. ... And he came between the camp of Egypt etc." ... and the Egyptians were casting arrows and stone missiles and the cloud caught these (cf. Rashi on these verses)[1]). ואבא אתכם אלי AND I BROUGHT YOU UNTO MYSELF — *Explain this* as the Targum *does*: "*and I have brought you near to My service*". **(5)** ועתה AND NOW — if you will now take upon yourselves *the observance of My commandments*[2]), it will be pleasant (easy) to you from now and henceforth, for every beginning is difficult[3]) (Mech.). ושמרתם את בריתי AND KEEP MY COVENANT which I shall make with you regarding the observance of the Torah (cf. Mech.). סגלה *means* a cherished treasure, the same as (Eccl. II. 8) "and treasures (וסגלת) of kings" — costly vessels and precious stones which kings store up. In the same manner shall ye be unto Me a cherished treasure more than other peoples. Now do not say that ye alone belong to Me and that I have no other *peoples* together with (besides) you, and what else, therefore, have I by which the *special* love I bear you can be made evident; *this is not so*, כי לי כל הארץ FOR ALL THE EARTH IS MINE,[4]) but in My eyes and before Me they are as nought. **(6)** ואתם תהיו לי ממלכת כהנים AND YE SHALL BE UNTO ME A KINGDOM OF כהנים — *i. e.* princes, just as you say, (2 Sam. VIII. 18) "And the sons of David were princes (כהנים)", *which cannot denote priests since his sons were of the tribe of Judah and not of Levi, the priestly tribe.* אלה הדברים THESE ARE THE WORDS — *these* neither fewer nor more[5]) (Mech.). **(8)** וישב משה את דברי העם וגו' AND MOSES RETURNED THE WORDS OF THE PEOPLE [UNTO THE LORD] on the next day, which was the third *of the month*, for he *never* ascended *the mountain to God except* early in the morning[6]). But was it *really* necessary for Moses to *deliver the* reply *to God*; *God is Omniscient!* — But *the explanation is that* Scripture intends to teach you good manners from *the example of* Moses: for he did not say, "Since He who sent me knows *the reply* there is no need for me to report it" (Mech., Sabb. 87 a). **(9)** בעב הענן *signifies* in the thickness of the cloud[7]), and this is the ערפל, the thick darkness *mentioned in XX. 18 "And Moses stepped near unto the thick darkness where God was".* וגם בך AND IN THEE ALSO [WILL THEY BELIEVE] — *The word "also" implies that they will believe* also in the prophets who will come after thee (Mech.)[8]). ויגד משה את דברי וגו' AND MOSES TOLD THE WORDS OF [THE PEOPLE UNTO THE LORD] on the following day which was the fourth of the month. את דברי העם וגו' THE WORDS OF THE PEOPLE etc. — *He said to God*: "I have heard from them a reply to this statement — that their desire is to hear *the commandments* from You and not from me. One who hears from the mouth of a messenger is not the same (in the same position) as one

NOTES

For Notes 1—8 see Appendix.

שְׁמֹלְתָֽם׃ יא וְהָי֥וּ נְכֹנִ֖ים לַיּ֣וֹם הַשְּׁלִשִׁ֑י כִּ֣י ׀ בַּיּ֣וֹם
הַשְּׁלִשִׁ֗י יֵרֵ֤ד יְהוָה֙ לְעֵינֵ֣י כָל־הָעָ֔ם עַל־הַ֖ר סִינָֽי׃
יב וְהִגְבַּלְתָּ֤ אֶת־הָעָם֙ סָבִ֣יב לֵאמֹ֔ר הִשָּׁמְרוּ֙ לָכֶ֔ם
עֲלוֹת֥ בָּהָ֖ר וּנְגֹ֣עַ בְּקָצֵ֑הוּ כָּל־הַנֹּגֵ֥עַ בָּהָ֖ר מ֥וֹת יוּמָֽת׃
יג לֹא־תִגַּ֥ע בּ֛וֹ יָ֖ד כִּי־סָק֣וֹל יִסָּקֵ֑ל א֥וֹ יָרֹ֖ה יִיָּרֶ֑ה אִם־
בְּהֵמָ֣ה אִם־אִ֔ישׁ לֹ֥א יִחְיֶ֖ה בִּמְשֹׁךְ֙ הַיֹּבֵ֔ל הֵ֖מָּה
יַעֲל֥וּ בָהָֽר׃ יד וַיֵּ֥רֶד מֹשֶׁ֛ה מִן־הָהָ֖ר אֶל־הָעָ֑ם
וַיְקַדֵּ֣שׁ אֶת־הָעָ֔ם וַיְכַבְּס֖וּ שִׂמְלֹתָֽם׃ טו וַיֹּ֣אמֶר אֶל־
הָעָ֗ם הְי֥וּ נְכֹנִ֛ים לִשְׁלֹ֥שֶׁת יָמִ֖ים אַל־תִּגְּשׁ֥וּ אֶל־אִשָּֽׁה׃

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יא וִיהוֹן זְמִינִין לְיוֹמָא תְלִיתָאָה אֲרֵי בְּיוֹמָא תְלִיתָאָה יִתְגְּלֵי יְיָ לְעֵינֵי כָל עַמָּא
עַל טוּרָא דְסִינָי: יב וְתַתְחֵם יָת עַמָּא סְחוֹר סְחוֹר לְמֵימַר אִסְתַּמָּרוּ לְכוֹן
מִלְמִסַּק בְּטוּרָא וּלְמִקְרַב בְּסוֹפֵהּ כָּל דְּיִקְרַב בְּטוּרָא אִתְקְטָלָא יִתְקְטֵל: יג לָא
תִקְרַב בֵּהּ יָדָא אֲרֵי אִתְרָגָמָא יִתְרָגֵם אוֹ אִשְׁתְּרָאָה יִשְׁתְּרֵי אִם בְּעִירָא אִם
אֱנָשָׁא לָא יְתַקְנֵם בְּמֵיגַד שׁוֹפָרָא אִנּוּן מְרָשָׁן לְמִסַּק בְּטוּרָא: יד וּנְחַת מֹשֶׁה
מִן טוּרָא לְוָת עַמָּא וְזַמִּין יָת עַמָּא וְחַוָּרוּ לְבוּשֵׁיהוֹן: טו וַאֲמַר לְעַמָּא הֱווֹ זְמִינִין

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נכנים. מְבֻדָּלִים מֵאִשָּׁה (שבת פ״ז): ליום השלישי. שֶׁהוּא שִׁשָּׁה בַּחֹדֶשׁ, וּבַחֲמִישִׁי בָּנָה מֹשֶׁה
אֶת הַמִּזְבֵּחַ תַּחַת הָהָר וּשְׁתֵּים עֶשְׂרֵה מַצֵּבָה—כָּל הָעִנְיָן הָאָמוּר בְּפָרָשַׁת וַאֲלֵה הַמִּשְׁפָּטִים—וְאֵין
מֻקְדָּם וּמְאֻחָר בַּתּוֹרָה: לעיני כל העם. מִלַּמֵּד שֶׁלֹּא הָיָה בָּהֶם סוּמָא, שֶׁנִּתְרַפְּאוּ כֻלָּם (מכי׳):
(יב) והגבלת. קָבַע לָהֶם תְּחוּמִין לִסְימָן, שֶׁלֹּא יִקְרְבוּ מִן הַגְּבוּל וָהָלְאָה: לאמר. הַגְּבוּל אוֹמֵר
לָהֶם הִשָּׁמְרוּ מֵעֲלוֹת מִצַּד וּלְהָלְאָה, וְאַתָּה הַזְהִירֵם עַל כָּךְ: ונגע בקצהו. אֲפִילוּ בְּקָצֵהוּ:
(יג) ירה יירה. מִבַּאן לַנִּסְקָלִין שֶׁהֵם נִדָּחִין לְמַטָּה מִבֵּית הַסְּקִילָה שֶׁהָיָה גָּבוֹהַּ שְׁתֵּי קוֹמוֹת
(סנה׳ מ״ה): יירה. יִשְׁלַךְ לְמַטָּה לָאָרֶץ, כְּמוֹ יָרָה בַיָּם: במשך היבל. כְּשֶׁיִּמְשׁוֹךְ הַיּוֹבֵל קוֹל
אָרוּךְ. הוּא סִימָן שְׁכִינָה וְהַפְסָקַת הַקּוֹל, וְכֵינָן שֶׁאֶסְתַּלֵּק, הֵם רַשָּׁאִין לַעֲלוֹת: היבל. הוּא
שׁוֹפָר שֶׁל אַיִל, שֶׁכֵּן בַּעַרַבְיָא קוֹרִין לְדִכְרָא יוֹבְלָא, וְשׁוֹפָר שֶׁל אַיִל שֶׁל יִצְחָק הָיָה (פדר״א ל״א):
(יד) מן ההר אל העם. מִלַּמֵּד שֶׁלֹּא הָיָה מֹשֶׁה פּוֹנֶה לַעֲסָקָיו, אֶלָּא מִן הָהָר—אֶל הָעָם (מכי׳):
(טו) היו נכנים לשלשת ימים. לְסוֹף ג׳ יָמִים, הוּא יוֹם רְבִיעִי, שֶׁהוֹסִיף מֹשֶׁה יוֹם אֶחָד מִדַּעְתּוֹ
כְּדִבְרֵי רַבִּי יוֹסֵי, וּלְדִבְרֵי הָאוֹמֵר בַּשִּׁשָּׁה נִתְּנוּ עֲשֶׂרֶת הַדִּבְּרוֹת, לֹא הוֹסִיף מֹשֶׁה כְּלוּם,
וְלִשְׁלֹשֶׁת יָמִים כְּמוֹ לַיּוֹם הַשְּׁלִישִׁי: אל תגשו אל אשה. כָּל ג׳ יָמִים הָלְלוּ, כְּדֵי שֶׁיִּהְיוּ הַנָּשִׁים
שׁוֹבְלוֹת לַיּוֹם הַשְּׁלִישִׁי וְתִהְיֶינָה מְהוּרוֹת לְקַבֵּל תּוֹרָה, שֶׁאִם יְשַׁמְּשׁוּ תוֹךְ ג׳ יָמִים שֶׁמָּא תִּפָּלוֹט
הָאִשָּׁה שִׁכְבַת זֶרַע לְאַחַר טְבִילָתָהּ וְתַחֲוֹר וְתִטְמָא, אֲבָל מִשֶּׁשָּׁהֲתָה ג׳ יָמִים, כְּבָר הַזֶּרַע מִסְרִיחַ

their clothes. [11]And be ready against the third day: for on the third day the Eternal will come down before the eyes of all the people upon mount Sinai. [12]And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up into the mountain, or touch the extremity of it: whosoever toucheth the mountain, shall surely be put to death. [13]There shall not a hand touch him, but he shall surely be stoned or shot through; wheter *it be* beast or man, it shall not live: whilst the jubilant sound is drawing out, they shall come up to the mountain. [14]And Moses went down from the mountain unto the people, and sanctified the people; and they washed their clothes. [15]And he said unto the people, Be ready against the third day: step not nigh unto a woman.

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who hears *directly* from the mouth of the King *himself*. It is our wish to see our King[1]) (cf. Mech.). **(10)** וקדשתם *means* AND THOU SHALT PREPARE THEM; *i. e. tell them* that they shall prepare themselves to-day and to-morrow[2]) (cf. Onkelos). **(11)** והיו נכנים AND LET THEM BE PREPARED — separated from their wives (Mech., cf. Rashi on Sabb. 87a). ליום השלישי AGAINST THE THIRD DAY, which is the sixth of the month. On the fifth Moses built the altar under the mountain and the twelve monuments — the whole narrative as is stated *later on in the Sidra* ואלה המשפטים (XXIV. 4), for there is neither "earlier" nor "later" (there is no chronological order) in the Torah (Mech.). לעיני כל העם BEFORE THE EYES (in the sight) OF ALL THE PEOPLE — This tells us that there was not a blind person amongst them — that they had all been healed *of their blindness* (Mech.). **(12)** והגבלת AND THOU SHALT SET BOUNDS — set boundary marks for them as a sign that they should not approach *the mountain* from the boundary and beyond. לאמר SAYING — The boundary says to them, "Take care not to ascend from here and further on" and you, *too*, admonish them regarding this.[3]) וגנע בקצהו OR TOUCH THE EXTREMITY THEREOF — *i. e.* even the extremity thereof. **(13)** ירה יירה HE SHALL SURELY BE CAST DOWN — From this *we derive the law* regarding those who are sentenced to be stoned that they have to be thrown down from the place of stoning, which was *a spot* of the height of twice a man's stature[4]) (Sanh. 45a). יירה *means* HE SHALL BE THROWN BELOW to the ground, *the word being* similar to, (XV. 4) "He hath cast down (ירה) into the sea". במשך היבל WHEN THE RAM'S HORN SOUNDETH LONG — when the ram's horn draws out a long sound[5]) that is a sign of the departure of the Shechina and that the Divine voice is about to cease, and as soon as "I" shall depart they shall be permitted to ascend (i. e. המה יעלו בהר is not obligatory, signifying, "they shall go up", but it is permissive) (Mech.). היבל — This denotes a ram's horn, for so do they term a ram in Arabia — יובלא (corresponding to the Hebrew יובל) (R. Hash. 26a). The horn *used here* was that of Isaac's ram (Pirké d'R. Eliezer ch. 31). **(14)** מן ההר אל העם [AND MOSES WENT DOWN] FROM THE MOUNTAIN UNTO THE PEOPLE — This tells us that Moses did not betake himself *first* to his personal concerns but *went direct* from the mountain to the people (Mech.). **(15)** היו נכנים לשלשת ימים *means* be ready by the end of three days, that is, by the fourth day — for Moses added a day of his own accord *to the time appointed by God*[6]). This is the opinion of Rabbi José[7]). But according to the opinion of him who says that the Ten Commandments were given on the sixth of the month Moses did not add anything, and the words לשלשת ימים *do not signify after three days but mean* the same as ליום השלישי (v. 11), i. e. by three days[8]) (cf. Sabb. 86b and 87a). אל תגשו אל אשה DRAW NOT NIGH UNTO A WOMAN during the whole of these three days, *this was* in order that the women might bathe on the third day and be in a state of purity to receive the Torah (cf. Sabb. 86a).

NOTES

For Notes 1—8 see Appendix.

טז וַיְהִי בַיּוֹם הַשְּׁלִשִׁי בִּהְיֹת הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים
וְעָנָן כָּבֵד עַל־הָהָר וְקֹל שofָר חָזָק מְאֹד וַיֶּחֱרַד
כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה: יז וַיּוֹצֵא מֹשֶׁה אֶת־הָעָם
לִקְרַאת הָאֱלֹהִים מִן־הַמַּחֲנֶה וַיִּתְיַצְּבוּ בְּתַחְתִּית
הָהָר: יח וְהַר סִינַי עָשַׁן כֻּלּוֹ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו
יְהוָה בָּאֵשׁ וַיַּעַל עֲשָׁנוֹ כְּעֶשֶׁן הַכִּבְשָׁן וַיֶּחֱרַד כָּל־
הָהָר מְאֹד: יט וַיְהִי קוֹל הַשofָר הוֹלֵךְ וְחָזֵק מְאֹד

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לְתַלְתָּא יוֹמִין לָא תִקְרְבוּן לְצַד אִתְּתָא: טז וַהֲוָה בְיוֹמָא תְלִיתָאָה כְּמֶהֵוֵי צַפְרָא
וַהֲוָה קָלִין וּבַרְקִין וַעֲנָנָא תַקִּיף עַל טוּרָא וְקַל שׁוֹפָרָא תַּקִּיף לַחֲדָא וְזָע כָּל
עַמָּא דִי בְמַשְׁרִיתָא: יז וְאַפֵּיק מֹשֶׁה יָת עַמָּא לָקְדָמוּת מֵימְרָא דַיְי מִן
מַשְׁרִיתָא וְאִתְעַתָּדוּ בְּשִׁפּוֹלֵי טוּרָא: יח וְטוּרָא דְסִינַי תָּנַן כֻּלֵּהּ מִן קֳדָם דְּאִתְגְּלִי
עֲלוֹהִי יְיָ בְּאֶשָׁתָא וּסְלִיק תְּנָנֵהּ כִּתְנָנָא דַאתּוּנָא וְזָע כָּל טוּרָא לַחֲדָא: יט וַהֲוָה
קַל שׁוֹפָרָא אָזֵל וְתַקֵּף לַחֲדָא מֹשֶׁה מְמַלֵּל וּמִן קֳדָם יְיָ מְתְעֲנֵי לֵהּ בְּקָל:

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וְאִינוֹ רָאוּי לְהַזְרִיעַ. וְטָהוֹר מִלְּטַמֵּא אֶת הַפּוֹלֶטֶת (שבת פ"ו): (טז) בהיות הבקר. מִלְּמַד שֶׁהִקְדִּים עַל יָדָם, מַה שֶּׁאֵין דַּרְכּוֹ בְּשֶׁר וָדָם לַעֲשׂוֹת כֵּן—שֶׁיְּהֵא הָרַב מַמְתִּין לַתַּלְמִיד; וְכֵן מָצִינוּ קוּם צֵא אֶל הַבְּקָעָה, וָאָקוּם וָאֵצֵא אֶל הַבְּקָעָה. וְהִנֵּה שָׁם כְּבוֹד ה' עֹמֵד (יח' ג'): (יז) לקראת האלהים. מַגִּיד שֶׁהַשְּׁכִינָה יְצָאָה לְקָרָאתָם כְּחָתָן הַיּוֹצֵא לִקְרַאת כַּלָּה, וְזֶה שֶׁאָמַר ה' מִסִּינַי בָּא (דבי ל"ג), וְלֹא נֶאֱמַר לְסִינַי בָּא (מכי"): בתחתית ההר. לִפְנֵי פְּשׁוּטוֹ בִּרְגְלֵי הָהָר; וּמִדְרָשׁוֹ שֶׁנִּתְלַשׁ הָהָר מִמְּקוֹמוֹ וְנִכְפָּה עֲלֵיהֶם כְּגִגִּית (שבת פ"ח): (יח) עשן כלו. אֵין עָשָׁן וְאֵה שָׁם דָּבָר, שֶׁהָרֵי נָקוּד הַשִּׁי"ן פַּתַח, אֶלָּא לְשׁוֹן פָּעַל כְּמוֹ אָמַר, שָׁמַע, לָכֵךְ תַּרְגּוּמוֹ תְּנַן כֻּלֵּהּ, וְלֹא תִרְגֵּם תְּנָנָא, וְכָל עָשָׁן שֶׁבַּמִּקְרָא נְקוּדִים קָמֵץ מִפְּנֵי שָׁהֵם שָׁם דָּבָר: הכבשן. שֶׁל סִיד; יָכוֹל כִּכְבְשָׁן זֶה וְלֹא יוֹתֵר, תַּ"ל בּוֹעֵר בָּאֵשׁ עַד לֵב הַשָּׁמַיִם (דב' ד'), וּמַה תַּ"ל כִּכְבְשָׁן? לְשַׁבֵּר אֶת הָאָזֶן מַה שֶּׁהִיא יְכוֹלָה לִשְׁמוֹעַ—נוֹתֵן לַבְּרִיוֹת סִימָן הַנִּכָּר לָהֶם; כַּיּוֹצֵא בּוֹ בְּאַרְיֵה יִשְׁאַג (הושע י"א), וְכִי מִי נָתַן בֹּחַ בָּאֲרִי אֶלָּא הוּא? וְהַכָּתוּב מוֹשְׁלוֹ בְּאַרְיֵה! אֶלָּא אֲנוּ מְכַוְּנִין וּמְדַמִּין אוֹתוֹ לִבְרִיוֹתָיו כְּדֵי לְשַׁבֵּר אֶת הָאָזֶן מַה שֶּׁיְּכוֹלָה לִשְׁמוֹעַ; כַּיּוֹצֵא בּוֹ וְקוֹלוֹ כְּקוֹל מַיִם רַבִּים (יח' מ"ג), וְכִי מִי נָתַן קוֹל לַמַּיִם אֶלָּא הוּא? וְאֶתֶּה מְכַוֵּן אוֹתוֹ, לְדַמּוֹתוֹ לִבְרִיוֹתָיו!—כְּדֵי לְשַׁבֵּר אֶת הָאָזֶן (מכי"): (יט) הולך וחזק מאד. מִנְהַג הֶדְיוֹט כָּל זְמַן שֶׁהוּא מַאֲרִיךְ לְתִקְוַע קוֹלוֹ מַחֲלִישׁ וְכוֹהֶה, אֲבָל כַּאן הוֹלֵךְ וְחָזָק מְאֹד, וְלָמָּה כַּךְ מִתְחִלָּה? לְשַׁבֵּר אָזְנֵיהֶם מַה שְׁיְּכוֹלִין לִשְׁמוֹעַ: משה ידבר. כְּשֶׁהָיָה מֹשֶׁה מְדַבֵּר וּמַשְׁמִיעַ הַדִּבְּרוֹת לְיִשְׂרָאֵל—שֶׁהָרֵי לֹא שָׁמְעוּ מִפִּי הַגְּבוּרָה אֶלָּא אָנֹכִי וְלֹא יִהְיֶה לְךָ—וְהַקָּבָ"ה מְסַיְּעוֹ לָתֵת בּוֹ כֹּחַ לִהְיוֹת קוֹלוֹ מַגְבִּיר וְנִשְׁמָע (שם): יעננו בקול. יַעֲנֵנוּ עַל דְּבַר הַקּוֹל, כְּמוֹ אֲשֶׁר יַעֲנֶה

[16]And it came to pass on the third day in the morning, that there were thunders and lightnings, and a heavy cloud upon the mountain, and the voice of the cornet exceeding strong; so that all the people that *were* in the camp trembled. [17]And Moses brought forth the people out of the camp towards God; and they placed themselves at the nether part of the mountain. [18]And mount Sinai was altogether on a smoke, because the Eternal went down upon it in fire: and the smoke thereof went up as the smoke of a furnace, and the whole mount trembled greatly. [19]And the voice of the cornet went on stronger and stronger;

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(16) בהיות הבקר lit., WHEN IT WAS BEING MORNING — *This phrase* tells us that He was *there* before them *at the place of the Divine Revelation,* something which it is not customary for human beings to do — that the teacher should await *the arrival of* his disciple. A similar instance we find *in Scripture* (Ezek. III. 22, 23): "[God said unto me], Arise, go forth into the plain, [and I will there speak with thee]. Then I arose, and went forth into the plain; and, behold the glory of the Lord stood there *already*" (Tanch. כי תשא; cf. Ned. 8a). **(17)** לקראת האלהים [AND MOSES BROUGHT FORTH THE PEOPLE . . .] TO MEET GOD — *This (the word* לקראת, *"to meet", which is used when two persons are approaching one another)* tells us that the Shechina was going forth to meet them, as a bridegroom who goes forth to meet his bride. This is what Scripture *means when it* says, (Deut. XXXIII. 2) "The Lord came from Sinai", and it is not said, "[The Lord] came to Sinai" (Mech.). בתחתית ההר AT THE NETHER PART OF THE MOUNTAIN — According to its literal meaning *this signifies* "at the foot of the mountain". But a Midrashic explanation is, that the mountain was plucked up from its place and was arched over them as a cask, *so that they were standing* בתחתית *beneath (under) the mountain itself* (Mech., Sabb. 88a). **(18)** עשן כלו WAS ALTOGETHER ON A SMOKE — This word עָשַׁן is not a noun, because the ש is punctuated with Patach, but it has the meaning of "it was doing something"[1]), similar to אָמַר and שָׁמַר and שָׁמַע. On this account, its translation in the Targum is תְּנַן כְּלַּהּ "it was altogether giving forth smoke" (תְּנַן is a verb corresponding with the Hebrew עָשַׁן), and it does not translate it by תְּנָנָא (a noun denoting smoke, corresponding to Hebrew עָשָׁן). But wherever *else* the word עשן occurs in Scripture it is punctuated with Kametz because it is a noun[2]). הכבשן A FURNACE of lime (i. e. in which lime is burnt and which emits vast quantities of smoke). One might *think that the mountain emitted smoke only* like such a furnace and not to a greater degree! Scripture therefore states *in another passage,* (Deut. IV. 11) "[And the mountain] burned with fire unto the very midst of the heavens"[3]). Then what reason is there for stating *that it smoked only* like a furnace? *This is said* in order to make intelligible to the human ear as much as it can understand: Scripture gives human beings an example (a comparison) which is well-known to them[4]). A similar case is, (Hos. XI. 10) "As a lion does He (God) roar". But who gave the lion power if not He, and yet Scripture compares him *only* to a lion! But *the reason is* that we describe Him by comparing Him to His creatures in order to make intelligible to the human ear as much as it can understand. A similar example is: (Ezek. XLIII. 2) "And His voice was like the sound of many waters". But who gave the waters a *thunderous* sound except He, and yet you describe Him by comparing Him to His handiwork — *it is* to make it intelligible to the human ear. **(19)** הולך וחזק מאד WAXED LOUDER AND LOUDER — The manner of an ordinary person is that the longer he continues to blow *a trumpet* the sound he produces becomes weaker and fainter; but in this instance it went on getting stronger. And why was it thus[5]) (i. e. not so loud) at first? To make their ears receptive to as much as they were able to hear (Mech.). משה ידבר MOSES SPAKE — When Moses was

NOTES

For Notes 1—5 see Appendix

מֹשֶׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְקוֹל: ששי כ וַיֵּרֶד
יְהוָה עַל־הַר סִינַי אֶל־רֹאשׁ הָהָר וַיִּקְרָא יְהוָה
לְמֹשֶׁה אֶל־רֹאשׁ הָהָר וַיַּעַל מֹשֶׁה: כא וַיֹּאמֶר
יְהוָה אֶל־מֹשֶׁה רֵד הָעֵד בָּעָם פֶּן־יֶהֶרְסוּ אֶל־יְהוָה
לִרְאוֹת וְנָפַל מִמֶּנּוּ רָב: כב וְגַם הַכֹּהֲנִים הַנִּגָּשִׁים
אֶל־יְהוָה יִתְקַדָּשׁוּ פֶּן־יִפְרָץ בָּהֶם יְהוָה: כג וַיֹּאמֶר
מֹשֶׁה אֶל־יְהוָה לֹא־יוּכַל הָעָם לַעֲלֹת אֶל־הַר סִינָי
כִּי־אַתָּה הַעֵדֹתָה בָּנוּ לֵאמֹר הַגְבֵּל אֶת־הָהָר
וְקִדַּשְׁתּוֹ: כד וַיֹּאמֶר אֵלָיו יְהוָה לֶךְ־רֵד וְעָלִיתָ אַתָּה
וְאַהֲרֹן עִמָּךְ וְהַכֹּהֲנִים וְהָעָם אַל־יֶהֶרְסוּ לַעֲלוֹת

אונקלוס

כ וְאִתְגְּלִי יְיָ עַל טוּרָא דְסִינַי לְרֵישׁ טוּרָא וּקְרָא יְיָ לְמֹשֶׁה לְרֵישׁ טוּרָא וּסְלִיק
מֹשֶׁה: כא וַאֲמַר יְיָ לְמֹשֶׁה חוּת אַסְהֵיד בְּעַמָּא דִילְמָא יְפַגְּרוּן קֳדָם יְיָ לְמֶחֱזֵי
וְיִפֹּל מִנְּהוֹן סַגִּיא: כב וְאַף כָּהֲנַיָּא דְקָרִיבִין לְשַׁמָּשָׁא קֳדָם יְיָ יִתְקַדְּשׁוּן דִילְמָא
יְקַטֹּל בְּהוֹן יְיָ: כג וַאֲמַר מֹשֶׁה קֳדָם יְיָ לָא יְכוֹל עַמָּא לְמִסַּק לְטוּרָא דְסִינָי
אֲרֵי אַתְּ אַסְהַדְתָּ בָּנָא לְמֵימַר תַּחֵים יָת טוּרָא וְקַדְּשֵׁהּ: כד וַאֲמַר לֵהּ יְיָ אִזֵיל
חוּת וְתֵסַק אַתְּ וְאַהֲרֹן עִמָּךְ וְכָהֲנַיָּא וְעַמָּא לָא יְפַגְּרוּן לְמִסַּק לְקֳדָם יְיָ דִילְמָא

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בָּאֵשׁ (מ״א י״ח)—עַל דִּבֵּר הָאֵשׁ, לְהוֹרִידוֹ: (כ) וירד ה׳ על הר סיני. יָכוֹל יָרַד עָלָיו מַמָּשׁ, תַּ״ל כִּי מִן הַשָּׁמַיִם דִּבַּרְתִּי עִמָּכֶם (שמ׳ כ׳), מְלַמֵּד שֶׁהִרְכִּין שָׁמַיִם הָעֶלְיוֹנִים וְהַתַּחְתּוֹנִים וְהִצִּיץ עַל גַּבֵּי הָהָר כְּמַצָּע עַל הַמִּטָּה וְיָרַד בָּמֶּה הַכָּבוֹד עֲלֵיהֶם (מכי׳): (כא) העד בעם. הַתְרֵה בָהֶם שֶׁלֹּא לַעֲלוֹת לָהָר: פן יהרסו וגו׳. שֶׁלֹּא יַהֲרְסוּ אֶת מַצָּבָם, עַל יְדֵי שֶׁתַּאֲוָתָם אֶל ה׳, לִרְאוֹת, וְיִקְרְבוּ לְצַד הָהָר: ונפל ממנו רב. כָּל מַה שֶּׁיִּפּוֹל מֵהֶם, וַאֲפִילוּ הוּא יְחִידִי, חָשׁוּב לְפָנַי רָב (שם): פן יהרסו. כָּל הֲרִיסָה מְפֹרֶדֶת אֲסִיפַת הַבִּנְיָן, אַף הַנִּפְרָדִין מִמַּצַּב אֲנָשִׁים הוֹרְסִים אֶת הַמַּצָּב: (כב) וגם הכהנים. אַף הַבְּכוֹרוֹת שֶׁהָעֲבוֹדָה בָהֶם (זבחי׳ קט״ו): הנגשים אל ה׳. לְהַקְרִיב קָרְבָּנוֹת, אַף הֵם אַל יִסְמְכוּ עַל חֲשִׁיבוּתָם לַעֲלוֹת: יתקדשו. יְהִיוּ מְזֻמָּנִים לְהִתְיַצֵּב עַל עָמְדָן: פן יפרץ. לְשׁוֹן פִּרְצָה; יַהֲרוֹג בָּהֶם וַיַּעֲשֶׂה בָהֶם פִּרְצָה: (כג) לא יוכל העם. אֵינִי צָרִיךְ לְהָעִיד בָּהֶם, שֶׁהֲרֵי מְהָרִים וְעוֹמְדִין הֵם הַיּוֹם שִׁלְשֶׁת יָמִים, וְלֹא יוּכְלוּ לַעֲלוֹת שֶׁאֵין לָהֶם רְשׁוּת: (כד) לך רד. וְהָעֵד בָּהֶם שֵׁנִית, שֶׁמְּזָרְזִין אֶת הָאָדָם קוֹדֶם מַעֲשֶׂה וְחוֹזְרִין וּמְזָרְזִין אוֹתוֹ בִּשְׁעַת מַעֲשֶׂה (מכי׳): ועלית אתה ואהרן עמך והכהנים. יָכוֹל אַף הֵם עִמְּךָ, תַּ״ל וְעָלִיתָ אַתָּה, אֱמוֹר מֵעַתָּה, אַתָּה מְחִיצָה לְעַצְמְךָ, וְאַהֲרֹן מְחִיצָה לְעַצְמוֹ, וְהֵם מְחִיצָה לְעַצְמָם—משֶׁה נִגַּשׁ יוֹתֵר מֵאַהֲרֹן, וְאַהֲרֹן יוֹתֵר מִן הַכֹּהֲנִים, וְהָעָם כָּל עִיקָּר אַל יַהֲרְסוּ אֶת מַצָּבָם לַעֲלוֹת אֶל

Moses spake, and God answered him by a voice. [20]And the Eternal came down upon mount Sinai, on the top of the mountain: and the Eternal called Moses *up* to the top of the mountain; and Moses went up. [21]And the Eternal said unto Moses, Go down, charge the people, lest they break through towards the Eternal to see, and many of them fail. [22]And let the priests also, who step nigh unto the Eternal, sanctify themselves, lest the Eternal burst forth upon them. [23]And Moses said unto the Eternal, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mountain, and sanctify it. [24]And the Eternal said unto him, Go, go down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up

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speaking and proclaiming the Commandments to Israel — for they heard from the Almighty's mouth only the Commandments אנכי and לא יהיה לך, *whilst the others were promulgated by Moses* — then the Holy One, blessed be He, assisted him by giving him strength so that his voice might be powerful and so become audible (ib.)[1]). יענו בקול *signifies* He answered him in respect to (ב) the voice, just as (1 Kings XVIII. 24) "He that answereth באש" — "in respect to the fire" — *i. e.* by causing fire to descend. (So here: God answered Moses' petition that his voice might become audible to the vast concourse of people). **(20)** וירד ה' על הר סיני AND THE LORD CAME DOWN UPON MOUNT SINAI — One might *think, then,* that He actually came down upon it! Therefore it states, (XX. 19) "Ye have seen that I have spoken to you from heaven". *These two texts together* teach us that He bent down the upper and lower heavens and spread them out over the top of the mountain like a bed-spread over a bed and the throne of Glory descended upon it (Mech.). **(21)** העד בעם *signifies,* WARN THEM not to ascend the mountain. פן יהרסו lit., LEST THEY BREAK DOWN — *warn them* that they shall not break down their post because that their longing is אל ה' TO THE LORD לראות TO SEE *Him* and they therefore would approach nearer towards the mountain[2]), ונפל ממנו רב AND MANY OF THEM FALL — whatever of them it may be that falls, even though it be a single person only, will be regarded by Me as רב, many (cf. Mech.)[3]). פן יהרסו — The term הרס, "breaking down", always denotes the separation of the collection of *parts that constitute* the edifice. Similarly those who depart from the position *which people have taken up* break down that position[4]). **(22)** וגם הכהנים AND THE PRIESTS ALSO — the first born sons also, through whom the sacrificial service was *carried out*[5]) (Zeb. 115 b), הנגשים אל ה' WHO MAY DRAW NIGH UNTO THE LORD to offer sacrifices — let them also not rely upon their rank and ascend *the mountain, but* יתקדשו LET THEM BE PREPARED to remain at their post, פן יפרץ LEST [THE LORD] BURST FORTH — The word פרץ is of the same root and meaning as פרצה "a breach"; *the sense is*: He may slay some of them and thus cause a breach in their ranks. **(23)** לא יוכל העם THE PEOPLE CANNOT [COME UP TO MOUNT SINAI] — There is no need for me to warn them, for they have been standing under such a warning these three days, and they cannot go up for they have no permission *so to do*. **(24)** לך רד GO, GO DOWN and warn them a second time. *God said this,* because *the rule is that* one admonishes a person before an action is to be done and then one again admonishes him at the very moment when the action is to be done (cf. Mech.). ועלית אתה ואהרן עמך והכהנים AND THOU SHALT COME UP, THOU AND AARON WITH THEE AND THE PRIESTS — One might *think* that they (the priests) shall also be with thee! Therefore it states "and thou shalt come up". Consequently you must now admit *that this is what God spake to him*: thou hast a designated place for thyself[6]), and Aaron a designated place for himself and they a designated place for themselves — Moses approached closer than Aaron and Aaron closer than the priests — but let the people

NOTES

For Notes 1—6 see Appendix.

אֶל־יְהוָה פֶּן־יִפְרָץ־בָּם: כה וַיֵּרֶד מֹשֶׁה אֶל־הָעָם
וַיֹּאמֶר אֲלֵהֶם: ס כ א וַיְדַבֵּר אֱלֹהִים
אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר: ס
ב אָנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם
מִבֵּית עֲבָדִים: ג לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים
עַל־פָּנָי: ד לֹא־תַעֲשֶׂה־לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר

אונקלוס

יְקַטּוֹל בְּהוֹן: כה וּנְחַת מֹשֶׁה לְעַמָּא וַאֲמַר לְהוֹן: א וּמַלִּיל יְיָ יָת כָּל פִּתְגָמַיָּא
הָאִלֵּין לְמֵימַר: ב אֲנָא יְיָ אֱלָהָךְ דִּי אַפֵּיקְתָּךְ מֵאַרְעָא דְמִצְרַיִם מִבֵּית עַבְדוּתָא:
ג לָא יְהֵי לָךְ אֱלָהּ אָחֳרָן בַּר מִנִּי: ד לָא תַעְבֵּד לָךְ צָלֶם וְכָל דְּמוּת דִּי

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ה׳ (שם): פן יפרץ בם. אע״פ שהוא נקוד חטף קמץ אינו ז׳ מונרתו, כך דרך כל תיבה שנקודתה מלאפום, כשהיא באה במקף. משתנה הנקוד לחטף קמץ: (כה) ויאמר אלהם. התראה זו:

כ (א) וידבר אלהים. אין אלהים אלא דיין; לפי שיש פרשיות בתורה שאם עשאן אדם מקבל שכר, ואם לאו אינו מקבל עליהם פורענות, יכול אף עשרת הדברות כן, ת״ל ויַדַבֵּר אֱלֹהִים—דיין לפרע (מכי׳): את כל הדברים האלה. מלמד שאמר הקב״ה עשרת הדברות בדבור אחד, מה שאי אפשר לאדם לומר כן, אם כן מה ת״ל עוד אנכי ולא יהיה לך? שחזר ופרש על כל דבור ודבור בפני עצמו (שם): לאמר. מלמד שהיו עונין על הן הן ועל לאו לאו (שם): (ב) אשר הוצאתיך מארץ מצרים. הראי היא התוצאה שתהיו משעבדים לי: ד״א, לפי שנגלה בים כגבור מלחמה ונגלה כאן כזקן מלא רחמים,—שנאמר ותחת רגליו כמעשה לבנת הספיר (שמ׳ כ״ד), וזו היתה לפניו בשעת השעבוד, וכעצם השמים, משנגאלו—הואיל ואני משתנה במראות. אל תאמרו שתי רשויות הן, אנכי אשר הוצאתיך ממצרים ועל הים. ד״א לפי שהיו שומעין קולות הרבה, שנאמר את הקולות—קולות באין מארבע רוחות ומן השמים ומן הארץ—אל תאמרו רשויות הרבה הן; ולמה אמר לשון יחיד אלהיך? לתן פתחון פה למשה ללמד סניגוריא במעשה העגל, וזה שאמר למה ה׳ יחרה אפך בעמך—לא להם צויתי לא יהיה לכם אלהים אחרים אלא לי לבדי (ש״ר): מבית עבדים. מבית פרעה שהייתם עבדים לו, או אינו אומר אלא מבית עבדים שהיו עבדים לעבדים? ת״ל ויפדך מבית עבדים מיד פרעה מלך מצרים (רבי׳ ז׳), אמור מעתה עבדים למלך היו ולא עבדים לעבדים (מכי׳): (ג) לא יהיה לך. למה נאמר? לפי שנ׳ לא תעשה לך, אין לי אלא שלא יעשה, העשוי כבר מנין שלא יקנם? ת״ל לא יהיה לך (שם): אלהים אחרים. שאינן אלוהות אלא אחרים עשאום אלהים עליהם, ולא יתכן לפרש אלהים אחרים זולתי, שנאני כלפי מעלה לקראותם אלוהות אצלו. ד״א אלהים אחרים, שהם אחרים לעובדיהם—צועקים אליהם ואינן עונין אותם, ודומה באלו הוא אחר שאינו מכירו מעולם: על פני. כל זמן שאני קיים, שלא תאמר לא נצטוו על ע״ז אלא אותו הדור (מכי׳): (ד) פסל. על שם שנפסל: וכל

unto the Eternal, lest he burst forth upon them. [25]So Moses went down unto the people, and spake unto them.

20. [1]And God spake all these words, saying, [2]I *am* the Eternal thy God, who have brought thee out of the land of Egypt, out of the house of servants. [3]Thou shalt have no other gods before my face. [4]Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is*

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under no circumstances break down their position to go up to the Lord (Mech.)[1]). פן יפרץ בם LEST HE BURST FORTH UPON THEM — Although it (the word יִפְרָץ) is punctuated with a Chataf Kametz (our Kametz Chataf — short Kametz), it has not departed from its normal grammatical form, for thus is the way of every word which has the vowel Melopum (our חולם) *in its last syllable, that being a closed syllable*: when it comes with a Makkef (a hyphen) *after it* the vowelling is changed to a Chataf Kametz (our short Kametz)[2]). **(25)** ויאמר אליהם AND HE SPAKE UNTO THEM this warning.

20. **(1)** וידבר אלהים AND GOD SPAKE — The word אלהים is a term for a judge. Since there are chapters in the Torah *of such a character* that if a person observes the commands contained therein he will receive a reward and if he never observes them *at all*[3]) he will not receive punishment on their account, one might *think* that the Ten Commandments are also of such a character (that no punishment will follow upon the infringement of them); therefore Scripture *expressly* states, "God spake" — *God Who is* Judge, exacting punishment (Mech.). את כל הדברים האלה ALL THESE WORDS — This statement (that God spake all these words) tells us that the Holy One, blessed be He, said all these words in one utterance, something that is impossible to a human being *to do* — to speak in this manner. Now if this be so, why does Scripture again say *the first two Commandments*, אנכי and לא יהיה לך? But *the explanation is* that He repeated and expressly uttered each of these two commandments by itself (Mech.)[4]). לאמר lit., TO SAY — *This expression* teaches us that they answered to *that which required the reply* "Yea" (אנכי) *by* "Yea" and to *that which required the reply* "Nay" (לא יהיה) *by* "Nay" (Mech.). **(2)** אשר הוצאתיך מארץ מצרים WHO HAVE BROUGHT THEE OUT OF THE LAND OF EGYPT — That *act of* bringing *you* out is alone of sufficient importance that you should subject yourselves to Me. Another explanation: because He had revealed Himself *to them* at the Red Sea as a mighty man of war and here He revealed Himself as a grey-beard filled with compassion, as it is stated *in connection with the Giving of the Law*, (XXIV. 10) "and there was under His feet as it were a brick-work of sapphire", *which is explained to mean that* this (the brick-work) was before Him at the time of their bondage; "and there was as the essence of heaven" (i. e. joy and gladness) when they had been delivered (cf. Rashi on XXIV. 10), *thus the Divine Glory changed according to circumstances, — therefore He stated here*: Since I change, *appearing* in *various* forms, do not say, "There are two divine Beings"; it is I Who brought you forth from Egypt and *Who appeared to you* at the Sea (cf. Mech.). Another explanation: because they then heard many voices, as it is said (v. 15) "the people heard the voices (הקלות)" — voices coming from the four cardinal points and from the heavens and from the earth — *therefore God said to them*, "Do not say there are many Deities". — Why did God say in the singular, אלהיך, "Thy God", (as though speaking to one person alone)? To afford Moses an opportunity to speak in defence of Israel at the incident of the *golden* calf. This, is exactly what he did say, (XXXII. 11) "Wherefore, O Lord, doth Thy wrath glow against Thy people", for not to them didst Thou give the command, "There shall be to thee no other gods" but to me alone![5]). מבית עבדים OUT OF THE HOUSE OF SLAVES — *This means*, from the house of Pharaoh where ye were slaves to him. Or perhaps it only says "from the house of slaves" *in the sense of a house belong-*

NOTES

For Notes 1—5 see Appendix.

בַּשָּׁמַיִם ו מִמַּעַל וַאֲשֶׁר בָּאָרֶץ מִתָּחַת וַאֲשֶׁר
בַּמַּיִם ו מִתַּחַת לָאָרֶץ: ה לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא
תָעָבְדֵם כִּי אָנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹּקֵד עֲוֹן
אָבֹת עַל־בָּנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים לְשֹׂנְאָי:
ו וְעֹשֶׂה חֶסֶד לַאֲלָפִים לְאֹהֲבַי וּלְשֹׁמְרֵי מִצְוֹתָי: ס
ז לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לַשָּׁוְא כִּי לֹא
יְנַקֶּה יְהוָה אֵת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לַשָּׁוְא: פ
ח זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: ט שֵׁשֶׁת יָמִים
תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ: י וְיוֹם הַשְּׁבִיעִי שַׁבָּת ו
לַיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָל־מְלָאכָה אַתָּה ו

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בִּשְׁמַיָּא מִלְּעֵלָּא וְדִי בְאַרְעָא מִלְּרַע וְדִי בְמַיָּא מִלְּרַע לְאַרְעָא: ה לָא תִסְגֻּד לְהוֹן וְלָא תִפְּלְחִנּוּן אֲרֵי אֲנָא יְיָ אֱלָהָךְ אֵל קַנָּא מַסְעַר חוֹבֵי אֲבָהָן עַל־בְּנִין־ מָרָדִין עַל דַּר תְּלִיתָי וְעַל דַּר רְבִיעָי לְשָׂנְאָי כַּד מְשַׁלְמִין בְּנָיָא לְמֶחֱטֵי בָּתַר אֲבָהָתְהוֹן: ו וְעָבֵד טֵיבוּ לְאַלְפֵי דָּרִין לְרַחֲמַי וּלְנָטְרֵי פִּקּוּדָי: ז לָא תֵימֵי יָת שְׁמָא דַיְיָ אֱלָהָךְ לְמַגָּנָא אֲרֵי לָא יְזַכֵּי יְיָ יָת דְּיֵימֵי בִּשְׁמֵהּ לְשִׁקְרָא: ח הֱוֵי דְכִיר יָת יוֹמָא דְשַׁבְּתָא לְקַדָּשׁוּתֵהּ: ט שִׁתָּא יוֹמִין תִּפְלַח וְתַעְבֵּד כָּל עֲבִידָתָךְ: י וְיוֹמָא שְׁבִיעָאָה שַׁבְּתָא קֳדָם יְיָ אֱלָהָךְ לָא תַעְבֵּד כָּל עֲבִידָתָא אַתְּ וּבְרָךְ

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תמונה. תְּמוּנַת דָּבָר אשר בשמים: (ה) אל קנא. מְקַנֵּא לְפָרַע וְאֵינוֹ עוֹבֵר עַל מִדָּתוֹ לְמָחוֹל עַל עֲבוֹדַת אֱלִילִים; כָּל לְשׁוֹן קַנָּא אנפרי״מנט בְּלַעַז—נוֹתֵן לֵב לִפָּרַע: לשנאי. כְּתַרְגּוּמוֹ. בְּשָׁאוֹחְזִין מַעֲשֵׂה אֲבוֹתֵיהֶם בִּידֵיהֶם: ונוצר חסד שְׁאָדָם עוֹשֶׂה, לְשַׁלֵּם שָׂכָר עַד לָאֲלָפִים דּוֹר; נִמְצֵאת מִדָּה טוֹבָה יְתֵרָה עַל מִדַּת פּוּרְעָנוּת אַחַת עַל חָמֵשׁ מֵאוֹת, שֶׁזּוֹ לְאַרְבָּעָה דוֹרוֹת וְזוֹ לַאֲלָפִים (תוס׳ סוטה ד׳): (ז) לשוא. חִנָּם, לַהֶבֶל, וְאֵיזֶהוּ שְׁבוּעַת שָׁוְא? נִשְׁבַּע לִשְׁנוֹת אֶת הַיָּדוּעַ—עַל עַמּוּד שֶׁל אֶבֶן שֶׁהוּא שֶׁל זָהָב (שבועות כ״ט): (ח) זכור. זָכוֹר וְשָׁמוֹר בְּדִבּוּר אֶחָד נֶאֶמְרוּ, וְכֵן מְחַלְלֶיהָ מוֹת יוּמָת (שמ׳ ל״א), וּבְיוֹם הַשַּׁבָּת שְׁנֵי כְבָשִׂים (במ׳ כ״ח), וְכֵן לֹא תְבַשֵּׁל שַׁעֲטָנֵז, וְדָלִים תַּעֲשֶׂה לָךְ (דב׳ כ״ב), וְכֵן עֶרְוַת אֵשֶׁת אָחִיךָ (ויק׳ י״ח), יָכְמָה יָבֹא עָלֶיהָ (דב׳ כ״ה); הוּא שֶׁנֶּאֱמַר אַחַת דִּבֶּר אֱלֹהִים שְׁתַּיִם זוּ שָׁמָעְנוּ (תה׳ ס״ב): זכור. לְשׁוֹן פְּעוּל הוּא, כְּמוֹ אָכוֹל וְשָׁתוֹ (יש׳ כ״ב), הָלוֹךְ וּבְכֹה (ש״ב ג׳), וְכֵן פִּתְרוֹנוֹ: תְּנוּ לֵב לִזְכּוֹר תָּמִיד אֶת יוֹם הַשַּׁבָּת, שֶׁאִם נִזְדַּמֶּן לְךָ חֵפֶץ נָפֶה תְּהֵא מְזֻמֶּנֶת לַשַּׁבָּת (מכי׳): (ט) ועשית כל מלאכתך. כְּשֶׁתָּבֹא שַׁבָּת יְהֵא בְעֵינֶיךָ כְּאִלּוּ כָּל מְלַאכְתְּךָ עֲשׂוּיָה, שֶׁלֹּא תְהַרְהֵר אַחַר מְלָאכָה

in the heaven above, or that *is* in the earth beneath, or that is in the water under the earth: [5]Thou shalt not prostrate thyself to them, nor serve them: for I the Eternal thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; [6]And shewing mercy unto thousand *generations* of them that love me, and keep my commandments. [7]Thou shalt not take the name of the Eternal thy God in vain; for the Eternal will not hold him guiltless that taketh his name in vain. [8]Remember the sabbath day, to sanctify it. [9]Six days mayest thou labour, and do all thy work: [10]But the seventh day *is* the sabbath of the Eternal thy God: *in it* thou shalt not do any work, thou,

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ing to slaves so that the words imply that they were slaves to slaves (a most abject form of slavery)! But *elsewhere* it states, (Deut. VII. 8) "He redeemed thee from the house of slaves, from the hand of Pharaoh, king of Egypt", so that you must now admit that they were slaves of the king and not slaves to slaves *and the meaning is: from the house where you were slaves* (Mech.). **(3)** לא יהיה לך THERE SHALL NOT BE UNTO THEE [OTHER GODS] —Why is this said? *Does not the preceding verse state: I — and no other — shall be thy God*? But since it states *immediately after this*, "Thou shalt not make unto thee [any graven image etc.]". *I might say that* I have only a *prohibition* that one may not make such gods; whence could I know that one may not retain *an idol* that has already been made? *Perhaps there is no such law*! Therefore it states *here*: "there shall not be unto thee" (thou shalt not have other gods). אלהים אחרים OTHER GODS — which are not gods, but others have made them gods over themselves[1]). It would not be correct to explain this to mean "gods other than Me", for it would be blasphemy of the Most High God to term them gods together with Him[2]) (cf. Mech.). Another explanation of אלהים אחרים: *they are so called* because they are other (i. e. strange) to those who worship them; these cry to them but they do not answer them, and it is just as though it (the god) is another (a stranger) to him (to the worshipper), one who has never known him at all. על פני BEFORE ME — *i. e.* so long as I exist[3]); *and these apparently superfluous words are added in order* that you may not say that no one received any command against idolatry except that generation *which went forth from Egypt* (Mech.). **(4)** פסל A GRAVEN IMAGE — *it is so called* because it is chiselled out (the root פסל has this meaning)[4]). וכל תמונה lit., OR ANY LIKENESS *i. e.* the likeness of any thing אשר בשמים THAT IS IN THE HEAVENS. **(5)** אל קנא A JEALOUS GOD — He is jealous to exact punishment, and does not pass over His rights by pardoning idolatry. Wherever the expression קנא occurs it signifies in O. F. emportement, *Engl. zeal*, — determining to exact punishment. לשנאי OF THEM THAT HATE ME — *This must be explained in the same sense* as the Targum *takes it*: when they retain in their hands (follow the example of) the evil doings of their ancestors (Sanh. 27 b); and He keeps (stores up) the mercy which a person does to give a reward *for it* to the thousand generations *of that person's descendants*. It follows, therefore, that the measure of good (reward) is

NOTES

[1]) Thus the word means: gods of others.
[2]) But the Targum actually explains it in this manner.
[3]) Cf. Gen. XI. 28: על פני תרח אביו — whilst his father Terah was still existent.
[4]) See Appendix.

וּבִנְךָ וּבִתֶּךָ עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר
בִּשְׁעָרֶיךָ: יא כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־
הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־
בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם
הַשַּׁבָּת וַיְקַדְּשֵׁהוּ: ס יב כַּבֵּד אֶת־אָבִיךָ
וְאֶת־אִמֶּךָ לְמַעַן יַאֲרִכֻן יָמֶיךָ עַל הָאֲדָמָה אֲשֶׁר
יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ: ס יג לֹא תִרְצָח: ס
לֹא תִנְאָף: ס לֹא תִגְנֹב: ס לֹא־תַעֲנֶה
בְרֵעֲךָ עֵד שָׁקֶר: ס לֹא תַחְמֹד בֵּית רֵעֶךָ ס
יד לֹא־תַחְמֹד אֵשֶׁת רֵעֶךָ וְעַבְדּוֹ וַאֲמָתוֹ וְשׁוֹרוֹ
וַחֲמֹרוֹ וְכֹל אֲשֶׁר לְרֵעֶךָ: פ שביעי

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וּבְרַתָּךְ עַבְדָּךְ וְאַמְתָךְ וְבְעִירָךְ וְגִיּוֹרָךְ דִּי בְקִרְוָךְ: יא אֲרֵי שִׁתָּא יוֹמִין עֲבַד יְיָ
יָת שְׁמַיָּא וְיָת אַרְעָא יָת יַמָּא וְיָת כָּל דִּי בְהוֹן וְנָח בְּיוֹמָא שְׁבִיעָאָה עַל כֵּן
בָּרִיךְ יְיָ יָת יוֹמָא דְשַׁבְּתָא וְקַדִּשֵׁהּ: יב יַקַר יָת אֲבוּךְ וְיָת אִמָּךְ בְּדִיל דְּיוֹרְכוּן
יוֹמָיךְ עַל אַרְעָא דַּיְיָ אֱלָהָךְ יָהֵב לָךְ: יג לָא תִקְטוֹל נָפֶשׁ: לָא תִגּוּף: לָא
תִגְנוֹב: לָא תַסְהֵד בְּחַבְרָךְ סַהֲדוּתָא דְשִׁקְרָא: יד לָא תַחֲמֵד בֵּית חַבְרָךְ לָא
תַחֲמֵד אִנַּת חַבְרָךְ וְעַבְדֵּהּ וְאַמְתֵּהּ וְתוֹרֵהּ וַחֲמָרֵהּ וְכֹל דִּי לְחַבְרָךְ:

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(שם): (י) אתה ובנך ובתך. אֵלּוּ קְטַנִּים: או אֵינוֹ אֶלָּא גְּדוֹלִים? אָמַרְתָּ, הֲרֵי כְּבָר מְזְהָרִים הֵם, אֶלָּא לֹא בָא אֶלָּא לְהַזְהִיר גְּדוֹלִים עַל שְׁבִיתַת הַקְּטַנִּים: וְזֶהוּ שָׁשָׁנִינוּ (שבת קכ״א), קָטָן שֶׁבָּא לְכַבּוֹת אֵין שׁוֹמְעִים לוֹ מִפְּנֵי שֶׁשְּׁבִיתָתוֹ עָלָיו: (יא) וינח ביום השביעי. כְּבָיְכוֹל הִכְתִּיב בְּעַצְמוֹ מְנוּחָה, לְלַמֵּד הַיְמֵנוּ קַל וָחֹמֶר לְאָדָם שֶׁמְּלַאכְתּוֹ בְעַמָּל וִיגִיעָה שֶׁיִּהְיֶה נָח בַּשַּׁבָּת (מכי׳): ברך, ויקדשהו. בֵּרְכוֹ בְמָן—לְכָפְלוֹ בַּשִּׁשִּׁי לֶחֶם מִשְׁנֶה, וְקִדְּשׁוֹ בַּמָּן—שֶׁלֹּא הָיָה יוֹרֵד בּוֹ (מכי׳): (יב) למען יארכון ימיך. אִם תְּכַבֵּד יַאֲרִיכוּן וְאִם לָאו יְקַצְּרוּן, שֶׁהַבְטָחַת תּוֹרָה נוֹטָרִיקוֹן הֵם נִדְרָשִׁים—מִכְּלָל הַן לָאו וּמִכְּלָל לָאו הַן (מכי׳): (יג) לא תנאף. אֵין נִיאוּף אֶלָּא בְּאֵשֶׁת אִישׁ, שֶׁנֶּאֱמַר מוֹת יוּמַת הַנּוֹאֵף וְהַנּוֹאֶפֶת (ויק׳ כ׳), וְאוֹמֵר הָאִשָּׁה הַמְנָאֶפֶת תַּחַת אִישָׁהּ תִּקַּח אֶת זָרִים (יחז׳ ט״ז): לא תגנב. בְּנוֹנֵב נְפָשׁוֹת הַכָּתוּב מְדַבֵּר, לֹא תְּנַנְּבוּ (ויק׳ י״ט), בְּגוֹנֵב מָמוֹן: או אֵינוֹ אֶלָּא זֶה בְּגוֹנֵב מָמוֹן וּלְהַלָּן בְּגוֹנֵב נְפָשׁוֹת? אָמַרְתָּ דָּבָר לָמַד מֵעַצְמוֹ—מַה לֹא תִרְצָח, לֹא תִנְאָף, מְדַבֵּר בְּדָבָר שֶׁחַיָּבִין עָלָיו מִיתַת בֵּית דִּין, אַף לֹא תִּגְנֹב דָּבָר שֶׁחַיָּב עָלָיו מִיתַת בֵּית

nor thy son, nor thy daughter, thy *man*servant, nor thy maidservant, nor thy beasts, nor thy stranger that *is* within thy gates: [11]For *in* six days the Eternal made heaven and earth, the sea, and all that in them *is*, and rested on the seventh day: therefore the Eternal blessed the sabbath day, and sanctified it. [12]Honour thy father and thy mother: that thy days may be long upon the ground which the Eternal thy God giveth thee. [13]Thou shalt not murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy fellow-*man*. [14]Thou shalt not covet thy fellow-*man's* house. Thou shalt not covet thy fellow-*man's* wife, nor his *man*servant, nor his maidservant, nor any of his herd, nor his ass, nor any thing that *is* thy fellow-*man's*.

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greater than the measure of punishment in the proportion of one to five hundred, for the former *is threatened only* to four generations whilst the latter *is bestowed* upon thousands (two thousands at least) (Tosephta Sota 4; see Rashi on XXXIV. 7). **(7)** לשוא IN VAIN — for no valid reason, idly. What is a שבועת שוא, an oath taken for no valid reason? If one takes an oath declaring something, *the nature of* which is evident, to be different *from what it is*: *e. g., swearing* about a stone pillar that it is of gold (Sheb. 29a). **(8)** זכור — *This word* REMEMBER *which opens this commandment here* and שמור "observe" *which opens it in Deut. (V. 12)* were spoken in one utterance. Similar is, (XXXI. 14) "Everyone that profaneth it (the Sabbath) shall surely be put to death", *which apparently is in contradiction with* (Num. XXVIII. 9) "And on the Sabbath day [ye shall offer] two lambs", *a command necessitating actions which, if done for any other purposes on the Sabbath, would involve a profanation of that day.* Similar is, (Deut. XXII. 11) "Thou shalt not wear a garment of two kinds, [as of woollen and linen together]" and (ib. 12) "Thou shalt make thee tassels", *for the performance of which command wool and linen may be employed in combination.* Similar is, (Lev. XVIII. 16) "The nakedness of thy brother's wife" (the prohibition of marriage with her), and (Deut. XXV. 5) "her husband's brother shall come unto her" (he shall marry her)[1]). — This is the meaning of what is said (Ps. LXII. 12) "One thing did God speak, these two things did we hear" (Mech.). זכור — *This word* expresses the verbal action *without any reference to a particular time* (*the infinitive*), similar to, (Is. XXII. 13) אכול ושתו "to eat and to drink"; (2 Sam. III. 16) הלוך ובכה "to go and to weep"; and the following is its meaning: take care to remember always the Sabbath day[2]) — that if, *for example*, you come across a nice article *of food during the week*, put it by for the Sabbath (Mech., Pesik. Rab. on this section ch. 3). **(9)** ועשית כל מלאכתך [SIX DAYS SHALT THOU LABOUR] AND DO ALL THY WORK — When the Sabbath comes it should be in thy eyes as though all thy work were done (completed), so that thou shouldst not think at all about work[3]) (Mech.). **(10)** אתה ובנך ובתך THOU AND THY SON AND THY DAUGHTER — these *latter* mean the young children. Or perhaps *this is* not so, but *it means* your adult children? But you must admit that these have already been placed under this prohibition (by the word "Thou", because the per-

NOTES

[1]) See Appendix.

[2]) The translation therefore is: there shall be a remembering of the Sabbath day.

[3]) The translation therefore is: Six days days shalt thou labour and then thou shalt have done (the future-perfect tense) all thy work.

טו וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם
וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ
וַיַּעַמְדוּ מֵרָחֹק: טז וַיֹּאמְרוּ אֶל־מֹשֶׁה דַּבֶּר־אַתָּה
עִמָּנוּ וְנִשְׁמָעָה וְאַל־יְדַבֵּר עִמָּנוּ אֱלֹהִים פֶּן־נָמוּת:
יז וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַל־תִּירָאוּ כִּי לְבַעֲבוּר
נַסּוֹת אֶתְכֶם בָּא הָאֱלֹהִים וּבַעֲבוּר תִּהְיֶה יִרְאָתוֹ
עַל־פְּנֵיכֶם לְבִלְתִּי תֶחֱטָאוּ: יח וַיַּעֲמֹד הָעָם מֵרָחֹק
וּמֹשֶׁה נִגַּשׁ אֶל־הָעֲרָפֶל אֲשֶׁר־שָׁם הָאֱלֹהִים: ם
מפטיר יט וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כֹּה תֹאמַר אֶל־בְּנֵי
יִשְׂרָאֵל אַתֶּם רְאִיתֶם כִּי מִן־הַשָּׁמַיִם דִּבַּרְתִּי

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טו וְכָל עַמָּא חָזַן יָת קָלָיָא וְיָת בָּעוֹרָיָא וְיָת קַל שׁוֹפָרָא וְיָת טוּרָא תָּגֵן וַחֲנָא עַמָּא
וְזָעוּ וְקָמוּ מֵרָחִיק: טז וַאֲמָרוּ לְמֹשֶׁה מַלֵּל אַתְּ עִמָּנָא וְנִקְבֶּל וְלָא יִתְמַלֵּל עִמָּנָא
מִן קֳדָם יְיָ דִּילְמָא נְמוּת: יז וַאֲמַר מֹשֶׁה לְעַמָּא לָא תְּדַחֲלוּן אֲרֵי בְּדִיל לְנַסָּאָה
יָתְכוֹן אִתְגְּלִי לְכוֹן וְקָרָא דַיְיָ וּבְדִיל דִּתְהֵי דַּחֲלְתֵּהּ עַל אַפֵּיכוֹן בְּדִיל דְּלָא
תְחוֹבוּן: יח וְקָם עַמָּא מֵרָחֵיק וּמֹשֶׁה קָרֵב לְצַד אֲמִיטְתָא דִּתַמָּן יְקָרָא דַיְיָ:
יט וַאֲמַר יְיָ לְמֹשֶׁה בְּדַנָּן תֵּימַר לִבְנֵי יִשְׂרָאֵל אַתּוּן חֲזִתּוּן אֲרֵי מִן־שְׁמַיָּא מַלֵּילִית

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דין (סנה' פ"ו): (טו) וכל העם ראים. מְלַמֵּד שֶׁלֹּא הָיָה בָּהֶם אֶחָד סוּמָא, וּמִנַּיִן שֶׁלֹּא הָיָה בָּהֶם אִלֵּם? תַּ"ל וַיַּעֲנוּ כָּל הָעָם, וּמִנַּיִן שֶׁלֹּא הָיָה בָּהֶם חֵרֵשׁ? תַּ"ל נַעֲשֶׂה וְנִשְׁמָע (מכי'): ראים את הקולות. רוֹאִין אֶת הַנִּשְׁמָע, שֶׁאִי אֶפְשָׁר לִרְאוֹת בְּמָקוֹם אַחֵר: את הקולות. הַיּוֹצְאִין מִפִּי הַגְּבוּרָה: וינעו. אֵין נוּעַ אֶלָּא זִיעַ: ויעמדו מרחק. הָיוּ נִרְתָּעִין לַאֲחוֹרֵיהֶם שְׁנַיִם עָשָׂר מִיל, כְּאוֹרֶךְ מַחֲנֵיהֶם, וּמַלְאֲכֵי הַשָּׁרֵת בָּאִין וּמַסִּיעִין אוֹתָן לְהַחְזִירָם, שֶׁנֶּאֱמַר (תהי' ס"ח) מַלְאֲכֵי צְבָאוֹת יִדֹּדוּן יִדֹּדוּן (שבת פ"ח): (יז) לבעבור נסות אתכם. לְנַדֵּל אֶתְכֶם בָּעוֹלָם, שֶׁיֵּצֵא לָכֶם שֵׁם בָּאֻמּוֹת שֶׁהוּא בְּכָבוֹד וְגִלָּה עֲלֵיכֶם: נסות. לְשׁוֹן הָרָמָה וּגְדֻלָּה, כְּמוֹ הָרִימוּ נֵס (יש' ס"ב), אָרִים נִסִּי (שם מ"ט), כַּנֵּס עַל הַנִּבְעָה (שם ל'). — שָׁהוּא זָקוּק: ובעבור תהיה יראתו. עַל יְדֵי שֶׁרְאִיתֶם אוֹתוֹ יָרֵאוּי וּמְאֻיָּם, תֵּדְעוּ כִּי אֵין זוּלָתוֹ וְתִירְאוּ מִפָּנָיו: (יח) נגש אל הערפל. לִפְנִים מִשְּׁלֹשׁ מְחִיצוֹת: חשך, עָנָן, וַעֲרָפֶל; שֶׁנֶּאֱמַר וְהָהָר בֹּעֵר בָּאֵשׁ עַד לֵב הַשָּׁמַיִם חֹשֶׁךְ עָנָן וַעֲרָפֶל (רב' ד'); עֲרָפֶל הוּא עַב הֶעָנָן שֶׁאָמַר לוֹ הִנֵּה אָנֹכִי בָּא אֵלֶיךָ בְּעַב הֶעָנָן (שמ' י"ט): (יט) כה תאמר. בַּלָּשׁוֹן הַזֶּה: אתם ראיתם. יֵשׁ הַפְרֵשׁ בֵּין מַה שֶּׁאָדָם רוֹאֶה לְמַה שֶּׁאֲחֵרִים מְשִׂיחִין לוֹ, שֶׁמַּה שֶּׁאֲחֵרִים מְשִׂיחִין לוֹ פְּעָמִים שֶׁלִּבּוֹ חָלוּק מִלְּהַאֲמִין (מכי'): כי מן השמים דברתי. וְכָתוּב אֶחָד אוֹמֵר וַיֵּרֶד ה' עַל הַר סִינַי (שמ' י"ט), בָּא הַכָּתוּב הַשְּׁלִישִׁי וְהִכְרִיעַ בֵּינֵיהֶם — מִן הַשָּׁמַיִם הִשְׁמִיעָךְ אֶת קוֹלוֹ לְיַסְּרֶךָּ וְעַל הָאָרֶץ הֶרְאָךְ אֶת אִשּׁוֹ הַגְּדוֹלָה (רב' ד'), כְּבוֹדוֹ בַּשָּׁמַיִם,

15And all the people saw the thunderings and the flaming torches, and the voice of the cornet, and the mountain smoking: and when the people saw *it*, they moved, and stood afar off. 16And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. 17And Moses said unto the people, Fear not: for God is come in order to try you, and that his fear may be before your faces, that ye sin not. 18And the people stood afar off, and Moses stepped near unto the thick darkness where God *was*. 19And the Eternal said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have spoken to you from the heaven.

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formance of this command is obligatory upon all adults to whom it was addressed). Therefore *these words* must be intended only to admonish the adults (implied in the term "Thou") about the Sabbath rest of their young children (to impose upon the parents the obligation of enforcing the Sabbath rest upon them) (Mech.). This is the meaning of what we have learnt in a Mishna, (Sabb. XVI. 6) "A minor who is about to extinguish *a fire* — we do not listen to him (do not permit him to do this), because his observance of the Sabbath is a duty imposed upon you". **(11)** וינח ביום השביעי AND HE RESTED ON THE SEVENTH DAY — If one may say so, He recorded rest about Himself (recorded that He rested)[1]) to teach from this an inference à fortiori as regards a human being whose work is performed only by labour and toil — that he should rest on the Sabbath day (Mech.). ויקדשהו ... ברך HE BLESSED ... AND SANCTIFIED IT — He blessed it through the Manna by giving a double portion on the sixth day — "double bread"; and He sanctified it through the Manna in that on it none fell (Mech., cf. Rashi on Gen. II. 3). **(12)** למען יארכון ימיך THAT THY DAYS MAY BE LONG — If thou honourest them they will be long, and if not, they will be shortened — for the words of the Torah may be explained as concise statements: from what is included in a positive statement *we may infer* the negative and from what is included in a negative statement *we may infer* the positive (Mech.). **(13)** לא תנאף THOU SHALT NOT COMMIT ADULTERY — The term ניאוף, "adultery", is *technically* only *applicable to the case* of a married woman, as it is said, (Lev. XX. 10) [... the wife of his neighbour], the נואף and the נואפת shall surely be put to death", and it further states, (Ezek. XVI. 32) "The woman that comitteth adultery, that taketh strangers instead of her husband". לא תגנב THOU SHALT NOT STEAL — Scripture here is speaking about *a case of* one who steals human beings[2]), *whilst the command* (Lev. XIX. 11) "Ye shall not steal" speaks about *a case of* one who steals money (another person's property in general). Or perhaps *this is* not *so*, but this speaks about *the case of* one who steals money and the other about *the case of* one who steals human beings! You must, *however*, admit that *the rule applies*: a statement must be explained from its context. How *is it in regard to*, "Thou shalt not murder" and "Thou shalt not commit adultery"? *Each*, speaks of a matter for which one becomes liable to death *by sentence* of the court; similarly, "Thou shalt not steal", *must speak of* a matter for which one becomes

NOTES

[1]) Cf. Rashi on XXXI. 17.

[2]) It is quite possible that in the Targum the word נפש has been interpolated after לא תקטול, and that its proper place is after לא תגנב, thus bringing this latter command into agreement with the Halacha. See, however, נתינה לגר on this passage, where he attempts to explain why Onkelos adds נפש after לא תקטול.

עִמָּכֶם: כ לֹא תַעֲשׂוּן אִתִּי אֱלֹהֵי כֶסֶף וֵאלֹהֵי זָהָב
לֹא תַעֲשׂוּ לָכֶם: כא מִזְבַּח אֲדָמָה תַּעֲשֶׂה־לִּי
וְזָבַחְתָּ עָלָיו אֶת־עֹלֹתֶיךָ וְאֶת־שְׁלָמֶיךָ אֶת־צֹאנְךָ
וְאֶת־בְּקָרֶךָ בְּכָל־הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת־שְׁמִי
אָבוֹא אֵלֶיךָ וּבֵרַכְתִּיךָ: כב וְאִם־מִזְבַּח אֲבָנִים
תַּעֲשֶׂה־לִּי לֹא־תִבְנֶה אֶתְהֶן גָּזִית כִּי חַרְבְּךָ הֵנַפְתָּ

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עִמְכוֹן: כ לָא תַעְבְּדוּן קֳדָמַי דַּחֲלָן דִּכְסַף וְדַחֲלָן דִּדְהָב לָא תַעְבְּדוּן לְכוֹן:
כא מַדְבַּח אַרְמְתָא תַּעְבֵּד קֳדָמַי וּתְהֵי דַּבַּח עֲלוֹתָךְ וְיָת נִכְסַ קוּדְשָׁךְ
מִן עָנָךְ וּמִן תּוֹרָךְ בְּכָל אַתְרָא דִּי אַשְׁרֵי יָת שְׁכִנְתִּי לְתַמָּן אֶשְׁלַח בִּרְכָתִי לָךְ
וֶאֱבָרְכִנָּךְ: כב וְאִם מַדְבַּח אַבְנִין תַּעְבֵּד קֳדָמַי לָא תִבְנֵי יָתְהֶן פְּסִילָן לָא

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וְאִשּׁוֹ וּגְבוּרָתוֹ עַל הָאָרֶץ; דָּ"אַ: הִרְכִּין שָׁמַיִם וּשְׁמֵי הַשָּׁמַיִם וְהִצִּיעָן עַל הָהָר, וְכֵן הוּא אוֹמֵר וַיֵּט שָׁמַיִם וַיֵּרֶד (תהי' י"ח): (כ) לֹא תַעֲשׂוּן אִתִּי. לֹא תַּעֲשׂוּן דְּמוּת שִׁמְשִׁי הַמְשַׁמְּשִׁים לְפָנַי בַּמָּרוֹם (מכי'): אֱלֹהֵי כֶסֶף. בָּא לְהַזְהִיר עַל הַכְּרוּבִים שֶׁאַתָּה עוֹשֶׂה לְעַמּוֹד אִתִּי, שֶׁלֹּא יִהְיוּ שֶׁל כֶּסֶף, שֶׁאִם שִׁנִּיתָם לַעֲשׂוֹתָם שֶׁל כֶּסֶף הֲרֵי הֵן לְפָנַי כֵּאלוֹהוּת: וֵאלֹהֵי זָהָב. בָּא לְהַזְהִיר שֶׁלֹּא יוֹסִיף עַל שְׁנֵיהֶם, שֶׁאִם עָשִׂיתָ אַרְבָּעָה הֲרֵי הֵן לְפָנַי כֵּאלֹהֵי זָהָב (מכי'): לֹא תַעֲשׂוּ לָכֶם. לֹא תֹּאמַר הֲרֵינִי עוֹשֶׂה כְּרוּבִים בְּבָתֵּי כְנֵסִיּוֹת וּבְבָתֵּי מִדְרָשׁוֹת כְּדֵרֶךְ שֶׁאֲנִי עוֹשֶׂה בְּבֵית עוֹלָמִים, לָכֵךְ נֶאֱמַר לֹא תַעֲשׂוּ לָכֶם (שם): (כא) מִזְבַּח אֲדָמָה. מִחְבָּר בַּאֲדָמָה, שֶׁלֹּא יִבָּנוּ עַל גַּבֵּי עֲמוּדִים אוֹ עַל גַּבֵּי בָסִים; דָּ"אַ שֶׁהָיָה מְמַלֵּא אֶת חֲלַל מִזְבַּח הַנְּחשֶׁת אֲדָמָה בְּשָׁעַת חֲנִיָתָן (שם): תַּעֲשֶׂה לִי. שֶׁתְּהֵא תְּחִלַּת עֲשִׂיָתוֹ לִשְׁמִי: וּזְבַחְתָּ עָלָיו. אֶצְלוֹ, כְּמוֹ וְעָלָיו מַשֶּׂה מְנַשֶּׁה (במ' ב'), אוֹ אֵינוֹ אֶלָּא עָלָיו מַמָּשׁ? תַּ"ל הַבָּשָׂר וְהַדָּם עַל מִזְבַּח ה' אֱלֹהֶיךָ (דב' י"ב), וְאֵין שְׁחִיטָה בְּרֹאשׁ הַמִּזְבֵּחַ: אֶת עֹלֹתֶיךָ וְאֶת שְׁלָמֶיךָ. בְּכָל הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת שְׁמִי. אֲשֶׁר אֶתֵּן לְךָ רְשׁוּת לְהַזְכִּיר שֵׁם הַמְפֹרָשׁ שֶׁלִּי, שֶׁם אֲבוֹא אֵלֶיךָ וּבֵרַכְתִּיךָ—אַשְׁרָה שְׁכִינָתִי עָלֶיךָ; מִכָּאן אַתָּה לָמֵד שֶׁלֹּא נָתַן רְשׁוּת לְהַזְכִּיר שֵׁם הַמְפֹרָשׁ אֶלָּא בַּמָּקוֹם שֶׁהַשְּׁכִינָה בָּאָה שָׁם, וְזֶהוּ בֵּית הַבְּחִירָה, שָׁם נָתַן רְשׁוּת לְהַזְכִּיר שֵׁם הַמְפֹרָשׁ בִּנְשִׁיאַת כַּפַּיִם לְבָרֵךְ אֶת הָעָם (סוטה ל"ח): (כב) וְאִם מִזְבַּח אֲבָנִים. רַבִּי יִשְׁמָעֵאל אוֹמֵר כָּל אִם וְאִם שֶׁבַּתּוֹרָה רְשׁוּת חוּץ מִזֶּה, וְאִם מִזְבַּח אֲבָנִים תַּעֲשֶׂה לִי, הֲרֵי אִם וָה מְשַׁמֵּשׁ בִּלְשׁוֹן כַּאֲשֶׁר—וְכַאֲשֶׁר תַּעֲשֶׂה לִי מִזְבַּח אֲבָנִים לֹא תִבְנֶה אֹתָהֶן גְּזִית, שֶׁהֲרֵי חוֹבָה עָלֶיךָ לִבְנוֹת מִזְבַּח אֲבָנִים, שֶׁנֶּאֱמַר אֲבָנִים שְׁלֵמוֹת תִּבְנֶה (דב' כ"ז)—וְכֵן אִם כֶּסֶף תַּלְוֶה (שמ' כ"ב), חוֹבָה הוּא, שֶׁנֶּאֱמַר וַהֲעֲבֹט תַּעֲבִיטֶנּוּ (דב' ט"ו)—וְאַף וָה מְשַׁמֵּשׁ בִּלְשׁוֹן כַּאֲשֶׁר—וְכֵן וְאִם תַּקְרִיב מִנְחַת בְּכוּרִים (ויק' ב'), זוּ מִנְחַת הָעוֹמֶר שֶׁהִיא חוֹבָה, וְעַל כָּרְחָךְ אֵין אִם הֶלְלוּ תְלוּיִין אֶלָּא וָדַאי, וּבִלְשׁוֹן כַּאֲשֶׁר הֵם מְשַׁמְּשִׁים: גְּזִית. לְשׁוֹן גְּוִיָּה, שֶׁפּוֹסְלָן וּמְכַתְּתָן בְּבֶרְוָל: כִּי חַרְבְּךָ הֵנַפְתָּ עָלֶיהָ. הֲרֵי כִּי וָה מְשַׁמֵּשׁ בִּלְשׁוֹן כָּךְ, שֶׁהוּא דֵּילְמָא—כָּךְ תָּנִיךְ חַרְבְּךָ עָלֶיהָ: וְתִחַלְּלֶהָ. הָא לְמַדְתָּ שֶׁאִם הֵנַפְתָּ עָלֶיהָ בְּרֶוֶל חִלַּלְתָּ, שֶׁהַמִּזְבֵּחַ נִבְרָא לְהַאֲרִיךְ יָמָיו שֶׁל אָדָם וְהַבֶּרְוֶל נִבְרָא לְקַצֵּר יָמָיו שֶׁל אָדָם, אֵין וָה בְּדִין שֶׁיּוּנַּף הַמְקַצֵּר עַל הַמַּאֲרִיךְ (מכי'). וְעוֹד שֶׁהַמִּזְבֵּחַ מַטִּיל שָׁלוֹם בֵּין יִשְׂרָאֵל לַאֲבִיהֶם שֶׁבַּשָּׁמַיִם, לְפִיכָךְ לֹא יָבֹא עָלָיו כּוֹרֵת וּמְחַבֵּל; וַהֲרֵי דְּבָרִים קַל וָחוֹמֶר, וּמָה אֲבָנִים שֶׁאֵינָן רוֹאוֹת וְלֹא

[20]Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. [21]And altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy feast offerings, thy flocks, and thine herds: in all places where I mention my name I will come unto thee, and I will bless thee. [22]And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou wave thy iron tool

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liable to death *by sentence* of the court, *and this is not so in the case of theft of money but only in that of kidnapping* (Sanh. 86a; cf. Mech.). **(15)** וכל העם ראים AND ALL THE PEOPLE SAW — *This statement* teaches *us* that there was not a blind person amongst them. And whence *may we learn* that there was not a dumb person amongst them? Because it states (XIX. 8) "And all the people answered". And whence *may we learn* that there was not a deaf person amongst them? Because it states (XXIV. 7) "We will do and we will hear" (Mech.). ראים את הקולת [THEY] SAW THE SOUNDS — they saw that which should be heard — something which is impossible to see on any other occasion (Mech.). את הקולת THE SOUNDS which issued from the mouth of the Almighty. וינעו THEY MOVED — The root נוע denotes trembling (Mech.). ויעמדו מרחק AND THEY STOOD AFAR OFF — they moved back startled twelve miles, *a distance* equal to the length of their camp, and ministering angels came and assisted them — to bring them back, as it is said, (Ps. LXVIII. 13) "The angels *of the God* of Hosts made them move on, move on" (Sabb. 88b). **(17)** לבעבור נסות אתכם *signifies*, in order to exalt you in the world (Mech.) — that you may obtain a great name[1]) amongst the nations because He has revealed Himself to you in His Glory. נסות has the sense of exalting and greatness, of similar meaning and root to, (Is. LXII. 10) "Lift up an ensign (נס)"; (ib. XLIX. 22) "I will lift up my standard (נסי)"; (ib. XXX. 17) "as an ensign (כנס) on a hill" — *and an ensign is called* נס *because it is something* raised on high. ובעבור תהיה יראתו AND THAT HIS FEAR MAY BE [BEFORE YOUR FACES] — Through the fact that you see that He is feared and dreaded[2]) you will know that there is none beside Him and you will *therefore* fear Him *and not sin*. **(18)** נגש אל הערפל [AND MOSES] STEPPED NEAR TO THE THICK CLOUD — within the three divisions — darkness, cloud and thick cloud (Mech.), as it is said, (Deut. IV. 11) "And the mountain burned with fire unto the midst of the heaven, with darkness, clouds and dark clouds". The ערפל is the ענן עב of which God spoke to him *when He said*, (XIX. 9) "Behold I come unto thee in a thick cloud (עב הענן)" (cf. Rashi on that verse). **(19)** כה תאמר THUS THOU SHALT SAY — in this (the Holy) language (Mech.). אתם ראיתם YE HAVE SEEN — There is a difference between what a person himself sees and what others relate to him, for what others relate to him sometimes his heart is divided *in its opinion* so that he does not believe (Mech.). כי מן השמים דברתי THAT I HAVE SPOKEN [TO YOU] FROM HEAVEN — But another verse states, (XIX. 20) "And the Lord came down upon mount Sinai", *and thus the two verses appear to be contradictory*! There now comes a third verse and harmonises them: (Deut. IV. 36) "Out of heaven He made thee hear His voice that He might instruct thee; and upon the earth He showed thee His great fire" — His glory was in the heavens but His fire and His power were upon the earth. Another explanation: He bent down

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[1]) Rashi was bound to give this דרוש (cf. Mech.) instead of the literal meaning, "to try you", because Moses said to them, "Do not fear: for God is come in order to נסות you", and if נסות would imply a trial, surely they had much to fear!

[2]) Rashi explains that the suffix in יראתו is an objective suffix; "the fear which others have for Him".

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the heavens and the heavens of heavens, and spread them out upon the mountain; similarly it states, (Ps. XVIII. 10) "He bowed the heavens and came down". **(20)** לא תעשון אתי YE SHALL NOT MAKE WITH ME — Ye shall not make an image of My ministers that minister before Me in the heights (Mech.). אלהי כסף GODS OF SILVER — *This statement* is intended to lay down a prohibition regarding the Cherubim which you will make to stand with Me — that they shall not be made of silver, for if you make any alteration in them by making them of silver *and not of gold* they will be before me (regarded by Me) as idols. ואלהי זהב AND GODS OF GOLD — *This statement* is intended to lay down a prohibition that one may not add to the *the number of* two *Cherubim which are prescribed*: for if you make four they will be regarded by Me as gods of gold (Mech.). לא תעשו לכם YE SHALL NOT MAKE FOR YOURSELVES — Ye shall not say: Behold I will make Cherubim in the Synagogues and the Houses of Study of the same kind as I make in the House of Eternity (a term for the Temple at Jerusalem); on this account it states: "ye shall not make for yourselves" (Mech.)[1]). **(21)** מזבח אדמה AN ALTAR OF EARTH [SHALT THOU MAKE] — *i. e. an altar* attached to the earth, *meaning*, that they should not build *an altar* upon columnes or upon a base *but it must rest upon the actual ground.* Another explanation is, that one should fill the hollow interior of the copper altar (XXVII. 8) with earth at the time when they encamp, *and then erect it for the purpose of sacrifice* (Mech.). תעשה לי THOU SHALT MAKE FOR ME — *this implies* that from its very beginning it shall be made for My Name (i. e. for the service of Me). וזבחת עליו AND THOU SHALT SACRIFICE (slaughter) עליו — *i. e.* near it, in the same sense as, (Num. II. 20) "and by him (ועליו) the tribe of Manasseh". Or perhaps *this is* not *the meaning*, but *it means* "[thou shalt slaughter] upon it", in its literal sense? *This cannot be so*, because it states, (Deut. XII. 27) "[And thou shalt offer thy burnt offerings] as regards the flesh and the blood upon the altar of the Lord thy God", but the slaughtering shall not be on the top of the altar (Mech.). את עלתיך ואת שלמיך THY BURNT OFFERINGS AND THY FEAST OFFERINGS which are from (belong to) thy flocks and thy herds[2]). [את צאנך ואת בקרך *are thus a further* explanation of

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[1]) According to the Mechilta upon which Rashi's comment is based the verse is to be interpreted as follows: Ye shall not make an image of anything אִתִּי that is with Me in heaven (i. e. the ministering angels). Ye shall not make those things which are אִתִּי with Me in the Temple (i. e. the Cherubim which were above the Ark where the Shechina revealed Itself) into gods of silver (by disregarding My command to make them of gold, in which case they must be considered as idols) nor into gods of gold (by making more than two which is the prescribed number); further לא תעשו לכם: "ye shall not make Cherubim for yourselves" — for your Synagogues etc., for I have bidden you make them only for the Ark.

[2]) Possibly Rashi intends us to understand that את here signifies "from" (cf. Rashi on IX. 29). If this be so, the following comment must be deleted for את צאנך וכו' would not then be an explanation of את עלתיך וכו'. As a matter of fact it is placed within brackets in some editions of Rashi. But Rashi may merely mean that the second phrase is in apposition to the first: thy burnt offerings and thy peace-offerings, i. e. thy flocks and thy herds, and that he expresses this by the word אשר מצאנך וכו' in which case this comment placed here within square brackets must remain.

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the words את עלתיך ואת שלמיך .]בכל המקום אשר אזכיר את שמי IN ALL PLACES WHERE I MENTION MY NAME — *This means:* where I will give you permission to mention My Proper Name[1]), there אבא אליך וברכתיך I WILL COME TO THEE AND I WILL BLESS THEE — I will make My Shechina rest upon thee. From this you may learn that He did not give any permission to mention (pronounce) His Proper Name except in the place where the Shechina would come — and this is the Chosen House (another term for the Temple at Jerusalem). He gave permission to the priests to pronounce His Proper Name there whilst lifting up their hands to bless the people (cf. Mech.; Sota 38a; and Rashi on Num. VI. 27). **(22)** ואם מזבח אבנים AND IF (according to Rashi, AND WHEN) [THOU WILT MAKE ME] AN ALTAR OF STONES — Rabbi Ishmael said: Every time the word אם is used in the Torah it *refers to some action the doing of which* is optional, except *in* three *instances. Here*: ואם מזבח אבנים תעשה לי — you see that this אם is used in the sense of כאשר, "when", *the meaning being*: "And when thou makest me an altar of stone, לא תבנה אתהן גזית THOU SHALT NOT BUILD IT OF HEWN STONE, for, *as a matter of fact*, it is obligatory upon thee to build an altar of stone, as it is said, (Deut. XXVII. 6) "of whole stones thou shalt build [the altar of the Lord thy God]". Similarly, (XXII. 24) אם כסף תלוה את עמי is obligatory *and signifies*: "*when* (אם) *thou lendest My people money", and not, "if thou lendest"*, because it is said, (Deut. XV. 8) "And thou shalt surely lend him"; consequently this אם also is used in the sense of כאשר "when". Similarly, (Lev. II. 14) ואם תקריב מנחת בכורים, *for* this *refers to* the meal-offering of the Omer which is obligatory *and therefore the translation is, "And when* (ואם) *thou offerest the meal-offering of first-fruits", and not, "if thou offerest"*. You must therefore admit that these instances of אם are not conditional, *meaning "if"*, but *they are* absolute, and *that* they are used in the sense of כאשר, "when" (Mech., Jalk. I. 306; cf. Rashi on Lev. II. 14). גזית — This has the meaning of cutting (גזיזה), *the stones being thus called* because one hews them and cuts them with an iron tool. כי חרבך הנפת עליה — This word כי is used *here* in the sense of פן, which signifies "perhaps it may be" (and it does not mean "because") — "perhaps it may happen that thou liftest up thy iron tool above it", ותחללה THEN THOU HAST PROFANED IT — Thus you may learn that if thou liftest up thy iron tool above it thou profanest it. *The reason of this is*, because the altar is created (its purpose is) to lengthen man's days and iron has been created (one of its purposes is) to shorten man's days, it is not right that an object which shortens *man's life* should be lifted up above that which lengthens *it* (Mech., Middoth III. 4). And *a* further *reason is*: because the altar makes peace between Israel and their Father in Heaven, and therefore there should not come upon it anything that cuts and destroys. Now, the *following* statement follows logically, à fortiori: How *is it in the case of* stones which cannot see nor hear nor

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[1]) See Appendix.

עָלֶיהָ וַתְּחַלְלֶהָ: כג וְלֹא־תַעֲלֶה בְמַעֲלֹת עַל־מִזְבְּחִי
אֲשֶׁר לֹא־תִגָּלֶה עֶרְוָתְךָ עָלָיו:

ע"ב. יומ"כ. סימן: ומפטירין בשנת מות המלך עזיהו. כיפעיס סימן ו':

פ פ פ

כא א וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם:
ב כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים
יַעֲבֹד וּבַשְּׁבִעִת יֵצֵא לַחָפְשִׁי חִנָּם: ג אִם־בְּגַפּוֹ יָבֹא

אונקלוס

חָרִים חַרְבָּךְ עֲלַהּ וּתְחַלְלִנַּהּ: כג וְלָא תְסַק בְּדַרְגִּין עַל מַדְבְּחִי דְּלָא תִתְגְּלֵי
עָרְיָתָךְ עֲלוֹהִי:

פ פ פ

א וְאִלֵּין דִּינַיָּא דִּי תְסַדַּר קֳדָמֵיהוֹן: ב אֲרֵי תִזְבֹּן עַבְדָּא בַּר יִשְׂרָאֵל שְׁתֵּ שְׁנִין
יִפְלָח וּבְשְׁבִיעָאָה יִפּוֹק לְבַר חוֹרִין מַגָּן: ג אִם בִּלְחוֹדוֹהִי יֵיעוֹל

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שומעות ולא מדברות, על ידי שמטילות שלום אמרה תורה ולא תניף עליהם ברזל, המטיל שלום בין איש לאשתו, בין משפחה לחבירו, בין אדם לחבירו, על אחת כמה וכמה שלא תבואהו פורענות (שם): (כג) ולא תעלה במעלת. כשאתה בונה למזבח לא תעשהו מעלות מעלות, אשקלו"נש בלעז, אלא חלק יהא ומשקע: אשר לא תגלה ערותך. שעל ידי המעלות אתה צריך להרחיב פסיעותיך; ואע"פ שאינו גלוי ערוה ממש, שהרי כתיב ועשה להם מכנסי בד, מכל מקום הרחבת הפסיעות קרוב לגלוי ערוה הוא, ואתה נוהג בהם מנהג בזיון; ההרי דברים ק"ו, ומה אבנים הללו שאין בהם דעת להקפיד על בזיונן, אמרה תורה הואיל ויש בהם צורך לא תנהג בהם מנהג בזיון, חברך שהוא ברמות יוצרך, ומקפיד על בזיונו, על אחת כמה וכמה:

כא (א) ואלה המשפטים. כל מקום שנאמר "אלה" פסל את הראשונים, "ואלה" מוסיף על הראשונים, מה הראשונים מסיני, אף אלו מסיני; ולמה נסמכה פרשת דינין לפרשת מזבח? לומר לך, שתשים סנהדרין אצל המקדש (מכי"): אשר תשים לפניהם. אמר לו הקב"ה למשה: לא תעלה על דעתך לומר, אשנה להם הפרק והההלכה ב' או ג' פעמים, עד שתהא סדורה בפיהם כמשנתה, ואיני מטריח עצמי להביאם מעמי הדבר ופרושו, לכך נאמר אשר תשים לפניהם—כשלחן הערוך ומוכן לאכול לפני האדם (שם): לפניהם. ולא לפני גוים, ואפילו ידעתָ בדין אחד שהם דנין אותו כדיני ישראל, אל תביאהו בערכאות שלהם, שהמביא דיני ישראל לפני גוים, מחלל את השם ומיקר שם ע"ז להשביחה, שנאמר כי לא כצורנו צורם ואויבינו פלילים (דב' ל"ב)—כשאויבינו פלילים זהו עדות לעלוי יראתם (תנח'): (ב) כי תקנה עבד עברי. עבד שהוא עברי; או אינו, אלא עבדו של עברי—עבד כנעני שלקחתו מישראל—ועליו הוא אומר שש שנים יעבד? ומה אני מקיים והתנחלתם אותם (ויק' כ"ה), בלקוחה מן הגוי, אבל בלקוחה מישראל יצא בששׁ? ת"ל כי ימכר לך אחיך העברי (דברים ט"ו), לא אמרתי אלא באחיך: כי תקנה. מיד בית דין שמכרוהו בגנבתו, כמו שנאמר אם אין לו ונמכר בגנבתו, או אינו, אלא במוכר עצמו מפני דחקו, אבל מכרוהו בית דין לא יצא בששׁ? כשהוא אומר וכי ימוך אחיך עמך ונמכר לך (ויקרא כ"ה), הרי מוכר עצמו מפני דחקו אמור, ומה אני מקיים כי תקנה? בנמכר בבית דין: לחפשי. לחרות: (ג) אם בגפו יבא. שלא היה נשוי אשה, כתרגומו אם בלחודוהי, ולשון

above it, thou hast profaned it. [23]Neither shalt thou go up by steps unto mine altar, that thy nakedness be not uncovered thereon.

21. [1]Now these *are* the judgments which thou shalt put before them. [2]If thou obtain an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. [3]If he came in by himself,

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speak? Because that they promote peace Scripture ordains, "Thou shalt not lift up against them any iron tool!" *Then in the case of* one who makes peace between a man and his wife, between family and family, between a man and his fellow, how much more certain is it that punishment will not come upon him (Mech.). **(23)** ולא תעלה במעלות AND THOU SHALT NOT GO UP BY STEPS [TO MY ALTAR] — When thou buildest an ascent to the altar thou shalt not construct it of steps, échelons in O. F., but it shall be even (i. e. the surface shall be unbroken) and sloping (cf. Rashi on XXVII. 5). אשר לא תגלה ערותך THAT THY NAKEDNESS BE NOT UNCOVERED — because on account of these steps you will have to take large paces *and so spread the legs*. Now, although this would not be an actual uncovering of one's nakedness (of the parts usually kept covered), since it is written, (XXVIII. 42) "And thou shalt make for them (the priests) linen breeches [to cover the flesh of their nakedness]", still the taking of large paces is near enough to uncovering one's nakedness *that it may be described as such*, and you would then be treating them (the stones of the altar) in a manner that implies disrespect. Now the following statement follows logically à fortiori: How *is it in the case of* stones which have no sense (feeling) to be particular about any disrespect shown to them? Scripture ordains that since they serve some useful purpose you should not treat them in a manner that implies disrespect! *Then in the case of* your fellow-man who is made in the image of your Creator and who is particular about any disrespect shown to him, how much more certain *is it that you should not treat him disrespectfully!* (Mech.)

משפטים

21. **(1)** ואלה המשפטים NOW THESE ARE THE JUDGMENTS — Wherever אלה, "these are", is used it cuts off (פוסל)[1] the preceding *section from that which it introduces; where, however,* ואלה "and these" *is used it* adds *something* to the former subject (i. e. forms a continuation of it). *So also here*: "*And these are the judgments* (*i. e. these, also*)": What *is the case with* the former commandments (the עשרת הדברות)? *They were given* at Sinai! So these, too, *were given* at Sinai! (Mech.; Ex. R. 30; cf. also Tanch.) *If this be so*[2]), why is this section dealing with the "civil laws" placed immediately after that *commanding the making* of the altar? To tell you that you should seat (i. e. provide quarters for) the Sanhedrin in the vicinity of the Temple[3]). אשר תשים לפניהם WHICH THOU SHALT PUT BEFORE THEM — God said to Moses: It should not enter your mind to say, "I shall teach them a section of the Torah or a *single* Halacha twice or three times until it will become current in their mouths *exactly* according to its wording (i. e. until they know the text verbatim), but I shall not take the trouble to make them understand the reason of *each* thing and its significance"; therefore Scripture says, אשר תשים לפניהם, "which thou shalt set before them" (cf. Gen.

NOTES

1) See Appendix.

2) This implies: if these judgments are indeed closely associated with the Ten Commandments why is the continuity broken by interposing the section regarding the altar?

3) You should provide quarters for the Sanhedrin in one of the chambers in the Temple-court (in the so-called לשכת הגזית). In some MSS of Rashi the reading is אצל המזבח instead of אצל המקדש and this, too, is the reading of the Mechilta.

בְּגַפּוֹ יֵצֵא אִם־בַּעַל אִשָּׁה הוּא וְיָצְאָה אִשְׁתּוֹ עִמּוֹ׃
ד אִם־אֲדֹנָיו יִתֶּן־לוֹ אִשָּׁה וְיָלְדָה־לוֹ בָנִים אוֹ בָנוֹת
הָאִשָּׁה וְילָדֶיהָ תִּהְיֶה לַאדֹנֶיהָ וְהוּא יֵצֵא בְגַפּוֹ׃
ה וְאִם־אָמֹר יֹאמַר הָעֶבֶד אָהַבְתִּי אֶת־אֲדֹנִי אֶת־
אִשְׁתִּי וְאֶת־בָּנָי לֹא אֵצֵא חָפְשִׁי׃ ו וְהִגִּישׁוֹ אֲדֹנָיו
אֶל־הָאֱלֹהִים וְהִגִּישׁוֹ אֶל־הַדֶּלֶת אוֹ אֶל־הַמְּזוּזָה
וְרָצַע אֲדֹנָיו אֶת־אָזְנוֹ בַּמַּרְצֵעַ וַעֲבָדוֹ לְעֹלָם׃ ס

אונקלוס

בִּלְחוֹדוֹהִי יִפֵּק אִם בְּעַל אִתְּתָא הוּא וְתִפּוֹק אִתְּתֵהּ עִמֵּהּ׃ ד אִם רִבּוֹנֵי יִתֶּן־
לֵהּ אִתְּתָא וְתֵלֵיד לֵהּ בְּנִין אוֹ בְּנָן אִתְּתָא וּבְנָתָא תְּהֵי לְרִבּוֹנָהָא וְהוּא יִפּוֹק
בִּלְחוֹדוֹהִי׃ ה וְאִם מֵימַר יֵמַר עַבְדָּא רָחֵימְנָא יָת רִבּוֹנִי יָת אִתְּתִי וְיָת בְּנָי לָא
אֶפּוֹק לְבַר חוֹרִין׃ ו וְיָקְרֵבִנֵּהּ רִבּוֹנֵהּ לְקֳדָם דַּיָּנַיָּא וְיָקְרֵבִנֵּהּ לְוָת דֶּשָׁא אוֹ לְוָת
(י״פ דְיוֹקְנָא) מְזוּזְתָּא וְיִרְצַע רִבּוֹנֵהּ יָת אוּדְנֵהּ בְּמַרְצָעָא וְיהֵי לֵהּ עָבֶד־פָּלַח

רש״י

בְּגַפּוֹ—בְּכַנְפּוֹ, שֶׁלֹּא בָּא אֶלָּא בְּמוּת שֵׂהוּא, יְחִידִי, בְּתוֹךְ לִבּוּשׁוֹ—בְּכָנָף בְּגָדוֹ: בגפו יצא. מַגִּיד שֶׁאִם לֹא הָיָה נָשׂוּי מִתְּחִלָּה, אֵין רַבּוֹ מוֹסֵר לוֹ שִׁפְחָה כְּנַעֲנִית לְהוֹלִיד מִמֶּנָּה עֲבָדִים (קידושין כ׳): אם בעל אשה הוא. יִשְׂרְאֵלִית: ויצאה אשתו עמו. וְכִי מִי הִכְנִיסָהּ שֶׁתֵּצֵא? אֶלָּא מַגִּיד הַכָּתוּב שֶׁהַקָּוֹנֶה עֶבֶד עִבְרִי חַיָּב בְּמִצְוֹנוֹת אִשְׁתּוֹ וּבָנָיו (שם כ״ב): (ד) אם אדניו יתן לו אשה. מִכָּאן שֶׁהָרְשׁוּת בְּיַד רַבּוֹ לְמָכוֹר לוֹ שִׁפְחָה כְּנַעֲנִית לְהוֹלִיד מִמֶּנָּה עֲבָדִים. אוֹ אֵינוֹ אֶלָּא בְּיִשְׂרְאֵלִית? תַּ״ל הָאִשָּׁה וִילָדֶיהָ תִּהְיֶה לַאדֹנֶיהָ, הָא אֵינוֹ מְדַבֵּר אֶלָּא בִּכְנַעֲנִית, שֶׁהֲרֵי הָעִבְרִיָּה אַף הִיא יוֹצְאָה בְּשֵׁשׁ—וַאֲפִילוּ לִפְנֵי שֵׁשׁ אִם הֵבִיאָה סִמָּנִין יוֹצְאָה—שֶׁנֶּאֱמַר אָחִיךָ הָעִבְרִי אוֹ הָעִבְרִיָּה (דב׳ ט״ו), מְלַמֵּד שֶׁאַף הָעִבְרִיָּה יוֹצְאָה בְּשֵׁשׁ (מכי׳): (ה) את אשתי. הַשִּׁפְחָה: (ו) אל האלהים. לְבֵית דִּין; צָרִיךְ שֶׁיְּמַלְּכֶנּוּ בְּמוֹכָרָיו שֶׁמְּכָרוּהוּ לוֹ (שם): אל הדלת או אל המזוזה. יָכוֹל שֶׁתְּהֵא הַמְּזוּזָה כְּשֵׁרָה לְרָצוֹעַ עָלֶיהָ, תַּ״ל וְנָתַתָּה בְּאָזְנוֹ וּבַדֶּלֶת, בַּדֶּלֶת וְלֹא בַּמְּזוּזָה, הָא מַה תַּ״ל אוֹ אֶל הַמְּזוּזָה? הִקִּישׁ דֶּלֶת לִמְזוּזָה, מַה מְּזוּזָה מְעֻמָּד אַף דֶּלֶת מְעֻמָּד (שם): ורצע אדניו את אזנו במרצע. הַיְמָנִית, או אֵינוֹ, אֶלָּא שֶׁל שְׂמֹאל? תַּ״ל אֹזֶן אֹזֶן לִגְזֵרָה שָׁוָה, נֶאֱמַר כַּאן וְרָצַע אֲדֹנָיו אֶת אָזְנוֹ, וְנֶאֱמַר בְּמְצוֹרָע הְיוּךְ אֹזֶן הַמְּשַׁהֵר הַיְמָנִית (ויק׳ י״ד), מַה לְּהַלָּן הַיְמָנִית, אַף כַּאן הַיְמָנִית; וּמָה רָאָה אֹזֶן לְרָצַע מִכָּל שְׁאָר אֵבָרִים שֶׁבַּגּוּף? אָמַר רַבָּן יוֹחָנָן בֶּן זַכַּאי: אֹזֶן זוֹ שֶׁשָּׁמְעָה עַל הַר סִינַי כִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים, וְהָלַךְ וְקָנָה אָדוֹן לְעַצְמוֹ, תִּרָצַע. רַבִּי שִׁמְעוֹן הָיָה דוֹרֵשׁ מִקְרָא זֶה בְּמִין חוֹמֶר: מַה נִּשְׁתַּנּוּ דֶּלֶת וּמְזוּזָה מִכָּל כֵּלִים שֶׁבַּבַּיִת? אָמַר הַקָּבָ״ה דֶּלֶת וּמְזוּזָה שֶׁהָיוּ עֵדִים בְּמִצְרַיִם בְּשֶׁפָּסַחְתִּי עַל הַמַּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזוֹת וְאָמַרְתִּי כִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים—עֲבָדַי הֵם וְלֹא עֲבָדִים לַעֲבָדִים—וְהָלַךְ זֶה וְקָנָה אָדוֹן לְעַצְמוֹ, יֵרָצַע בְּפָנֵיהֶם (קידושין כ״ב): ועבדו לעלם. עַד הַיּוֹבֵל; או אֵינוֹ, אֶלָּא לְעוֹלָם כְּמַשְׁמָעוֹ? תַּ״ל וְאִישׁ אֶל מִשְׁפַּחְתּוֹ תָּשׁוּבוּ (ויק׳ כ״ה), מַגִּיד שֶׁחֲמִשִּׁים שָׁנָה קְרוּיִים עוֹלָם; וְלֹא שֶׁיִּהְיֶה עוֹבְדוֹ כָּל

he shall go out by himself: if he be married, then his wife shall go out with him. [4]If his lord have given him a wife, and she have born him sons or daughters; the wife and her children shall be her lord's and he shall go out by himself. [5]And if the servant shall plainly say, I love my lord, my wife, and my children; I will not go out free: [6]Then his lord shall cause him to step unto the judges, he shall also cause him to step unto the door, or unto the door post; and his lord shall bore his ear through with an awl; and he shall serve him for ever.

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XXXIV. 23) — like a table fully laid before a person with everything ready for eating (Mech.). לפניהם BEFORE THEM — but not before the heathens. Even if you know that in the case of a particular matter of law they *will* decide it in the same way as Jewish law would, do not bring it before their courts; for he who brings Israel's law-cases before the heathens defames the Name *of the Lord* and pays honour to the name of the idol (in the name of which the heathen court administers justice), thereby giving it *undue* importance, as it is said, (Deut. XXXII. 31) "For their rock is not as our Rock that our enemies should be judges over us", *which implies*: when our enemies are judges over us (i. e. if we make them judges over us) it is a testimony to the superiority of that which they reverence (their idol) (Tanch.). כי תקנה עבד עברי IF THOU BUYEST AN עבד עברי — *This means* a servant who is a Hebrew. Or *perhaps this is* not *so*, but *it means* a servant of a Hebrew (one who had been the servant of a Hebrew)[1]), *i. e.* a Canaanitish servant whom thou hast bought from an Israelite, and it is with regard to him that Scripture states "six years he shall serve"! — And *if you ask*, how I will then explain *the commandment*, (Lev. XXV. 46) "and you shall leave them (the Canaanitish servants) as an inheritance for your children [and they shall serve you forever]"? *then I reply, that this refers* to *the case of a Canaanitish servant* who has been bought from a heathen; but if such *a servant* has been bought from an Israelite he shall go free at *the end of* six years! — *This explanation that our text refers to a Canaanite servant will not hold, for* Scripture states, (Deut. XV. 12) "and if thy brother an Hebrew man be sold unto thee [and serve thee six years. then in the seventh year thou shalt let him go free from thee]" — *the Torah says, as it were, by using the two terms* העברי *and* אחיך: I tell you this (that the servant shall go free in the seventh year) only with regard to thy brother! *Consequently Lev. XXV. 46 has to be applied to any Canaanite servant, whether bought from a Hebrew or from a heathen and* עבד עברי *in our text can only denote* עבד שהוא עברי. כי תקנה IF THOU BUYEST [AN HEBREW SERVANT] — *This means an Hebrew servant whom thou hast bought* from the hand of the court which sold him for a theft which he had committed, as it is said, (XXII. 2) "if he (the thief) have nothing, then shall he be sold for his theft". Or *perhaps this is* not *so*, but Scripture *is referring* to *the case of* one who sells himself *as a servant* on account of his destitution, whilst he who has been sold

NOTES

[1]) Since a segolate noun of the form עבד does not change in the construct state, the expression עבד עברי is ambiguous; it may mean either a Hebrew servant or the servant of a Hebrew man.

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by the court *for his theft* shall not go free at *the end of* six years! *This assumption is erroneous, for* when Scripture states, (Lev. XXV. 39, 40) "and if thy brother that dwelleth by thee be waxen poor, and he sells himself unto thee... [he shall serve thee unto the year of jubilee]", it is plain that in this passage there is mentioned *the case of* one who sells himself on account of his destitution[1]). How then must I explain כי תקנה *in this verse*? *Obviously as referring* to him who was sold by the court (Mech.). לחפשי *means* INTO FREEDOM (i. e. חפשי is a noun like חָפְשׁ but having a redundant י at the end). **(3)** אם בנסו יבא IF HE CAME IN BY HIMSELF — *This means* that he was unmarried — as the Targum *renders it* אם בלחודוהי, if he came in "alone". The term בנסו *is the same as* בכנסו (נף being synonymous with כנף wing, skirt)[2]) i. e. he came in only just as he was, alone, *merely wrapped* in his garment: *so that* בנסו, *"in his skirt", means* "in the skirt of his garment". בגסו יצא HE SHALL GO OUT BY HIMSELF — This intimates that if he was unmarried originally (when he came in), his master is not allowed to give him *against his will* a Canaanitish handmaid with the object of raising slaves (Kidd. 20a). אם בעל אשה הוא IF HE BE MARRIED to an Israelite woman (Mech.), ויצאה אשתו עמו *then* HIS WIFE SHALL GO OUT WITH HIM — But who brought her in (into the state of service) that *the text has to state* she shall go out? But *by saying this* Scripture intimates that he who acquires a Hebrew servant is bound to provide his wife and children *also* with food (Mech., Kidd. 22a)[3]). **(4)** אם אדניו יתן לו אשה IF HIS LORD HAS GIVEN HIM A WIFE — From this *we learn* that *if he has already an Israelite wife* the master has the right to give him a Canaanitish handmaid with the object of raising slaves. Or *perhaps this is* not *so*, but *Scripture by* אשה *is speaking about* an Israelite woman?! Scripture, however, states: "the wife and her children shall be the master's", consequently *the text* can only be speaking of a Canaanitish woman, for a Hebrew maidservant goes free at *the end of* six years *just as a Hebrew man-servant does* — yea, even before *the termination of* six years she goes free if she shows symptoms *of incipient puberty* (cf. Rashi v. 7) — for it is said, (Deut. XV. 12) "[and if] thy brother, an Hebrew man, or an Hebrew woman, [be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee]", which *statement* teaches *you* that a Hebrew woman also goes free after six years' *service* (Mech.; Kidd. 14b). **(5)** את אשתי MY WIFE — the *Canaanitish* handmaid *mentioned above*. **(6)** אל האלהים *means* to the court. He (the slave) should take counsel with his vendors (the court) because it was they who sold him to him (the master) (Mech.)[4]). אל הדלת או אל המזוזה TO THE DOOR OR TO THE DOORPOST — *From this statement* you might *think* that the

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[1]) See Appendix.

[2]) נגף = כנף and נַגְפּוֹ = נַגָּפוֹ. See Levy's Chaldäisches Wörterbuch über die Targumim, I. 151 s. v. נַגָּא

[3]) There is nothing in this verse to show that the master has to feed his servant's children. This is derived, in Kidd. 22a, from the verse (Lev. XXV. 41), "And then shall he go away from thee, both he and his children with him". The two texts thus supplement each other.

[4]) There is a difference of opinion in Kidd. 14b as to whether the ear of the מוכר עצמו has also to be pierced. Though Rashi follows the view of R. Eliezer who holds that this is so (cf. his comment on Lev. XXV. 40), he here quotes the Mechilta which categorically speaks of the case of מכרוהו בי"ד because he has explained that it is only a servant of this description of whom this section speaks.

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doorpost is *also* a proper thing upon which *the servant's ear* may be pierced! Scripture, however, states, (Deut. XV. 17) "[Then thou shalt take an awl], and thrust it through his ear and into the door" — into the door but not into the doorpost. If this be so, what is the purpose of Scripture stating here "[to the door] or to the doorpost"? *By this juxtaposition* it only compares the door with the doorpost. What *is the characteristic of* the doorpost? It is *something* perpendicular! So, too, the door must *during the act of performation* be *in a* perpendicular *position (on its hinges), not detached as, for instance, lying on the ground* (Mech.; Kidd. 22b)[1]). ורצע אדניו את אזנו במרצע AND HIS LORD SHALL BORE HIS EAR THROUGH WITH THE AWL — *"His ear" means* his right *ear.* Or *perhaps this is* not *so,* but *Scripture means* his left *ear*? Scripture however uses *the term* אזן *here* and it uses אזן *in another passage,* thereby suggesting an analogy based upon verbal similarity; *viz.,* here it is said "and his lord shall bore his ear (אזנו) through", and of the leper it is said, (Lev. XIV. 25) "and the priest shall put it upon the tip of the right ear (אזנו הימנית) of him that is to be cleansed". — How *is it* in that latter passage? It is the right *ear!* So here, too, it is the right *ear.* — What is the reason that the ear had to be pierced rather than any other limb of the *servant's* body? Rabban Jochanan ben Zaccai said: That ear which heard on Mount Sinai, (XX. 13) "Thou shalt not steal"[2]) and *yet its owner* went and *stole and was therefore sold as a slave* — let it be pierced! Or, in the case of him who sold himself *from destitution, having committed no theft, the reason is*: That ear which heard on Mount Sinai *what I said,* (Lev. XXV. 55) "For unto Me the children Israel are servants" and *yet its owner* went and procured for himself *another* master — let it be pierced! (Mech.; Kidd. 22b). Rabbi Simeon interpreted this verse like a jewel[3]) (i. e. giving it an ethical signification): *In* what *respect* are door and doorpost different from all other objects in the house *that they should be singled out for this purpose*? God, *in effect,* said: door and doorpost that were eye-witnesses in Egypt when I passed over the lintel and the two doorposts, *freeing Israel from slavery,* and *when* I said, (Lev. XXV. 55) "For unto Me the children of Israel are servants" — servants to Me but not servants of servants (of human beings), and *yet* this man went and procured *another* master for himself — let him be pieced in their presence (i. e. let them be eye-witnesses now when this man voluntarily prolongs his state of slavery)! (Kidd. 22b.) ועבדו לעלם AND HE SHALL SERVE HIM FOR EVER — *This means* until the Jubilee. Or, *perhaps this is* not *so,* but לעולם *means* forever as is its usual meaning? Scripture however, states, (Lev. XXV. 10) "[And ye shall sanctify the fiftieth year and proclaim liberty throughout all the land unto all the inhabitants thereof] and ye shall return every man unto his family". *A comparison of these two passages* tells *us* that *a period of* fifty years is termed עולם. *This does* not, *however, imply* that he has to serve him

NOTES

[1]) Scripture states here only that the master shall bring him near to the door or the doorpost, but neither of these is mentioned here in connection with the piercing of his ear. In Deuteronomy, however, the door alone is mentioned in connection with piercing the ear.

[2]) The correct reading seems to be לא תגנבו (Lev. XIX. 11) and not לא תגנב, for לא תגנב of the Ten Commandments (Ex. XX. 13) deals with the גונב נפשות, as pointed out by Rashi on that verse. Rashi's words ששמעה על הר סיני are not opposed to this suggestion, for in fact (cf. Rashi on Lev. XXV. 1) כל המצות נאמרו מסיני.

[3]) See Appendix.

ז וְכִי־יִמְכֹּר אִישׁ אֶת־בִּתּוֹ לְאָמָה לֹא תֵצֵא כְּצֵאת
הָעֲבָדִים: ח אִם־רָעָה בְּעֵינֵי אֲדֹנֶיהָ אֲשֶׁר־לֹא
יְעָדָהּ וְהִפְדָּהּ לְעַם נָכְרִי לֹא־יִמְשֹׁל לְמָכְרָהּ בְּבִגְדוֹ־
בָהּ: ט וְאִם־לִבְנוֹ יִיעָדֶנָּה כְּמִשְׁפַּט הַבָּנוֹת יַעֲשֶׂה־
לָּהּ: י אִם־אַחֶרֶת יִקַּח־לוֹ שְׁאֵרָהּ כְּסוּתָהּ וְעֹנָתָהּ
לֹא יִגְרָע: יא וְאִם־שְׁלֹשׁ־אֵלֶּה לֹא יַעֲשֶׂה לָהּ וְיָצְאָה
אונקלוס סלו קרי
לָעָלָם: ז וַאֲרֵי יְזַבֵּן גְּבַר יָת בְּרַתֵּהּ לְאַמְהָ לָא תִפּוֹק כְּמַפָּקָנוּת עַבְדָּיָא: ח אִם
בִּישָׁא בְּעֵינֵי רִבּוֹנַהּ דְּיַקְיְמַהּ לֵהּ וְיִפְרֻקִנַּהּ לְגָבַר אָחֳרָן לֵית לֵהּ רְשׁוּ לְזַבּוֹנַהּ
בְּמִשְׁלְטָהּ בַּהּ: ט וְאִם לִבְרֵהּ יְקִימִנַּהּ כְּהִלְכַת בְּנָת יִשְׂרָאֵל יַעְבֵּד־לַהּ: י אִם
אָחֳרָנְתָּא יְסַב לֵהּ מְזוֹנַהּ כְּסוּתַהּ וְעוֹנָתַהּ לָא יְתַמָּנַע: יא וְאִם תְּלָת אִלֵּין לָא

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חֲמִשִּׁים שָׁנָה, אֶלָּא עוֹבְדוֹ עַד הַיּוֹבֵל, בֵּין סָמוּךְ בֵּין מֻפְלָג (קידו' ט"ו): (ז) וכי ימכר איש את
בתו לאמה. בְּקַטָּנָה הַכָּתוּב מְדַבֵּר; יָכוֹל אֲפִילּוּ הֵבִיאָה סְמָנִים, אָמַרְתָּ קַל וָחוֹמֶר, וּמָה מְכוּרָה
קוֹדֶם לָכֵן יוֹצְאָה בְּסִמָּנִין—כְּמוֹ שֶׁכָּתוּב וְיָצְאָה חִנָּם אֵין כָּסֶף, שֶׁאֵינוֹ דוֹרֵשׁ אוֹתוֹ לְסִמָּנֵי נַעֲרוּת
—שֶׁאֵינָהּ מְכוּרָה אֵינוֹ דִין שֶׁלֹּא תִּמָּכֵר (ערכ' כ"ט): לא תצא כצאת העבדים. כִּיצִיאַת עֲבָדִים
כְּנַעֲנִים שֶׁיּוֹצְאִים בְּשֵׁן וָעַיִן, אֲבָל וו לֹא תֵּצֵא בְּשֵׁן וַעַיִן אֶלָּא עוֹבֶדֶת שֵׁשׁ, אוֹ עַד הַיּוֹבֵל, אוֹ עַד
שֶׁתָּבִיא סְמָנִין, וְכָל הַקּוֹדֶם קוֹדֶם לְחֲרוּתָהּ, וְנוֹתֵן לָהּ דְּמֵי עֵינָהּ אוֹ דְמֵי שִׁנָּהּ. אוֹ אֵינוֹ, אֶלָּא
לֹא תֵצֵא כְּצֵאת הָעֲבָדִים בְּשֵׁשׁ וּבַיּוֹבֵל? תַּ"ל כִּי יִמְכֹּר לְךָ אָחִיךָ הָעִבְרִי אוֹ הָעִבְרִיָּה,
(ויק' כ"ה), מַקִּישׁ עִבְרִיָּה לְעִבְרִי לָכָל יְצִיאוֹתָיו, מָה עִבְרִי יוֹצֵא בְּשֵׁשׁ וּבַיּוֹבֵל, אַף עִבְרִיָּה
יוֹצְאָה בְּשֵׁשׁ וּבַיּוֹבֵל, וּמַהוּ לֹא תֵצֵא כְּצֵאת הָעֲבָדִים? לֹא תֵּצֵא בְּרֹאשֵׁי אַבָּרִים כַּעֲבָדִים
כְּנַעֲנִים; יָכוֹל הָעִבְרִי יוֹצֵא בְּרֹאשֵׁי אַבָּרִים? תַּ"ל הָעִבְרִי אוֹ הָעִבְרִיָּה, מַקִּישׁ עִבְרִי לְעִבְרִיָּה,
מָה הָעִבְרִיָּה אֵינָהּ יוֹצְאָה בְּרֹאשֵׁי אַבָּרִים, אַף הוּא אֵינוֹ יוֹצֵא בְּרֹאשֵׁי אַבָּרִים (מכי'): (ח) אם
רעה בעיני אדניה. שֶׁלֹּא נָשְׂאָהּ חֵן בְּעֵינָיו לְבָנָהּ: אשר לו יעדה. שֶׁהָיָה לוֹ לְיַעֲדָהּ וּלְהַבְנִיסָהּ
לוֹ לְאִשָּׁה, וְכֶסֶף קִנְיָתָהּ הוּא כֶּסֶף קִדּוּשֶׁיהָ; וְכֵן רָמַז לְךָ הַכָּתוּב שֶׁמִּצְוָה בְּיָעוּד, וְרָמַז לְךָ
שֶׁאֵינָהּ צְרִיכָה קִדּוּשִׁין אֲחֵרִים (קידו' י"ח): והפדה. יִתֵּן לָהּ מָקוֹם לְהִפָּדוֹת וְלָצֵאת—שֶׁאַף
הוּא מְסַיֵּעַ בְּפִדְיוֹנָהּ; וּמַה הוּא מָקוֹם שֶׁנּוֹתֵן לָהּ? שֶׁמְּגָרֵעַ מִפִּדְיוֹנָהּ כְּמִסְפַּר הַשָּׁנִים שֶׁעָשְׂתָה
אֶצְלוֹ כְּאִלּוּ הִיא שְׁכוּרָה אֶצְלוֹ. כֵּיצַד? הֲרֵי שֶׁקְּנָאָהּ בְּמָנֶה וְעָשְׂתָה אֶצְלוֹ שְׁתֵּי שָׁנִים, אוֹמְרִים
לוֹ, יוֹדֵעַ הָיִיתָ שֶׁעֲתִידָה לָצֵאת לְסוֹף שֵׁשׁ, נִמְצָא שֶׁקָּנִיתָ עֲבוֹדַת כָּל שָׁנָה וְשָׁנָה בְּשִׁשִּׁית הַמָּנֶה,
וְעָשְׂתָה אֶצְלְךָ שְׁתֵּי שָׁנִים, הֲרֵי שְׁלִישִׁית הַמָּנֶה, טוֹל שְׁתֵּי שְׁלִישִׁיּוֹת הַמָּנֶה וְתֵצֵא מֵאֶצְלֶךָ:
לעם נכרי לא ימשל למכרה. שֶׁאֵינוֹ רַשַּׁאי לְמָכְרָהּ לְאֶחָד לֹא הָאָדוֹן וְלֹא הָאָב (שם): בבגדו
בה. אִם בָּא לִבְעוֹר בָּהּ, שֶׁלֹּא לְקִנִּים בָּהּ מִצַּוַּאי יְעוּד, וְכֵן אָבִיהָ מֵאַחַר שֶׁבָּגַד בָּהּ וּמְכָרָהּ לָזֶה:
(ט) ואם לבנו ייעדנה. הָאָדוֹן; מְלַמֵּד שֶׁאַף בְּנוֹ קָם תַּחְתָּיו לְיַעֲדָהּ אִם יִרְצֶה אָבִיו, וְאֵינוֹ צָרִיךְ
לְקַדֵּשָׁהּ קִדּוּשִׁין אֲחֵרִים, אֶלָּא אוֹמֵר לָהּ הֲרֵי אַתְּ מְיֻעֶדֶת לִי בְּכֶסֶף שֶׁקִּבֵּל אָבִיךְ בְּדָמֵיךְ: כמשפט
הבנות. שֶׁאֵר כְּסוּת וְעוֹנָה (מכי'): (י) אם אחרת יקח לו. עֲלֶיהָ: שארה כסותה ועונתה לא ינרע.
מִן הָאָמָה שֶׁיַּעַד לוֹ כְּבָר: שארה. מְזוֹנוֹת, כסותה. כְּמַשְׁמָעוֹ, עונתה. תַּשְׁמִישׁ (כתו' מ"ו): (יא) ואם
שלש אלה לא יעשה לה. אִם אַחַת מִשָּׁלֹשׁ אֵלֶּה לֹא יַעֲשֶׂה לָהּ; וּמַה הֵן הַשָּׁלֹשׁ? יִיעָדֶנָּה לוֹ, אוֹ לְבָנוֹ,
או ינרע מפדיונה ותצא, וזה לא יעדה, לא לו ולא לבנו, והיא לא היה בידה לפדות את עצמה:
ויצאה חנם. רַבָּה לָהּ יְצִיאָה לִהְיוֹת מִמַּה שֶּׁרִבָּה לָעֲבָדִים, וּמַה הִיא הַיְצִיאָה? לְמֵדְךָ שֶׁתֵּצֵא

[7]And if a man sell his daughter to be a maidservant, she shall not go out as the *men*servants do. [8]If she be evil in the eyes of her lord, who hath betrothed her to himself, then shall he let her be released: to sell her unto an alien people he shall have no power, seeing he hath dealt deceitfully with her. [9]And if he hath betrothed her unto his son, he shall do unto her after the manner of daughters. [10]If he take him another *wife*; her sustenance, her raiment, and her duty of marriage shall he not diminish. [11]And if he do not these three unto her, then shall she go out

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a whole *period* of fifty years, but that he has to serve him until the *year of the* Jubilee (the fiftieth year) whether this be close at hand or far ahead (Kidd. 15a; Mech.). **(7)** וכי ימכר איש את בתו לאמה AND IF A MAN SELL HIS DAUGHTER TO BE A MAIDSERVANT — The text speaks of a minor daughter (under 12 years of age). You might *think that he may sell her also* although she may have shown signs *of incipient puberty and is no longer a minor*! You must admit, *however*, that the à fortiori argument *applies*: How *is it in the case of* a woman who was sold at an earlier age (as a minor)? She goes free on showing signs *of incipient puberty*, as it is said, (v. 11) "then shall she go out free without money", which *law* we explain to refer to *a woman who has showed* such signs *during the period of slavery!* Is it not the conclusion that she who *is of such an age and* has not yet been sold shall not be sold *at all*?! (Arach. 29b, cf. Mech.). לא תצא כצאת העבדים SHE SHALL NOT GO OUT AS THE MENSERVANTS DO — *i. e. not* under the circumstances that the Canaanitish menservants' departure takes place, for these go free in consequence of *the loss of* their tooth or eye *inflicted by their master;* this woman, however, shall not go free because *of such loss* of her tooth or eye, but shall serve either six *years* or until the Jubilee, or until she shows signs *of incipient puberty*. Whichsoever *of these periods* comes first brings her freedom first. — He (the master), however, has to pay her the value of her eye or the value of her tooth. — Or *perhaps this is* not *so*, but, "she shall not go out as the menservants do," *means she shall not go free as the Hebrew menservants do, viz.*, at *the end of* six *years* or at the Jubilee? Scripture, however, states, (Deut. XV. 12) "And if thy brother, an Hebrew man or an Hebrew woman be sold unto thee", comparing the Hebrew woman with the Hebrew man in regard to all reasons for departure (i. e. also with regard to her going free in the Jubilee, for that she goes free in the seventh year is stated in the text just quoted). How *is it in the case of* a Hebrew man? He goes free at *the end of* six *years* and at the Jubilee! So, too, does the Hebrew woman go free at *the end of* six years and at the Jubilee. What then *do these words mean*: "she shall not go out as the menservants do"? *They mean*: she shall not go free in consequence *of the loss of one* of "the tips of her limbs" (i. e. the ends of limbs that project from the body) (cf. Mishna

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Neg. VI. 7) *inflicted by the master*, as the Canaanitish servants do *when they thus lose "the tips of their limbs"* (Mech.; Kidd. 20a). *Incidentally I may add that* you might *think* that the Hebrew man servant shall go free in consequence of *loss of one of* the tips of his limbs *and that only the Hebrew maid servant differs in this respect from the Canaanitish servant, since Scripture expressly specified her in the words: she shall not go out free etc.* Scripture, however, states "an Hebrew man or an Hebrew woman" thereby comparing the Hebrew man with the Hebrew woman. What *is the case with* the Hebrew woman? She does not go free in consequence of *loss of one of* "the tips of her limbs"! So, too, the Hebrew man does not go free as compensation for *the injury inflicted on one of* "the tips of his limbs" (cf. Mech.). **(8)** אם רעה בעיני אדניה IF SHE BE EVIL IN THE EYES OF HER LORD — *i. e.* that she did not find favour in his eyes *so that he might be induced* to marry her (cf. Mech. and Targ. Jon.). אשר לו יעדה *means*: [IF SHE BE EVIL IN THE EYES OF HER LORD] WHO OUGHT TO HAVE DESIGNATED HER to be his wife and ought to have married her, her purchase-money serving as the money necessary to contract a marriage (כסף קידושין)[1]. Scripture hereby implicitly[2]) tells you that it is his duty to designate her for himself, and *since it makes no mention of the manner in which the marriage is to be contracted* it implicitly tells you *at the same time* that she requires no other rite of marriage *than the passing of the purchase-money from the master to her father* (cf. Kidd. 18b, Bech. 13a)[3]). והסדה *means* he shall afford her the opportunity to obtain her release from service — that he himself must cooperate in respect to *the amount of* her ransom. And what is this opportunity he has to give her? That he allows her a deduction from her ransom corresponding to the number of years she has served in his house, as though she were only hired by him. How *can this be done*? Supposing he had bought her for a maneh (one hundred shekels) and she had served him two years. We say to him: "You knew that she was to go free at the end of six *years*; it follows then that you bought the labour of each year for one sixth of a maneh. Now she has served you two years, that is *the equivalent of* one-third of the maneh: accept *therefore* two-thirds of a maneh *as a ransom* and let her go free out of your house. לעם נכרי לא ימשל למכרה *means* that neither the master nor the father has a right to sell her to another *Jewish man*[4]), בבגדו בה SEEING THAT

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1) A marriage might be contracted by one of three methods (cf. Mishna Kidd. I, 1); one was by means of "money".

2) Scripture does not state this expressly but it is implicitly contained in the variation of the כתיב which is לא יעדה from the קרי which is לו יעדה, thus intimating: he has not designated her, but he ought to have done so.

3) Because the money which her master paid to her father when he bought her may be regarded as having been given in anticipation of marriage (מעות הראשונות לקידושין נתנו) it being paid to her father and not to herself because she was a minor.

4) Cf. Targ. Onkelos who renders לעם נכרי by לגבר אחרן. Nachmanides, however, argues against this explanation of the verse since there can be found no parallel to עם in the sense of "man". He therefore takes it in its literal sense: "to an alien people", i. e. that no Jewish daughter must be sold to a heathen people

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HE HATH DEALT DECEITFULLY WITH HER — *If "he" means the master then these words signify*: if he intends to deal faithlessly with her, *i. e. if he does* not *intend* to fulfil the commandment of "Jiud" (of designating her to himself). So also the father — *he has no right to sell her to another man* since he has dealt faithlessly with her *as a father* having sold her to this man[5]). **(9)** ואם לבנו ייעדנה AND IF HE HATH BETROTHED HER TO HIS SON — *"He" means* the master (not like "he" in the previous verse where it refers both to the master and to the father). *The verse* teaches *you* that the son also may succeed to his father's rights to betroth her to himself, if his father consents to it. Then it is not necessary for him *either* (just as is not obligatory for his father; cf. v. 8) to perform another act of betrothal, but he *merely* says to her: "You are designated for me as my wife by means of the money which your father has received *from my father* as your price." כמשפט הבנות [HE SHALL DO UNTO HER] AFTER THE MANNER OF DAUGHTERS — *who may claim* food, clothing and marital duty (Mech.). **(10)** אם אחרת יקח לו IF HE TAKE HIM ANOTHER WIFE — besides her, שארה כסותה ועונתה לא יגרע HER FOOD, HER RAIMENT AND THE MARITAL DUTY SHALL HE NOT WITHHOLD — from the maidservant whom he has already designated as his wife[6]). שארה *means* FOOD; כסותה *means* what the literal sense of the word is: RAIMENT; ענתה *means* THE MARITAL DUTY. **(11)** ואם שלש אלה לא יעשה לה *means* IF HE DO NOT one of THESE THREE UNTO HER. What are these three? He should designate her to himself as his wife, or to his son, or allow her a deduction from the ransom so that she may go free[7]). This man, however, has neither betrothed her to himself, nor to his son, and she herself does not possess *the entire sum paid for her originally* that she might buy herself out (Mech.), *therefore shall she go out free without money.* ויצאה חנם THEN SHALL SHE GO OUT FOR NOTHING (i. e. without making any payment) — Scripture adds in her case one more way of acquiring freedom than it provides for menservants. What is this *additional* way of acquiring freedom? *This verse* teaches you that she goes

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at all; the regulation that she must not be sold to another Jewish man (שפחות אחר שפחות) he derives from בבנדו בה. This derivation, however, presents as many difficulties as does the explanation given by Rashi and the Targum of עם נכרי: another man.

5) See Appendix.

6) There is a difference of opinion in the Mechilta as regards the application of this law. R. Josiah refers it to the "אמה" because the expression לא יגרע can be applied only to a person who has been given something already which it is now proposed to withhold (ממי שנתנו לו כ ב ר? ממי גורעין). R. Jonathan, however, holds that it refers to the "אחרת" since there is no mention in the text of the handmaid. Rashi adopts the view of R. Josiah using the word כבר as he does.

7) By שלש אלה cannot be meant שאר כסות ועונה, for this would imply that he had married her, and a גט would be required to dissolve the union. The term יצא has thus far been used only of an עבד or an אמה leaving the state of service, and it must have the same sense here also.

חִנָּם אֵין כָּסֶף: ס יב מַכֵּה אִישׁ וָמֵת
מוֹת יוּמָת: יג וַאֲשֶׁר לֹא צָדָה וְהָאֱלֹהִים אִנָּה לְיָדוֹ
וְשַׂמְתִּי לְךָ מָקוֹם אֲשֶׁר יָנוּס שָׁמָּה: ס יד וְכִי־
יָזֵד אִישׁ עַל־רֵעֵהוּ לְהָרְגוֹ בְעָרְמָה מֵעִם מִזְבְּחִי

אונקלוס

יַעֲבֵד לַהּ וְתִפּוֹק מַגָּן בְּלָא כְסַף: יב הַיְמְחֵי לֶאֱנַשׁ וְיִקְטְלִנֵּהּ אִתְקְטָלָא יִתְקְטֵל:
יג וְדִי לָא־כְמַן לַהּ וּמִן קֳדָם יְיָ אִתְמְסַר לִידֵהּ וַאֲשַׁוִּי לָךְ אֲתַר דִּיעֲרוֹק לַתַּמָּן:
יד וַאֲרֵי יַרְשַׁע גְּבַר עַל חַבְרֵהּ לְמִקְטְלֵהּ בְּנִכְלָו מִן מַדְבְּחִי תִּדְבְּרִנֵּהּ לְמָמֵת:

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בְּסַמְנִין וְתַשְׁהֶה עִמּוֹ עַד שֶׁתְּבִיא סַמְנִין,—וְאִם הִנִּיעוּ שֵׁשׁ שָׁנִים קוֹדֶם סַמְנִין, כְּבָר לָמְדְנוּ שֶׁתֵּצֵא, שְׁנֶאֱמַר הָעִבְרִי אוֹ הָעִבְרִיָּה וַעֲבָדְךָ שֵׁשׁ שָׁנִים (ויק׳ כ״ה)—וּמַהוּ הָאָמוּר כָּאן וְיָצְאָה חִנָּם? שֶׁאִם קָדְמוּ סַמָּנִים לְשֵׁשׁ שָׁנִים תֵּצֵא בָּהֶן. אוֹ אֵינוֹ אוֹמֵר שֶׁתֵּצֵא אֶלָּא בְּבַגְרוּת? תַּ״ל אֵין בֶּסֶף לְרִבּוֹת יְצִיאַת בַּגְרוּת; וְאִם לֹא נֶאֶמְרוּ שְׁנֵיהֶם הָיִיתִי אוֹמֵר וְיָצְאָה חִנָּם זוֹ בַּגְרוּת, לָכֵךְ נֶאֶמְרוּ שְׁנֵיהֶם שֶׁלֹּא לִתֵּן פֶּתְחוֹן פֶּה לְבַעַל הַדִּין לַחֲלוֹק (מכי׳): (יב) מכה איש ומת. כַּמָּה כְתוּבִים נֶאֱמְרוּ בְּפָרָשַׁת רוֹצֵחִין, וּמַה שֶּׁבָּזִדִי לְפָרֵשׁ לָמָּה בָּאוּ כֻּלָּם, אֶפָרֵשׁ: מכה איש ומת. לָמָּה נֶאֱמַר? לְפִי שֶׁנֶּאֱמַר וְאִישׁ כִּי יַכֶּה כָּל נֶפֶשׁ אָדָם (ויק׳ כ״ד), שׁוֹמֵעַ אֲנִי הַכָּאָה בְּלֹא מִיתָה, תַּלְמוּד לוֹמַר מַכֵּה אִישׁ וָמֵת—אֵינוֹ חַיָּב אֶלָּא בְּהַכָּאָה שֶׁל מִיתָה; וְאִם נֶאֱמַר מַכֵּה אִישׁ וְלֹא נֶאֱמַר וְאִישׁ כִּי יַכֶּה, הָיִיתִי אוֹמֵר אֵינוֹ חַיָּב עַד שֶׁיַּכֶּה אִישׁ, הִכָּה אֶת הָאִשָּׁה וְאֶת הַקָּטָן מִנַּיִן? תַּ״ל כִּי יַכֶּה כָּל נֶפֶשׁ אָדָם—אֶפִילּוּ קָטָן וַאֲפִילּוּ אִשָּׁה; וְעוֹד, אִלּוּ נֶאֱמַר מַכֵּה אִישׁ, שׁוֹמֵעַ אֲנִי אֶפִילּוּ קָטָן שֶׁהִכָּה וְהָרַג יְהֵא חַיָּב, תַּ״ל וְאִישׁ כִּי יַכֶּה, וְלֹא קָטָן שֶׁהִכָּה; וְעוֹד כִּי יַכֶּה כָּל נֶפֶשׁ אָדָם אֶפִילּוּ נְפָלִים בְּמַשְׁמָע, תַּ״ל מַכֵּה אִישׁ, אֵינוֹ חַיָּב עַד שֶׁיַּכֶּה בֶּן קַיָּמָא הָרָאוּי לִהְיוֹת אִישׁ (מכי׳): (יג) ואשר לא צדה. לֹא אָרַב לוֹ וְלֹא נִתְכַּוֵּן: צדה. לְשׁוֹן אֹרֶב, וְכֵן הוּא אוֹמֵר וְאַתָּה צָרֶה אֶת נַפְשִׁי לְקַחְתָּהּ (ש״א כ״ד); וְלֹא יְתָכֵן לוֹמַר צָדָה לְשׁוֹן הַצָּד צַיִד (בר׳ כ״ז), שֶׁצַּיָּדַת חַיּוֹת אֵין נוֹפֵל ה״א בְּפוֹעַל שֶׁלָּהּ, וְשָׁם דָּבָר בָּהּ צַיִד, וְזֶה שָׁם דָּבָר בּוֹ צְדָיָה, וּפוֹעַל שֶׁלּוֹ צוֹדֶה, וְזֶה הַפּוֹעַל שֶׁלּוֹ צָד. וְאוֹמֵר אֲנִי פִּתְרוֹנוֹ כְּתַרְגּוּמוֹ—וּדְלָא כְמַן לַהּ. וּמְנַחֵם חִבְּרוֹ בְּחֵלֶק צָד צַיִד, וְאֵין אֲנִי מוֹדֶה לוֹ; וְאִם יֵשׁ לְחַבְּרוֹ בְּאַחַת מִמַּחֲלֹקוֹת שֶׁל צָד, נְחַבְּרֵנוּ בְּחֵלֶק עַל צַד תַּעֲשֶׂה (ישׁ׳ ס״ו), צָדָה אוֹרֶה (ש״א כ׳), וּמִלִּין לְצַד עִלָּאָה יְמַלֵּל (דנ׳ ו׳), אַף כַּאן אֲשֶׁר לֹא צָדָה—לֹא צִדַּד לְמִצוֹא לוֹ שׁוּם צַד מִיתָה; וְאַף זֶה יֵשׁ לְהַרְהֵר עָלָיו, מִכָּל מָקוֹם לְשׁוֹן אוֹרֵב הוּא: והאלהים אנה לידו. וּמַן לְיָדוֹ, לְשׁוֹן לֹא תְאֻנֶּה אֲלֵיךָ רָעָה (תה׳ צ״א), לֹא יְאֻנֶּה לַצַּדִּיק כָּל אָוֶן (משלי י״ב), מִתְאַנֶּה הוּא לִי (מ״ב ה׳)—מְזַדְּמֵן לְמָצוֹא לִי עִלָּה: והאלהים אנה לידו. וְלָמָּה תֵּצֵא וְאֹת מִלְּפָנָיו? הוּא שֶׁאָמַר דָּוִד כַּאֲשֶׁר יֹאמַר מְשַׁל הַקַּדְמֹנִי מֵרְשָׁעִים יֵצֵא רֶשַׁע (ש״א כ״ד); וּמְשַׁל הַקַּדְמוֹנִי הִיא הַתּוֹרָה, שֶׁהִיא מְשַׁל הַקָּבָ״ה שֶׁהוּא קַדְמוֹנוֹ שֶׁל עוֹלָם; וְהֵיכָן אָמְרָה תּוֹרָה מֵרְשָׁעִים יֵצֵא רֶשַׁע? וְהָאֱלֹהִים אִנָּה לְיָדוֹ. בַּמָּה הַכָּתוּב מְדַבֵּר? בִּשְׁנֵי בְנֵי אָדָם, אֶחָד הָרַג שׁוֹגֵג וְאֶחָד הָרַג מֵזִיד, וְלֹא הָיוּ עֵדִים בַּדָּבָר שֶׁיָּעִידוּ, וְזֶה לֹא נֶהֱרַג, וְזֶה לֹא נֶהֱרַג, וְהַקָּבָ״ה מְזַמֵּן לְפִנְדָּק אֶחָד, וְזֶה שֶׁהָרַג בְּמֵזִיד יוֹשֵׁב תַּחַת הַסֻּלָּם וְזֶה שֶׁהָרַג שׁוֹגֵג עוֹלֶה בַּסֻּלָּם וְנוֹפֵל עַל זֶה שֶׁהָרַג בְּמֵזִיד וְהוֹרְגוֹ, וְעֵדִים מְעִידִים עָלָיו וּמְחַיְּבִים אוֹתוֹ לִגְלוֹת, נִמְצָא זֶה שֶׁהָרַג בִּשׁוֹגֵג גּוֹלֶה, וְזֶה שֶׁהָרַג בְּמֵזִיד נֶהֱרָג (מכות י׳): ושמתי לך מקום. אַף בַּמִּדְבָּר, שֶׁיְּהוּ שָׁמָּה, וְאֵי זֶה מָקוֹם קוֹלְטוֹ? זֶה מַחֲנֵה לְוִיָּה (מכי׳): (יד) וכי יזד. לָמָּה נֶאֱמַר? לְפִי שֶׁנֶּאֱמַר מַכֵּה אִישׁ וָמֵת—אֵינוֹ חַיָּב עַד שֶׁיַּכֶּה אִישׁ, וְרוֹפֵא שֶׁהֵמִית וּשְׁלִיחַ בֵּית דִּין שֶׁהֵמִית בְּמַלְקוּת אַרְבָּעִים, וְהָאָב הַמַּכֶּה אֶת בְּנוֹ וְהָרַב הָרוֹדֶה אֶת תַּלְמִידוֹ, וְהַשּׁוֹגֵג, תַּ״ל וְכִי יָזֵד—וְלֹא שׁוֹגֵג, עַל רֵעֵהוּ—וְלֹא עַל נוֹי, לְהָרְגוֹ בְּעָרְמָה—וְלֹא שְׁלִיחַ בֵּית דִּין וְהָרוֹפֵא וְרוֹדֶה בְּנוֹ וְתַלְמִידוֹ, שֶׁאַף עַל פִּי שֶׁהֵם מְזִידִין אֵין מַעֲרִימִין (מכי׳): מעם מזבחי. אִם הָיָה

free without money. [12]He that smiteth a man, so that he die, shall surely be put to death. [13]And if a man lie not in wait, but God let *him* fall into his hand; then I will appoint thee a place whither he shall flee. [14]But if a man act presumptuously against his fellow-*man*, to slay him with guile; thou shalt take him from mine altar,

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free *also* on account of *having shown* signs *of incipient puberty*: but she must stay with him until she reaches this stage of incipient puberty. For that she goes free if *the termination of* the six years happened to come before the signs *of incipient puberty* we have already learned, since it is said, (Deut. XV. 12) "[and if thy brother], an Hebrew man, or an Hebrew woman [be sold unto thee], and serve thee six years [then in the seventh year thou shalt let him go free from thee]" (cf. Rashi v. 7). What then must be the meaning of what is stated here, "she shall go out for nothing"? That when the signs *of incipient puberty* appear before the six years *are at end* she shall go out on account of them. Or *perhaps* Scripture states *here* that she shall go free only when she has reached the intermediate stage of womenhood (בגרות, fuller development after twelve years and a half), *if this stage happened to be reached before the termination of the six years!* To teach this Scripture states "without money" — *which would be superfluous since it has already said "she shall go out* חנם" — in order to add as *another date of* her acquiring freedom *the time of her reaching* this stage of womanhood[1]). *And though it necessarily follows that she goes free an reaching the state of* בגרות *since her freedom is brought about even by the earlier stage of* נערות, *yet* if Scripture had not used both terms (both חנם and אין כסף), I might have said that ויצאה חנם refers to the stage of womanhood; therefore both expressions are used in order to give a disputant no opportunity to offer a different explanation (i. e. Scripture wishes to be quite clear on the point in order to preclude all possibility of misunderstanding). **(12)** מכה איש ומת WHOSOEVER SMITETH A MAN SO THAT HE DIE [SHALL SURELY BE PUT TO DEATH] — Many *apparently redundant* verses have been written in various sections of *the Torah dealing with* murderers and I shall explain to the best of my ability why all these *statements* have been made. מכה איש ומת WHOSOEVER SMITETH A MAN SO THAT HE DIE — Why is this said (how does the particular form of words used here tell us some point of law which is not contained in another text bearing upon the same subject)? Since it is said, (Lev. XXIV. 17) "And the man that smiteth (יכה) any person (more lit., the soul of any human being) [shall surely be put to death]", I might have inferred that *mere* smiting without *resultant* death *is subject to the death penalty*. Scripture therefore states *here*, "Whosoever smiteth a man so

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[1]) See Appendix.

that he die [shall surely be put to death]", *thus telling you that* he is not punishable with death unless the stroke proves fatal. *On the other hand* if it had stated *here*, "Whosoever smiteth a man . . ." and it had not said *there* "If a man smiteth [any person]", I might have inferred that the murderer is not guilty except if he killed "a man"; whence, however, *could I know that he is subject to the death penalty if* he killed a woman or a minor? Therefore Scripture states "And if [a man] smiteth any person", *thus including* even a minor and a woman. Then again: if it had stated *only*, "Whosoever smiteth a man" I might have inferred that even a minor who smote and killed *a person* is punishable *with death*. Scripture therefore states "and if a man smiteth" — *a man* but not a minor. Then *on the other hand, so far as concerns the statement* "And if [a man] smiteth the soul of any man" *it might be held that* even premature births *at a term of eight months*[1]) are included in the term כל נפש אדם, "soul of any man", Scripture therefore states "Whosoever smiteth a man" *to intimate that* one is not subject to the *death* penalty unless he kills a viable child — one which is fitted to become a man. **(13)** ואשר לא צדה AND IF A MAN LIE NOT IN WAIT — *i. e.* if he did not lie in ambush for him (the person whom he killed) nor did he premeditate *the blow* (Macc. 7b). צדה is a term denoting "lying in wait"; similarly it says, (1 Sam. XXIV. 12) "yet thou liest in wait (צדה) for my soul to take it". It is, however, not correct to say that צדה is of the same derivation as, (Gen. XXVII. 34) הצד ציד "he that hath hunted (הצד) venison", for a ה has no place in the verbal forms of the term denoting "hunting beasts". *Then again*, the noun form of the latter is צַיִד and that of the former צֲדָיָה, whilst the participle of the verb "lying in wait" is צוֹדָה and that of the other is צָד. I *therefore* say that its meaning is as the Targum *gives it*: "and if he did not lie in ambush for him". Menachem ben Seruk placed it in the same section as הצד ציד (i. e. he held that the root is צד and that it has the meaning of "hunting"), but I do not agree with him. If it is to be placed in one of the sections of צד we *had better* place it in the same section as, (Is. LXVI. 12) על צד תנשאו "ye shall be borne upon her side (צד)" and (1 Sam. XX. 20) "and I will shoot [three arrows] on the side thereof (צדה)", and (Dan. VII. 25) "and he shall speak towards the side of (against) the Most High". Thus, here, *the words* אשר לא צדה *could be taken to mean*, "he did not turn aside (צָדַד)" to seek some side (occasion) for killing him. But there are objections even to this *explanation*. At any rate, *even if it be connected with* צד *in this sense*, it would still have the meaning "lying in wait". והאלהים אנה לידו *means*, BUT GOD GOT IT READY FOR HIS HAND. It has the same meaning as *this root has in*, (Ps. XCI. 10) "No evil shall be got ready (תאנה) for thee"; (Prov. XII. 21) "There shall no evil be got ready (תאנה) for the just"; (2 Kings V. 7) "he gets himself ready (מתאנה) for me", *i. e.* he gets himself ready to discover some occasion against me. והאלהים אנה לידו BUT GOD GOT IT READY FOR HIS HAND — But why should this go forth from Him (be brought about by God)? This is just what David tells us: (1 Sam. XXIV. 13) "As says the proverb of the ancient (הקדמני) "Wickedness

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[1]) The Talmud holds that whilst a seven month's child is viable, one born at eight months cannot be reared.

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proceedeth from the wicked". — "The proverb of the קדמני" is the Torah, the maxim of God, Who is the "Ancient" (Whose existence preceded that) of the world. But where indeed does the Torah say, "Wickedness proceedeth from the wicked"? *It says it implicitly in the verse*: "But God got it ready for his hand". For what is Scripture *here* speaking about? About two men, one of whom killed *a person* with premeditation and the other killed inadvertently, and in neither case were there witnesses to the deed who could testify *about it. Consequently*, the former was not put to death and the latter was not forced into banishment *to a city of refuge* (cf. Num. XXXV. 11). Now God brings them together at the same inn. He who killed with premeditation happens to sit beneath a ladder, and the other who killed inadvertently ascends the ladder and falls, *when descending it*[1]), upon the man who killed with premeditation and kills him. Witnesses *now being present they* testify against him, so compelling him to be banished *to one of the cities of refuge*. The result is that he who killed inadvertently is *actually* banished and he who killed with premeditation *actually* suffers death (cf. Mech. and Macc. 10b). ושמתי לך מקום AND I WILL APPOINT THEE A PLACE — in the wilderness *also*[2]) — WHITHER HE SHALL FLEE — Which was the place that offered him an asylum? The camp of the Levites (Mech.; Macc. 12b)[3]). **(14)** וכי יזד AND IF A MAN ACT INTENTIONALLY — Why is this stated *at all* (since v. 13 expressly provides a place for the murderer only if he does not lie in wait)? Since it is said, (v. 12) "Whosoever smiteth a man [so that he die shall he put to death]", I might infer that *this is so* even *if the victim is* a heathen, and *that there is included even* a physician who kills *a person as a result of his treatment*, and a court-officer who kills *a man* when inflicting on him the forty lashes, and a father who beats *and thereby kills* his son, and a teacher who chastises his pupil *and thereby kills him*, and one who kills in error (שוגג, i. e. one who intended to kill a certain person but missed the mark and killed another instead — נתכוין להרוג את זה והרג את זה)! Scripture therefore states *here*: "if a man acts intentionally (יזיד)" — but not in error (שוגג); "against his fellowman (רעהו)" — but not against a heathen; "to slay with guile (בערמה)" — thus excluding the court-officer, the physician, and one who chastises his son or his pupil — for *all* these though acting intentionally do not do so with guile (cf. Mech.). מעם מזבחי תקחנו למות THOU SHALT TAKE HIM FROM MY ALTAR, THAT HE

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[1]) This words must be inserted because the Mishna, Macc. II. 1, expressly states that one who falls when ascending a ladder and thus kills another is not banished. This is so only if the accident happens when he is descending. This is derived from the text (Num. XXXV. 23) ויפל עליו וימת which is taken to mean עד שיפול דרך נפילה (cf. Macc. 7b and Rashi on Num. XXXV. 23).

[2]) Cities of Refuge were first appointed when Eastern Canaan came into the Israelites' possession, but before this there was a place in the wilderness that offered an asylum to one who committed manslaughter.

[3]) The redundant לך is taken to suggest: I will appoint thee — Moses — a place, i. e. בחייך, during thy life-time, whilst the Israelites are in the wilderness. Then again, מקום לך is taken as מקום שלך "thy residence", viz., the camp of the Levite, to which tribe Moses belonged. Cf. Macc. 12b and Zeb. 117a.

תִּקָּחֶנּוּ לָמוּת׃ ס טו וּמַכֵּה אָבִיו וְאִמּוֹ מוֹת
יוּמָת׃ ס טז וְגֹנֵב אִישׁ וּמְכָרוֹ וְנִמְצָא בְיָדוֹ
מוֹת יוּמָת׃ ס יז וּמְקַלֵּל אָבִיו וְאִמּוֹ מוֹת
יוּמָת׃ ס יח וְכִי־יְרִיבֻן אֲנָשִׁים וְהִכָּה־אִישׁ
אֶת־רֵעֵהוּ בְּאֶבֶן אוֹ בְאֶגְרֹף וְלֹא יָמוּת וְנָפַל
לְמִשְׁכָּב׃ יט אִם־יָקוּם וְהִתְהַלֵּךְ בַּחוּץ עַל־מִשְׁעַנְתּוֹ
וְנִקָּה הַמַּכֶּה רַק שִׁבְתּוֹ יִתֵּן וְרַפֹּא יְרַפֵּא׃ ס

אונקלוס

טו וְרִימְחֵי אֲבוּהִי וְאִמֵּהּ אִתְקְטָלָא יִתְקְטֵל׃ טז וְדִיגְנוּבֵי־נַפְשָׁא מִן בְּנֵי יִשְׂרָאֵל
וְיִתְבְּנֵהּ וְיִשְׁתְּכַח בִּידֵהּ אִתְקְטָלָא יִתְקְטֵל׃ יז וְדִילוּט אֲבוּהִי וְאִמֵּהּ אִתְקְטָלָא
יִתְקְטֵל׃ יח וַאֲרֵי יִנְצוּן גֻּבְרִין וְיִמְחֵי גְּבַר יָת חַבְרֵהּ בְּאַבְנָא אוֹ בְכוּרְמַיְנָא וְלָא
יְמוּת וְיִפֵּל לְכוּטְלָן׃ יט אִם יְקוּם וְיַהֲלִיךְ בְּבָרָא עַל כּוּרְסֵיהּ וִיהֵי זַכָּאָה מָחֵיָא

רש״י

כֹּהֵן וְרוֹצֶה לַעֲבוֹד עֲבוֹדָה תִּקָּחֶנּוּ לָמוּת (יומא פ״ה): (טו) ומכה אביו ואמו. לְפִי שֶׁלִּמְּדָנוּ
עַל הַחוֹבֵל בַּחֲבֵרוֹ שֶׁהוּא בִּתְשׁלוּמִין וְלֹא בְמִיתָה, הֶצְרֵךְ לוֹמַר עַל הַחוֹבֵל בְּאָבִיו שֶׁהוּא
בְּמִיתָה, וְאֵינוֹ חַיָּב אֶלָּא בְּהַכָּאָה שֶׁיֵּשׁ בָּהּ חַבּוּרָה (סנה׳ פ״ה): אביו ואמו. אוֹ זֶה אוֹ זֶה: מות
יומת. בְּחֶנֶק (מכי׳): (טז) וגנב איש ומכרו. לָמָּה נֶאֱמַר? לְפִי שֶׁנֶּאֱמַר כִּי יִמָּצֵא אִישׁ גֹּנֵב נֶפֶשׁ
מֵאֶחָיו (דב׳ כ״ד), אֵין לִי אֶלָּא אִישׁ שֶׁגָּנַב נֶפֶשׁ, אִשָּׁה אוֹ טוּמְטוּם אוֹ אַנְדְּרוֹגִינוּס שֶׁגָּנְבוּ מִנַּיִן? תַּ״ל וְגֹנֵב אִישׁ וּמְכָרוֹ. וּלְפִי שֶׁנֶּאֱ׳ כָּאן וְגֹנֵב אִישׁ, אֵין לִי אֶלָּא גֹּנֵב אִישׁ, גּוֹנֵב אִשָּׁה מִנַּיִן? תַּ״ל
גֹּנֵב נֶפֶשׁ, לְכָךְ הֻצְרְכוּ שְׁנֵיהֶם, מַה שֶּׁחִסֵּר זֶה גִּלָּה זֶה (סנה׳ שם): ונמצא בידו. שֶׁרָאוּהוּ עֵדִים
שֶׁגָּנְבוֹ וּמְכָרוֹ וְנִמְצָא כְבָר בְּיָדוֹ קוֹדֶם מְכִירָה (שם): מות יומת. בְּחֶנֶק; כָּל מִיתָה הָאֲמוּרָה
בַּתּוֹרָה סְתָם חֶנֶק הִיא (וְהִפְסִיק הָעִנְיָן וְכָתַב וְגֹנֵב אִישׁ בֵּין מַכֵּה אָבִיו וְאִמּוֹ לִמְקַלֵּל אָבִיו,
וְנִרְאֶה לִי הֵינוּ פְּלוּגְתָּא, דְּמַר סָבַר מְקַשְּׁטִין הַבָּאָה לִקְלָלָה וּמַ״ָם לֹא מְקַשְּׁטִין (שם)): (יז) ומקלל
אביו ואמו. לָמָּה נֶאֱמַר? לְפִי שֶׁהוּא אוֹמֵר אִישׁ אִישׁ אֲשֶׁר יְקַלֵּל אֶת אָבִיו (ויק׳ כ׳), אֵין לִי
אֶלָּא אִישׁ שֶׁקִּלֵּל אֶת אָבִיו, אִשָּׁה שֶׁקִּלְקְלָה אֶת אָבִיהָ מִנַּיִן? תַּ״ל וּמְקַלֵּל אָבִיו וְאִמּוֹ סְתָם, בֵּין
אִישׁ וּבֵין אִשָּׁה, אִם כֵּן לָמָּה נֶאֱמַר אִישׁ אֲשֶׁר יְקַלֵּל? לְהוֹצִיא אֶת הַקָּטָן (מכי׳): מות יומת.
בְּסְקִילָה; וְכָל מָקוֹם שֶׁנֶּאֱמַר דָּמָיו בּוֹ בְּסְקִילָה, וּבְנִין אָב לְכָלָם בָּאֶבֶן יִרְגְּמוּ אֹתָם דְּמֵיהֶם
בָּם (ויק׳ כ׳), וּבְמְקַלֵּל אָבִיו וְאִמּוֹ נֶאֱמַר דָּמָיו בּוֹ: (יח) וכי יריבן אנשים. לָמָּה נֶאֱמַר? לְפִי
שֶׁנֶּאֱמַר עַיִן תַּחַת עָיִן, לֹא לָמַדְנוּ אֶלָּא דְּמֵי אֵבָרִים אֲבָל שֶׁבֶת וְרִפּוּי לֹא לָמַדְנוּ, לָכֵךְ נֶאֱמְרָה
פָּרָשָׁה זוֹ: ונפל למשכב. כְּתַרְגּוּמוֹ וְיִפֹּל לְבוּטְלָן—לְחוֹלִי שֶׁמַּבְטֵלוֹ מִמְּלַאכְתּוֹ: (יט) על
משענתו. עַל בְּרִיוֹ וְכֹחוֹ (מכי׳): ונקה המכה. וְכִי תַעֲלֶה עַל דַּעְתְּךָ שֶׁיְּהַרְגֶנּוּ זֶה שֶׁלֹּא הָרָגוֹ?
אֶלָּא לְמָדְךָ כָּאן שֶׁחוֹבְשִׁים אוֹתוֹ עַד שֶׁנִּרְאֶה אִם יְתְרַפֵּא זֶה; וְכֵן מַשְׁמָעוֹ: כְּשָׁקֹם זֶה וְהוֹלֵךְ
עַל מִשְׁעַנְתּוֹ אָז נִקָּה הַמַּכֶּה, אֲבָל עַד שֶׁלֹּא יָקוּם וָזֶה לֹא נִקָּה הַמַּכֶּה (כתו׳ ל״ג): רק שבתו.
בְּטוּל מְלַאכְתּוֹ מְחֻמַּת הַחוֹלִי; אִם קְטַע יָדוֹ אוֹ רַגְלוֹ, רוֹאִין בְּטוּל מְלַאכְתּוֹ מְחֻמַּת הַחוֹלִי כְּאִלּוּ
שׁוֹמֵר קִשּׁוּאִין, שֶׁהֲרֵי אֵין לְאַחַר הַחוֹלִי אֵינוֹ רָאוּי לִמְלָאכְתּוֹ יָד וֶרֶגֶל, וְהוּא כְּבָר נָתַן לוֹ מְחֻמַּת
נִזְקוֹ דְּמֵי יָדוֹ וְרַגְלוֹ, שְׁנֵי יָד תַּחַת יָד רֶגֶל תַּחַת רֶגֶל: ורפא ירפא. כְּתַרְגּוּמוֹ—יְשַׁלֵּם שְׂכַר הָרוֹפֵא:

that he may die. [15]And he that smiteth his father, or his mother, shall surely be put to death. [16]And he that stealeth a man, and selleth him, and he be *previously* found in his hand, he shall surely be put to death. [17]And he that curseth his father or his mother shall surely be put to death. [18]And if men quarrel, and a man smite his fellow-*man* with a stone, or with *his* fist, and he die not, but keepeth *his* bed: [19]If he rise *again*, and walk abroad upon his staff, then shall he that smote *him* be freed: only he shall pay *for* the loss of his time, and shall cause *him* to be thoroughly healed.

רש"י

MAY DIE — *even* if he is a priest *and stands at the altar* intending to officiate[1]) thou shalt take him away that he die (cf. Mech.; Joma 85a). **(15)** ומכה אביו ואמו AND HE THAT SMITETH HIS FATHER OR HIS MOTHER [SHALL SURELY BE PUT TO DEATH] — Because Scripture has taught us that he who inflicts a wound upon his fellow-man is liable for damages (cf. Rashi v. 24) but *is* not *subject* to death, it was compelled to state that he who inflicts a wound on his father *or his mother* is subject to the death penalty (Mech.). He is, however, not punishable *with death* except for a blow which causes a wound (Mech.). אביו ואמו *means* either his father or his mother. מות יומת SHALL BE PUT TO DEATH — by strangulation (ib.). **(16)** וגנב איש ומכרו AND HE THAT STEALETH A MAN, AND SELLETH HIM, [AND HE BE PREVIOUSLY FOUND IN HIS HAND, HE SHALL SURELY BE PUT TO DEATH] — Why is this statement made (how does the particular form of words used here tell us some point of law which is not contained in another text bearing upon the same subject)? Since it is said, (Deut. XXIV. 7) "If a man be found stealing any of his brethren . . . [then that thief shall die]", *I might say that* I have here only *the law that* a man who stole a person *is punishable with death*. Whence, however, *do I know that this is also the case if* a woman or a person whose sex is not distinguishable or a hermaphrodite (טומטום ואנדרוגינוס) has stolen a person? Scripture therefore states *here*: "Whosoever stealeth a man and selleth him". — And *again*, since Scripture states *here*: "He that stealeth a man [shall be put to death]", *I might say that* I have here only *the law that if* one steals a man *he is punishable with death*. Whence *do I know that this is also the case* if he has

NOTES

[1]) In Joma 85 a the words מעם מזבחי "Thou shalt take him away from the altar" are stressed. He is not to be taken מעל מזבחי "from off the altar", which phrase presupposes that he is already engaged in sacrificing. Rashi therefore is careful to add ורוצה לעבוד וכו', "he intends to officiate". Cf. also Macc. 12a for the explanation of 1 Kings I. 28: "And Joab fled and caught hold of the horns of the altar".

רש"י

stolen a woman? Therefore Scripture states, (Deut. XXIV. 7) "[If a man be found] stealing any person [he shall be put to death]". Consequently both *verses* are necessary: what the one omits the other tells *us* (Mech., Sanh. 85b). ונמצא בידו *implies* that witnesses have seen him stealing and *also saw him* selling the person, and that he has been found in his possession before he had sold him[1]). מות יומת HE SHALL SURELY BE PUT TO DEATH — by strangulation. Wherever the death-penalty is mentioned in Scripture without being precisely defined strangulation is intended (Mech.; Sanh. 84b). [*It should be noted that* Scripture interrupted the context by writing "Whosoever stealeth etc." between the passages, "He that smiteth his father etc." and "He that curseth his father etc.", *which passages ought on account of their contents to follow one after the other.* I think that this *gave rise to* the difference of opinion *found in Sanh. 85a* where one Rabbi holds that we must put "smiting" on an equality with "cursing", *in spite of the text being interrupted by the verse* וגונב, *which, however, is placed between them only to teach that in some respects "smiting" and "cursing" have not the same law, — that after the death of the parents "cursing" them is punishable whilst "smiting" them is not*; whilst another holds that *since the two verses have been disconnected "smiting"* can by no means be put on an equality *with, and have the same legal consequenses as, "cursing"*[2]) (cf. Sanh. 85b)]. **(17)** ומקלל אביו ואמו WHOSOEVER CURSETH HIS FATHER OR HIS MOTHER [SHALL SURELY BE PUT TO DEATH] — Why is this stated *in this particular form*? Since Scripture says, (Lev. XX. 9) "For every man who execrateth his father [or his mother shall surely be put to death]" *I might say that* I have here only *the law that* a man who curseth his father *or his mother is punishable with death.* Whence *do I know that this is also the case* if a woman curseth her father *or her mother*? Scripture therefore states *here*, "Whosoever curseth father or mother" — *whosoever* generally — *intimating that it applies to* both man and woman. But if *this be* so why is it said, (Lev. XX. 9). "For every man who execrateth etc."? To exclude a minor (cf. Mech.). מות יומת SHALL SURELY BE PUT TO DEATH — by stoning. And *the rule is* that wherever the term "his blood is upon him" is used *in connection with the death penalty*, "*execution* by stoning" *is meant.* The following in the passage from which this is evident (בנין אב): (Lev. XX. 27) "they shall overwhelm them with stones: their blood is upon them" — and as regards one who curses father or mother (Lev. XX. 9), Scripture indeed uses the words דמיו בו (Mech., Sanh. 66a). **(18)** וכי יריבן

NOTES

[1]) The phrase ונמצא implies that there had been witnesses to the theft and the sale (cf. Sifré on Deut. XVII. 2). Further, ונמצא cannot mean that he was found in the thief's hand after he had been sold. Hence Rashi's explanation. There is also the implication that the person who was stolen had been actually taken away by the thief and had not been sold before this was done.

[2]) As when for instance the father is a כותי, a Samaritan, whilst the son professes the Jewish faith. In such a case the מכה would be punishable but not the מקלל, since the Torah states, (Ex. XXII. 27) "Thou shalt not curse a prince among thy people (בעמך)" which implies that the curse must be directed against one who shares the same faith as yourself (בעושה מעשה עמך).

רש"י

אנשים AND IF MEN QUARREL — Why is this (vv. 18, 19) stated *in this particular form*? Since Scripture states, (v. 24) "Eye for eye", we learn *from this* only that compensation for *the loss of* limbs *has to be paid*, but we cannot infer *from it that indemnity for* loss of time (during which the injured has been disabled from work) and *cost of* medical treatment *have also to be paid*; consequently this section (vv. 18 and 19) is said (Mech.). ונפל למשכב BUT KEEPETH HIS BED — *The meaning is* as the Targum *gives it*: ויפל לבושלן "and he falls into inactivity", *i. e. he falls* into an illness that prevents him from working. **(19)** על משענתו (lit., with that on which he relies) — *i. e.* his *former* healthy state and vigour (cf. Onk.)[1]). ונקה המכה [WHEN HE RISES AGAIN . . .] HE THAT SMOTE HIM SHALL BE FREED — But could it enter your mind that this person who has not killed *anyone at all* should be subject to the death penalty? *Why, then, is it necessary to state this*? But it is intended to teach you that he is kept in prison until we discover whether the other is *completely* healed *or not*, and what the verse implies is this: when this man rises again (אם יקום) and walks *in the street* in his *former* vigour, then he who smote him shall be freed *from prison*, but so long as the other has not risen *from the sick-bed etc.* the man who smote him is not freed (Keth. 33b; Sanh. 78b)[2]). רק שבתו ONLY [HE SHALL PAY FOR] THE LOSS OF HIS TIME — *i. e.* for the interruption of his labour due to this illness. If, *for instance*, he cut off his hand or his foot, we regard the interruption of labour caused by this illness as though his occupation were that of a watchman in a cucumber field (which work can be done even by a man lacking a hand or a foot), for even after *he has recovered from* the illness he will not be able to do work which requires hands or feet, and indeed the value of his hand or his foot *that was cut off* the other has already paid to him as "damages" (נזק), as it is said, (v. 24) "hand for hand, foot for foot". (Having compensated him already for loss of capacity as a wage-earner whole in body, it would not be right if this man has again to pay him for loss of time as though he were of full-earning capacity) (B. Kamma 83b)[3]). ורפא ירפא — *Translate it* as the Targum *does*: he shall pay the physician's fee[4]).

NOTES

[1]) משענת according to the Mechilta is here a metaphorical expression for the "strength" upon which a person relies. It is not likely to mean a "prop", for as long as he has to walk on crutches there is always the danger of a relapse and the man who injured him should therefore not be free of liability.

[2]) The verse does not mean, as the opening question put by Rashi suggests: the man shall be free of the death penalty. The words אם יקום are temporal: when he rises from his bed and by walking about in unimpaired strength shows that there is no danger of him dying, then (and only then) shall he who struck him be released from the prison in which he has been placed pending evidence of this.

[3]) cf. Mishna B. Kamma VIII. 1: One who injures his fellowman has to pay him five things: בושת, שבת, ריפוי, צער, נזק.

[4]) If the physician actually attends him; but the injured man cannot claim cost of medical treatment if he has not received such or if he has treated himself (cf. B. Kamma 85b).

שני כ וְכִי־יַכֶּה אִישׁ אֶת־עַבְדּוֹ אוֹ אֶת־אֲמָתוֹ בַּשֵּׁבֶט
וּמֵת תַּחַת יָדוֹ נָקֹם יִנָּקֵם: כא אַךְ אִם־יוֹם אוֹ
יוֹמַיִם יַעֲמֹד לֹא יֻקַּם כִּי כַסְפּוֹ הוּא: ס כב וְכִי־
יִנָּצוּ אֲנָשִׁים וְנָגְפוּ אִשָּׁה הָרָה וְיָצְאוּ יְלָדֶיהָ וְלֹא
יִהְיֶה אָסוֹן עָנוֹשׁ יֵעָנֵשׁ כַּאֲשֶׁר יָשִׁית עָלָיו בַּעַל
הָאִשָּׁה וְנָתַן בִּפְלִלִים: כג וְאִם־אָסוֹן יִהְיֶה וְנָתַתָּה
נֶפֶשׁ תַּחַת נָפֶשׁ: כד עַיִן תַּחַת עַיִן שֵׁן תַּחַת שֵׁן יָד

אונקלוס

לַחוֹד בּוּטְלָנֵהּ יְתִן וַאֲגַר אָסְיָא יְשַׁלֵּם: כ וַאֲרֵי יָמְחֵי גְּבַר יָת עַבְדֵּהּ אוֹ יָת
אַמְתֵּהּ בְּשָׁלְטָן וימות תְּחוֹת יְדֵהּ אִתְדָּנָא יִתְדָּן: כא בְּרַם אִם יוֹמָא אוֹ תְרֵין
יוֹמִין יִתְקַיֶּם לָא יִתְדָּן אֲרֵי כַסְפֵּהּ הוּא: כב וַאֲרֵי יִנְצוֹן גֻּבְרִין וְיִמְחוֹן אִתְּתָא
מְעִבְּיָא וְיִפְּקוּן וְלָדָהָא וְלָא יְהֵא מוֹתָא אִתְגְּבָאָה יִתְגְּבֵי כְּמָא דְּישַׁוֵּי עֲלוֹהִי
בַּעֲלַהּ דְּאִתְּתָא וְיִתֵּן עַל מֵימַר דַּיָּנַיָּא: כג וְאִם מוֹתָא יְהֵא וְתִתַּן נַפְשָׁא חֲלָף
נַפְשָׁא: כד עֵינָא חֲלָף עֵינָא שִׁנָּא חֲלָף שִׁנָּא יְדָא חֲלָף יְדָא רַגְלָא חֲלָף רַגְלָא:

רש״י

(כ) וכי יכה איש את עבדו או את אמתו. בְּעֶבֶד כְּנַעֲנִי הַכָּתוּב מְדַבֵּר, או אינו, אֶלָּא בְּעִבְרִי? תַּ״ל כִּי כַסְפּוֹ הוּא, מה כַּסְפּוֹ קָנוּי לוֹ עוֹלָמִית, אַף עֶבֶד הַקָּנוּי לוֹ עוֹלָמִית; וַהֲרֵי הָיָה בִּכְלָל מִכָּה אִישׁ וָמֵת? אֶלָּא בָּא הַכָּתוּב וְהוֹצִיאוֹ מִן הַכְּלָל, לִהְיוֹת נָדוֹן בְּדִין יוֹם אוֹ יוֹמַיִם, שֶׁאִם לֹא מֵת תַּחַת יָדוֹ וְשָׁהָה מַעַת לְעַת פָּטוּר (מכי׳): בשבט. בְּשֶׁיֵּשׁ בּוֹ כְּדֵי לָהָמִית הַכָּתוּב מְדַבֵּר, או אֲפִילּוּ אֵין בּוֹ כְּדֵי לְהָמִית? תַּ״ל בְּיִשְׂרָאֵל וְאִם בְּאֶבֶן יָד אֲשֶׁר יָמוּת בָּהּ הַכֻּהוּ (במ׳ ל״ה), וַהֲלֹא דְּבָרִים קַל וָחוֹמֶר: מַה יִּשְׂרָאֵל חָמוּר אֵין חַיָּב עָלָיו אֶלָּא אִם כֵּן הִכָּהוּ בְּדָבָר שֶׁיֵּשׁ בּוֹ לָהָמִית וְעַל אֶבֶר שֶׁהוּא כְּדֵי לָמוּת בְּהַכָּאָה זוֹ, עֶבֶד הַנִּקְנֶה לֹא כָּל שֶׁכֵּן (מכי׳): נקם ינקם. מִיתַת סַיָּף, וְכֵן הוּא אוֹמֵר חֶרֶב נֹקֶמֶת נְקַם בְּרִית (ויק׳ כ״ו): (כא) אך אם יום או יומים יעמד לֹא יִקָּם. אִם עַל יוֹם אֶחָד הוּא פָּטוּר עַל יוֹמַיִם לֹא כָּל שֶׁכֵּן? אֶלָּא יוֹם שֶׁהוּא כְּיוֹמַיִם, וְאֵיזֶהוּ? זֶה מַעַת לְעַת (מכי׳): לא יקם כי כספו הוא. הָא אַחֵר שֶׁהִכָּהוּ, אַע״פִּ שֶׁשָּׁהָה מַעַת לְעַת קוֹדֶם שָׁמֵת, חַיָּב: (כב) וכי ינצו אנשים. זֶה עִם זֶה, וְנִתְכַּוֵּן לְהַכּוֹת אֶת חֲבֵרוֹ וְהִכָּה אֶת הָאִשָּׁה: ונגפו. אֵין נְגִיפָה אֶלָּא לְשׁוֹן דְּחִיפָה וְהַכָּאָה, כְּמוֹ פֶּן תִּגּוֹף בָּאֶבֶן רַגְלֶךָ (תה׳ צ״א), בְּמָרֵם יִתְנַגְּפוּ רַגְלֵיכֶם (ירי׳ י״ג) וּלְאֶבֶן נֶגֶף (ישי׳ ח׳): ולא יהיה אסון. בָּאִשָּׁה: ענוש יענש. לְשַׁלֵּם דְּמֵי וְלָדוֹת לְבַעַל; שָׁמִין אוֹתָהּ כַּמָּה הָיְתָה רְאוּיָה לְמָכֵר בַּשּׁוּק לְהַעָלוֹת בְּדָמֶיהָ בְּשִׁבּוּל הֲרִיוֹנָהּ: ענוש יענש. יָגְבּוּ מָמוֹן מִמֶּנּוּ, כְּמוֹ וְעָנְשׁוּ אֹתוֹ מֵאָה כֶּסֶף (דב׳ כ״ב): כאשר ישית עליו וגו׳. כְּשֶׁיִּתְבָּעֶנּוּ הַבַּעַל בְּבֵית דִּין לְהָשִׁית עָלָיו עוֹנֶשׁ עַל כָּךְ: ונתן. הַמַּכָּה דְּמֵי וְלָדוֹת בפללים—עַל פִּי הַדַּיָּנִים (מכי׳): (כג) ואם אסון יהיה. בָּאִשָּׁה: ונתתה נפש תחת נפש. רַבּוֹתֵינוּ חוֹלְקִים בַּדָּבָר, יֵשׁ אוֹמְרִים נֶפֶשׁ מַמָּשׁ, וְיֵשׁ אוֹמְרִים מָמוֹן אֶבֶל לֹא נֶפֶשׁ מַמָּשׁ, שֶׁהַמִּתְכַּוֵּן לַהֲרוֹג אֶת זֶה וְהָרַג אֶת זֶה פָּטוּר מִמִּיתָה, וּמְשַׁלֵּם לְיוֹרְשָׁיו דָּמָיו כְּמוֹ שֶׁהָיָה נִמְכָּר בַּשּׁוּק (שם): (כד) עין תחת עין. סְמָא עֵין חֲבֵרוֹ נוֹתֵן לוֹ דְּמֵי עֵינוֹ כַּמָּה שֶׁפָּחֲתוּ דָּמָיו לְמִכּוֹר

[20]And if a man smite his servant, or his maid-servant, with a rod, and he die under his hand; he shall be surely avenged. [21]Notwithstanding, if he continue a day or two, he shall not be avenged: for he *is* his money. [22]If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet there be no mischief *further*: he shall be surely be amerced, according as the husband of the wife will lay upon him; and he shall give as the arbiters *determine*. [23]And if there be *any further* mischief, then thou shalt give soul for soul, [24]Eye for eye, tooth for tooth, hand

רש"י

(20) וכי יכה איש את עבדו או את אמתו AND IF A MAN SMITE HIS SERVANT OR HIS MAIDSERVANT — Scripture speaks of a Canaanitish servant. Or *perhaps this is* not *so*, but *it speaks* of a Hebrew servant? Scripture however states, (v. 21) "for he is his money". How *is it in the case of* his money? It is *something that is* his for ever (i. e. it is something the possession of which is not limited to a definite time)! So also the servant *referred to here* is such a one as is his for ever (and only a Canaanitish servant serves his master for ever, cf. Lev. XXV. 46, whilst the Hebrew servant goes free after six years). But surely he (one that smites his servant) is included in the general statement, (v. 12) "Whosoever smiteth a man [so that he die shall surely be put to death]"; *why, then, is this case mentioned at all*? But Scripture singles it out from the general statement that he (who smiteth his servant etc.) may be subject to the *particular* regulation of "a day or two" (v. 21) — that if he (the servant) does not die beneath his hand and continue to live twenty-four hours[1]) *his master* should be freed *from the death-penalty* (Mech.). בשבט WITH A ROD — Scripture speaks of a rod that is capable of inflicting death. Or *perhaps it speaks* even *of* one that is not capable of inflicting death (but some-how or other the servant died beneath his hand)? Scripture however states, (Num. XXXV. 17) in reference to an Israelite (cf. ib. v. 15) "And if he smote him with a stone in the hand, wherewith he may die, [and he die, he is a murderer]". Now is not the following statement a logical conclusion à fortiori? How *is it if one has killed* an Israelite whose case is more stringent (inasmuch as the leniency mentioned in v. 21 is not applied to it)? He is not subject to the death penalty unless he smote him with an instrument capable of inflicting death and unless it be a limb through the striking of which *by such an instrument* he is likely to die! Then *in the case of* a servant where (as can be seen from v. 21) the conditions are less stringent, does it not follow all the more *that he is not subject to the death penalty*? (cf. Mech.). נקם ינקם HE SHALL SURELY BE AVENGED — *This means* execution by the sword. For thus does Scripture state, (Lev. XXVI. 25) "a sword avenging the vengeance of my covenant" (Mech.; Sanh. 52b). **(21)** אך אם יום או יומים יעמד לא יקם NOTWITHSTANDING IF HE CONTINUE A DAY OR TWO, HE SHALL NOT BE AVENGED — If the master is free *of the death penalty* in case of *the servant remaining alive* one day, is it not logical *that he is free* if *he lives* two days (what need is there for Scripture to add יומים)? But *it adds it to show that the term* יום *is to be defined by* יומים — "a day that is like two days". And what kind *of day is thereby meant*? A period of twenty-four hours (a day which comprises a part of two separate days) (cf. Mech.). לא יקם כי כספו הוא HE SHALL NOT BE AVENGED: FOR HE IS HIS MONEY — However, any other person who smote him (the servant) is subject to the *death* penalty although he lived 24 hours before dying[2]). **(22)** וכי ינצו אנשים IF MEN STRIVE with each other and one intended to strike the other and *inadvertently* struck the woman (Mech). ונגפו AND HURT [A WOMAN WITH CHILD] — The root נגף always signifies "dashing against" and "striking". Examples are: (Ps. XCI. 15) "lest thou dash

NOTES

For Notes 1—2 see Appendix.

תַּחַת יָד רֶגֶל תַּחַת רָגֶל: כה כְּוִיָּה תַּחַת כְּוִיָּה פֶּצַע
תַּחַת פֶּצַע חַבּוּרָה תַּחַת חַבּוּרָה: ס כו וְכִי־
יַכֶּה אִישׁ אֶת־עֵין עַבְדּוֹ אוֹ־אֶת־עֵין אֲמָתוֹ
וְשִׁחֲתָהּ לַחָפְשִׁי יְשַׁלְּחֶנּוּ תַּחַת עֵינוֹ: כז וְאִם־שֵׁן
עַבְדּוֹ אוֹ־שֵׁן אֲמָתוֹ יַפִּיל לַחָפְשִׁי יְשַׁלְּחֶנּוּ תַּחַת
שִׁנּוֹ: ס

כח וְכִי־יִגַּח שׁוֹר אֶת־אִישׁ אוֹ אֶת־אִשָּׁה וָמֵת סָקוֹל
יִסָּקֵל הַשּׁוֹר וְלֹא יֵאָכֵל אֶת־בְּשָׂרוֹ וּבַעַל הַשּׁוֹר

אונקלוס

כה כְּוָאָה חֲלָף כְּוָאָה פְּדָעָא חֲלָף תַּדְרָעָא מַשְׁקוֹפֵי חֲלָף מַשְׁקוֹפֵי: כו וַאֲרֵי יִמְחֵי
גַּבַר יָת עֵינָא דְעַבְדֵּהּ אוֹ יָת עֵינָא דְאַמְהֵהּ וְיַחַבְלִנַּהּ לְבַר חוֹרִין יְפַטְרִנֵּהּ חֲלָף
עֵינֵהּ: כז וְאִם שִׁנָּא דַעַבְדֵּהּ אוֹ שִׁנָּא דְאַמְהֵהּ יַפֵּל לְבַר חוֹרִין יְפַטְרִנֵּהּ חֲלָף
שִׁנֵּהּ: כח וַאֲרֵי יִגַּח תּוֹרָא יָת גַּבְרָא אוֹ יָת אִתְּתָא וְיָמוּת אִתְרָגָמָא יִתְרָגֵם

רש״י

בַּשּׁוּק, וְכֵן בְּלֹם; וְלֹא נִטְילַת אֵבֶר מַמָּשׁ, כְּמוֹ שֶׁדָּרְשׁוּ רַבּוֹתֵינוּ בְּפֶרֶק הַחוֹבֵל (דף פ״ג):
(כה) כְּוִיָּה תחת כְּוִיָּה. מִכְוֹת אֵשׁ; וְעַד עַכְשָׁיו דִּבֵּר בַּחֲבָלָה שֶׁיֵּשׁ בָּהּ פְּחַת דָּמִים, וְעַכְשָׁיו
בְּשֶׁאֵין בָּהּ פְּחַת דָּמִים אֶלָּא צַעַר, כְּגוֹן כְּוָאוֹ בְּשִׁפּוּד עַל צְפָרְנָיו, אוֹמְדִים כַּמָּה אָדָם בַּיּוֹצֵא
בָּזֶה רוֹצֶה לְטוֹל לִהְיוֹת מִצְטַעֵר בָּךְ (ב״ק פ״ג): פצע. הֵיא מַכָּה הַמּוֹצִיאָה דָם, שֶׁפָּצַע אֶת
בְּשָׂרוֹ, נבר״ורא בְּלַעַז; הַכֹּל לְפִי מַה שֶּׁהוּא—אִם יֵשׁ בּוֹ פְּחַת דָּמִים, נוֹתֵן נֶזֶק, וְאִם נָפַל
לְמִשְׁכָּב, נוֹתֵן שֶׁבֶת וְרִפּוּי וּבֹשֶׁת וְצַעַר; וּמִקְרָא זֶה יָתֵר הוּא, וּבְהַחוֹבֵל דָּרְשׁוּהוּ רַבּוֹתֵינוּ
לְחַיֵּב עַל הַצַּעַר אֲפִילּוּ בִּמְקוֹם נֶזֶק—שֶׁאַף עַל פִּי שֶׁנּוֹתֵן לוֹ דְּמֵי יָדוֹ, אֵין פּוֹטְרִים אוֹתוֹ מִן
הַצַּעַר, לוֹמַר, הוֹאִיל וְקָנָה יָדוֹ יֵשׁ עָלָיו לְהִתְכָּה בְּכָל מַה שֶּׁיִּרְצֶה, אֶלָּא אוֹמְרִים, יֵשׁ לוֹ
לְהִתְכָּה בְּסַם, שֶׁאֵינוֹ מִצְטַעֵר כָּל כָּךְ, וְזֶה חָתְכָה בִּבְרִיוֹל וְצִעֲרוֹ: חבורה. הֵיא מַכָּה שֶׁהַדָּם
נִצְרָר בָּהּ וְאֵינוֹ יוֹצֵא, אֶלָּא שֶׁמַּאְדִּים הַבָּשָׂר כְּנֶגְדּוֹ, וּלְשׁוֹן חַבּוּרָה טק״א בְּלַעַז, כְּמוֹ וְנָמַר
חֻבְרְבְּרָתָיו (ירמ׳ י״ג), וְתַרְגּוּמוֹ מִשְׁקוֹפֵי, לְשׁוֹן חֻבָּטָה, בטדו״רא בְּלַעַז, וְכֵן שְׁרוּפוֹת קְרִים
(ברא׳ מ״א), שְׁקִיקָן קְרוּם—חֲבוּטוֹת בָּרוּחַ, וְכֵן עַל הַמַּשְׁקוֹף, עַל שֵׁם שֶׁהַדֶּלֶת נוֹקֶשׁ עָלָיו:
(כו) את עין עבדו. כְּנַעֲנִי, אֲבָל עִבְרִי אֵינוֹ יוֹצֵא בְּשֵׁן וָעָיִן, כְּמוֹ שֶׁאָמַרְנוּ לֹא תֵצֵא כְּצֵאת
הָעֲבָדִים: תחת עינו. וְכֵן בְּכ״ד רָאשֵׁי אֲבָרִים: אֶצְבְּעוֹת הַיָּדַיִם וְהָרַגְלַיִם, וּשְׁתֵּי אָזְנַיִם, וְהַחוֹטֶם,
וְרֹאשׁ הַגִּוִּיָּה שֶׁהוּא גִּיד הָאָמָּה. וְלָמָּה נֶאֱמַר שֵׁן וָעָיִן? שֶׁאִם נֶאֱמַר עַיִן וְלֹא נֶאֱמַר שֵׁן, הָיִיתִי
אוֹמֵר מַה עַיִן שֶׁנִּבְרָא עִמּוֹ אַף כָּל שֶׁנִּבְרָא עִמּוֹ, וַהֲרֵי שֵׁן לֹא נִבְרָא עִמּוֹ; וְאִם נֶאֱמַר שֵׁן וְלֹא
נֶאֱמַר עַיִן, הָיִיתִי אוֹמֵר אֲפִילּוּ שֵׁן תִּינוֹק שֶׁיֵּשׁ לָהּ חֲלִיפִין, לְכָךְ נֶאֱמַר עַיִן (מכי׳): (כח) וכי
יגח שור. אֶחָד שׁוֹר וְאֶחָד כָּל בְּהֵמָה וְחַיָּה וְעוֹף, אֶלָּא שֶׁדִּבֶּר הַכָּתוּב בְּהֹוֶה (ב״ק נ״ד): ולא
יאכל את בשרו. מִמַּשְׁמַע שֶׁנֶּאֱמַר סָקוֹל יִסָּקֵל הַשּׁוֹר אֵינִי יוֹדֵעַ שֶׁהוּא נִבְלָה וּנְבֵלָה אֲסוּרָה
בַּאֲכִילָה? אֶלָּא מַה תַּלְמוּד לוֹמַר וְלֹא יֵאָכֵל אֶת בְּשָׂרוֹ? שֶׁאֲפִילּוּ שְׁחָטוֹ לְאַחַר שֶׁנִּגְמַר דִּינוֹ
אָסוּר בַּאֲכִילָה, בַּהֲנָאָה מְנַיִן? תַּ״ל וּבַעַל הַשּׁוֹר נָקִי, כְּאָדָם הָאוֹמֵר לַחֲבֵרוֹ יָצָא פְּלוֹנִי נָקִי

for hand, foot for foot, [25]Burning for burning, wound for wound, wheal for wheal. [26]And if a man smite the eye of his servant, or the eye of his maidservant, and cause it to perish, he shall let him go free for his eye's sake. [27]And if he cause his *man*servant's tooth, or his maidservant's tooth to fall out, he shall let him go free for his tooth's sake. [28]If one of a herd thrust a man or a woman, that he die: then that one of the herd shall surely be stoned, and his flesh shall not be eaten; but the owner *shall be*

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(תנוף) thy foot against a stone"; (Jer. XIII. 16) "and before your feet dash (יתנגפו)"; (Is. VIII. 14) "but for a stone of dashing (נגף)". ולא יהיה אסון AND YET THERE BE NO MISCHIEF — *no further mischief* with the woman. ענוש יענש HE SHALL SURELY BE AMERCED to pay the value of the offspring to the husband. We estimate her value according to what she is worth if she were sold *as a slave* in the market giving her a higher value on account of her being with child[1]) (Mech.). ענוש יענש (lit., he shall surely be punished) — *It means* that they shall exact money from him. ענוש *is used here in* the same *sense* as *in,* (Deut. XXII. 19) "And they shall amerce (וענשו) him an hundred shekel of silver". כאשר ישית עליו וגו' *means,* when[2]) the husband will summons him before the Court that they should place upon him a fine for this (cf. Mech.), ונתן THEN HE SHALL GIVE — *i. e.* the man that struck *the woman* shall give the value of the offspring בפללים ACCORDING TO THE DECISION OF THE JUDGES. **(23)** ואם אסון יהיה AND IF THERE BE ANY FURTHER MISCHIEF — in the case of the woman, ונתת נפש תחת נפש THEN THOU SHALT GIVE SOUL FOR SOUL. Our Rabbis differ as to the explanation of the word נפש *the first time it occurs here.* There are some who say that it actually signifies "life" (i. e. life for life), others say *that it means* monetary compensation but not literally life, *and they say that this must be so* because he who intends to kill a certain person and *inadvertently* kills another instead, (as is the case here), is exempt from the death penalty, and has *only* to pay to his heirs his value *estimating this* as though he were sold *as a slave* in the market (Mech.; Sanh. 79 a). **(24)** עין תחת עין EYE FOR EYE — If one blinded the eye of his fellow-man he has to pay him the value of his eye, *i. e. he pays him* how much his value would be diminished if he were to be sold *as a slave* in the market. In the same way all other *cases are to be dealt with,* but *it does* not *mean* the actual cutting off of the *offender's* limb — just as our Rabbis have explained in the chapter *beginning with the word* החובל (B. Kamma 83 b). **(25)** כויה תחת כויה BURNING FOR BURNING — כויה is a burn produced by fire. Up to here (i .e. v. 24) Scripture has spoken of a bodily injury that is attended by a decrease of the *market*-value *of the person injured*; here, however, *it speaks* of a case in which there is no decrease of value but pain *alone*: if, for instance, a man burns another on his nails with a hot spit, we estimate how much a person like him (the injured) would be willing to accept for undergoing a pain like this, *and such an amount the other has to pay as indemnity (ib.).* פצע is an injury which draws blood — the accused having crushed the other's flesh; navrure in O. F. *In such a case* it all depends upon what happens: if any decrease in his *market*-value is caused the other pays him an indemnity (נזק); if he is confined to his bed, he has to pay for loss of time, for medical treatment, for the shame *he feels at being somewhat disfigured* and for the pain *he has been made to suffer.* This passage, (פצע תחת פצע), is apparently redundant[3]), but our Rabbis explained in the chapter *beginning with the word* החובל (B. Kamma 84 a) that Scripture intends *by this statement* to make one liable to pay for pain *inflicted* even in a case *when one has already paid* damages (נזק) *for decrease in one's value* — that although he has paid him the value of his hand, we do not exempt him from

NOTES

For Notes 1—3 see Appendix.

נָקִֽי׃ כט וְאִם שׁוֹר נַגָּח הוּא מִתְּמֹל שִׁלְשֹׁם וְהוּעַד
בִּבְעָלָיו וְלֹא יִשְׁמְרֶנּוּ וְהֵמִית אִישׁ אוֹ אִשָּׁה הַשּׁוֹר
יִסָּקֵל וְגַם־בְּעָלָיו יוּמָֽת׃ ל אִם־כֹּפֶר יוּשַׁת עָלָיו
וְנָתַן פִּדְיֹן נַפְשׁוֹ כְּכֹל אֲשֶׁר־יוּשַׁת עָלָיו׃ לא אוֹ־בֵן
יִגָּח אוֹ־בַת יִגָּח כַּמִּשְׁפָּט הַזֶּה יֵעָשֶׂה לּוֹ׃ לב אִם־
עֶבֶד יִגַּח הַשּׁוֹר אוֹ אָמָה כֶּסֶף ו שְׁלֹשִׁים שְׁקָלִים
יִתֵּן לַאדֹנָיו וְהַשּׁוֹר יִסָּקֵל׃ ס לג וְכִי־יִפְתַּח
אִישׁ בּוֹר אוֹ כִי־יִכְרֶה אִישׁ בֹּר וְלֹא־יְכַסֶּנּוּ וְנָפַל־
שָׁמָּה שּׁוֹר אוֹ־חֲמֽוֹר׃ לד בַּעַל הַבּוֹר יְשַׁלֵּם כֶּסֶף

אונקלוס

תּוֹרָא וְלָא יְתָאֲבֵיל יָת בִּסְרֵהּ וּמָרֵהּ דְּתוֹרָא יְהֵי זַכָּאָה׃ כט וְאִם תּוֹר נָגַח הוּא
מֵאִתְמַלֵּי וּמְדַקְמוֹהִי וְיִתְסְהֲדוּן בְּמָרֵהּ וְלָא נָטְרֵהּ וְיִקְטוֹל גַּבְרָא אוֹ אִתְתָּא תּוֹרָא
יִתְרְגֵם וְאַף מָרֵהּ יִתְקְטֵל׃ ל אִם מָמוֹן יְשַׁוּוֹן עֲלוֹהִי וְיִתֵּן פּוּרְקַן נַפְשֵׁהּ כְּכֹל
דְּיִשַׁוּוֹן עֲלוֹהִי׃ לא אוֹ לְבַר יִשְׂרָאֵל יַגַּח תּוֹרָא אוֹ לְבַת יִשְׂרָאֵל יַגָּח כְּדִינָא
הָדֵין יִתְעֲבֵד לַהּ׃ לב אִם לְעַבְדָּא יַגַּח תּוֹרָא אוֹ לְאַמְתָּא כְּסַף תְּלָתִין סִלְעִין
יְהַב לְרִבּוֹנֵהּ וְתוֹרָא יִתְרְגֵם׃ לג וַאֲרֵי יִפְתַּח גְּבַר גּוֹב אוֹ אֲרֵי יִכְרֵה גְּבַר גּוֹב
וְלָא יְכַסְּיֵהּ וְיִפֵּל תַּמָּן תּוֹרָא אוֹ חֲמָרָא׃ לד מָרֵי דְּגֻבָּא יְשַׁלֵּם כַּסְפָּא יָתִיב

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מִנְּסָיו וְאֵין לוֹ בָּהֶם הֲנָאָה שֶׁל כְּלוּם, וְהוּ מִדְרָשׁוֹ (ב״ק מ״א). וּפְשׁוּטוֹ כְּמַשְׁמָעוֹ, לְפִי שֶׁנֶּאֱמַר
בַּמּוּעָד וְגַם בְּעָלָיו יוּמָת, הִצְרִיךְ לוֹמַר בַּתָּם וּבַעַל הַשּׁוֹר נָקִי׃ (כט) מִתְּמוֹל שִׁלְשׁוֹם. הֲרֵי שָׁלֹשׁ
נְגִיחוֹת (מכי״). וְהוּעַד בִּבְעָלָיו. לְשׁוֹן הַתְרָאָה בְּעֵדִים, כְּמוֹ הָעֵד הֵעַד בָּנוּ הָאִישׁ (בר׳ מ״ג):
וְהֵמִית אִישׁ וגו׳. לְפִי שֶׁנֶּאֱמַר כִּי יִגַּח אֵין לִי אֶלָּא שֶׁהֵמִיתוּ בְּנִגִּיחָה, הֵמִיתוּ בִּנְשִׁיכָה, דְּחִיפָה,
בְּעִיטָה, מְנַיִן? תַּלְמוּד לוֹמַר וְהֵמִית: וְגַם בְּעָלָיו יוּמָת. בְּיָדֵי שָׁמַיִם. יָכוֹל בְּיָדֵי אָדָם? תַּלְמוּד
לוֹמַר מוֹת יוּמַת הַמַּכֶּה רוֹצֵחַ הוּא, עַל רְצִיחָתוֹ אַתָּה הוֹרְגוֹ וְאִי אַתָּה הוֹרְגוֹ עַל רְצִיחַת שׁוֹרוֹ
(סנה׳ ט״ו): (ל) אִם כֹּפֶר יושת עליו. ״אִם״ זֶה אֵינוֹ תָלוּי, וַהֲרֵי הוּא כְּמוֹ ״אִם כֶּסֶף תַּלְוֶה״ —
לְשׁוֹן אֶשֶׁר, זֶה מִשְׁפָּטוֹ שָׁיָּשִׁיתוּ עָלָיו בֵּית דִּין כֹּפֶר: ונתן פדין נפשו. דְּמֵי נִזְקָ דִּבְרֵי רַ׳
יִשְׁמָעֵאל, ר׳ עֲקִיבָא אוֹמֵר דְּמֵי מַזִּיק (מכי״): (לא) או בן יגח. בֵּן שָׁהוּא קָטָן: או בת. שֶׁהִיא
קְטַנָּה: לְפִי שֶׁנֶּאֱמַר וְהֵמִית אִישׁ או אִשָּׁה, יָכוֹל אֵינוֹ חַיָּב אֶלָּא עַל הַגְּדוֹלִים, תַּלְמוּד לוֹמַר
או בֵן יִגַּח וגו׳, לְחַיֵּב עַל הַקְּטַנִּים כַּגְּדוֹלִים (שם): (לב) אם עבד, או אמה. כְּנַעֲנִיִּים:
שלשים שקלים יתן. גְּזֵרַת הַכָּתוּב הוּא, בֵּין שֶׁהוּא שָׁוֶה אֶלֶף וּמֵאָה בֵּין שֶׁאֵינוֹ שָׁוֶה אֶלָּא
דִּינָר. וְהַשֶּׁקֶל מִשְׁקָלוֹ אַרְבָּעָה וְהוּבִים שֶׁהֵם חֲצִי אוּנְקְיָא לְמִשְׁקָל הַיָּשָׁר שֶׁל קוֹלוֹנְי״א:
(לג) וכי יפתח איש בור. שֶׁהָיָה מְכֻסֶּה וְנִלְהוּ: או כי יכרה. לָמָּה נֶאֱמַר? אִם עַל הַפְּתִיחָה
חַיָּב עַל הַכְּרִיָּה לֹא כָל שֶׁכֵּן? אֶלָּא לְהָבִיא כּוֹרֶה אַחַר כּוֹרֶה שֶׁהוּא חַיָּב (בבא קמא נ״א):
ולא יכסנו. הָא אִם כִּסָּהוּ פָּטוּר; וּבְחוֹפֵר בִּרְשׁוּת הָרַבִּים דִּבֵּר הַכָּתוּב: שור או חמור.

guiltless. [29]But if one of a herd have been wont to thrust in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath put to death a man or a woman; that one of the herd shall be stoned, and his owner also shall perish. [30]If there be set on him a ransom, then shall he give for the ransom of his soul whatsoever is set upon him. [31]Whether he have thrust a son, or have thrust a daughter, according to this judgment shall it be done unto him. [32]If one of the herd shall thrust a *man*servant or a maidservant; he shall give unto their lord thirty shekels of silver, and that one of the herd shall be stoned. [33]And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and one of a herd or an ass fall therein; [34]The owner of the pit shall pay for *it, and* restore money

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paying also for pain *inflicted*, arguing thus: Since he has, *so to say*, purchased his hand *by paying its value*, he was entitled to cut if off by whatever means he pleases; but we say that he ought to have removed it by means of a *poisonous* drug when he would not have suffered so much pain. He, however, cut if off by means of an iron *instrument* and caused him *great* pain; *therefore he is bound to pay for pain inflicted also*. חבורה is a wound in which the blood is congealed but does not come out, only that the flesh on that spot becomes red. The word חבורה means tache in O. F. Similar is, (Jer. XIII. 23) "[Can an Ethiopian change his skin] or the leopard his spots (חברבורתיו)". The Targum renders it (חבורה) by משקופי, an expression denoting "beating", batture in O. F. Similarly *it translates* (Gen. XLI. 6) שדופות קדים, "blasted with the east", *by* שקיפן קדום, "beaten by the east wind". So, too, *the lintel is termed* "משקוף" *(from the root* שקף *"to beat upon")*, *as, e. g., in the expression* על המשקוף, because the door beats against it. **(26)** את עין עבדו [AND IF A MAN SMITE] THE EYE OF HIS SERVANT — *of a* Canaanitish *servant;* but the Hebrew servant does not got free on account of his tooth or his eye *having been knocked out by his master*, as we have stated *in our comment on the passage* לא תצא כצאת העבדים *(v. 7)*. תחת עינו [HE SHALL LET HIM GO FREE] FOR HIS EYE'S SAKE — and similarly if he cuts off one of the twenty-four "tips of limbs" *viz.*, the fingers, the toes, the two ears, the nose and the ראש הגויה, the membrum (cf. Mishna Neg. VI. 7). But why, *since the precept is not applicable to eye and tooth alone but to twenty-four limbs*, are both the eye and the tooth, mentioned? *One would have sufficed*! Because if only the eye were mentioned and not the tooth *also*, I might have said: What *is the characteristic of* the eye? It came into the world together with him! So, too, *this law is applicable only to* such limbs as came into the world together with him, *but not to the tooth*, for the tooth did not come into the world together with him. If, *on the other hand, only* the tooth had been mentioned and not the eye *also*, I might have said: *the law applies* even *to a case when the master knocked out* a child-slave's tooth which grows again (more lit., which has a substitute) *after a time*. Therefore the eye is *also* mentioned *to intimate that the law can be applied only when the master knocks out the tooth of his adult slave which, like the eye, does not grow again.* (Mech.; Kidd. 24a). **(28)** וכי יגח שור AND IF AN OX THRUST — *This law applies to* an ox as well *to* any other cattle, wild beast or fowl, but Scripture *mentions the ox, because it* speaks of what usually occurs. ולא יאכל את בשרו AND ITS FLESH

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SHALL NOT BE EATEN — From what is implied in the words "the ox shall surely be stoned" do I not know that it becomes carrion, and carrion *of course* is prohibited to be eaten? Why then is it stated, "and its flesh shall not be eaten"? *It is to intimate* that even if he slaughtered the animal according to regulation after sentence of stoning has been pronounced *but before it had been carried out* it is forbidden to be eaten. Whence *may it be proved that under such circumstances it is prohibited to derive any other* benefit *from it*? Scripture therefore states: "and the owner of the ox is נקי" — it is a phrase such as a man uses to his fellow: that man there has gone away "empty" (נקי) of all his property (he has nothing whatever left), and he has not the slightest benefit of it. This is *how* the Halachic Midrash *explains it* (B. Kamma 41a). However, the real sense of ובעל השור נקי, is what it literally means: *the owner of the ox shall be guiltless.* Because Scripture says with reference to the מועד (an ox which inflicted injury three times in succession, and about which its owner must therefore be regarded as forewarned), (v. 29) "and his owner also shall be put to death", it was forced to state with regard to the תם (a hitherto innocuous animal, having inflicted an injury for the first time) "the owner of the ox shall be guiltless". **(29)** מתמל שלשם [BUT IF THE OX HAS BEEN WONT TO THRUST] YESTERDAY AND BEFORE YESTERDAY — Here you have *including the present occasion* the three times an ox must gore *before it can be declared a* מועד. והועד בבעליו AND IT HATH BEEN TESTIFIED TO HIS OWNER — הועד (*from the root* עוד) is an expression for warning through witnesses, as in, (Gen. XLIII. 3) "the man hath solemnly forewarned (הָעֵד הֵעִד) us". והמית איש וגו' BUT HE HATH PUT TO DEATH A MAN [OR WOMAN] — Since it states, (v. 28) "If an ox gore (יגח) [a man or a woman, that he die]" *I might say that* I have only *the law dealing with the case* that it kills by pushing him with the horn (the root נגח being mainly used of thrusting with the horn, cf. e .g., Deut. XXXIII. 17) *but* whence *can the law be derived that it applies also to the case where it kills* by biting, thrusting, or kicking? Scripture therefore states "he hath put to death [a man or a woman]" *thus intimating that so long as death is caused by the animal it is liable to stoning*[1]). וגם בעליו יומת AND HIS OWNER ALSO SHALL BE PUT TO DEATH by a visitation of God. You might perhaps *think he shall be punished* by human agency (the judges)! Scripture, however, states, (Num. XXXV. 21) "he that smote him (a human being) shall surely be put to death; for he is a murderer" — *the force of these last words is to intimate that* for a murder committed by himself you shall put him to death (i. e. he suffers death by human agency as is the law regarding a murderer), but you shall not put him to death on account of a murder committed by his ox; *this must be left to God* (Sanh. 15b; cf. also Mech.). **(30)** אם כפר יושת עליו WHEN THERE BE SET ON HIM A RANSOM — This אם is not conditional (i. e. it does not mean "if" the heirs feel inclined to set on him a ransom) but it has the same meaning as in (XXII. 24) "When (אם) thou lendest money" *where it has* the meaning of אשר, "when" (for it is a duty to lend money to the poor and it is not optional). It is the law regarding

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1) See Appendix.

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him that the court should set on him a ransom[1]). ונתן סדין נפשו HE SHALL GIVE THE RANSOM OF HIS SOUL — the value of the injured person; this is the view of R. Ishmael, R. Akiba, however, says *that it means* the value of the person who caused the injury[2]). **(31)** או בן יגח WHETHER HE HAVE TRUST A SON — a son who is a minor; או בת יגח OR HAVE THRUST A DAUGHTER, who is a minor. Since it states, (v. 29) "and hath put to death a man or a woman", one might *think* that the owner is liable only for *the death of* adult persons, Scripture therefore states, "whether he have thrust a son etc." to make him liable for *the death of* minors equally as for that of adults (Mech.). **(32)** אם עבד או אמה IF [AN OX SHALL THRUST] A MANSERVANT OR A MAIDSERVANT — Canaanitish *servants* (Mech.)[3]). שלשים שקלים יתן HE SHALL GIVE THIRTY SHEKELS — This is the enactment of Scripture (and no reason is given) — *the indemnity shall be thirty shekels* whether the slave was worth a thousand zuz[4]) or was worth no more than one denar. A shekel weighs four gold coins, making half an ounce according to the correct weight of Cologne. **(33)** וכי יפתח איש בור AND IF A MAN SHALL OPEN A PIT which was covered over, and he *now* uncovered it. או כי יכרה OR IF A MAN SHALL DIG [A PIT] — Why is this stated? If he becomes liable for opening *one that already exists* how much the more is he liable for digging *a new one*! *However, it does not mean that he digs a pit from beginning to end* but *it is intended* to include *in this law* a person who digs after another has dug[5]) (i. e. who deepens to a height of ten handbreaths a pit which another has already excavated to a depth less than this. Before he did this an animal which fell into the pit was unlikely to kill itself; now, however, such a fall may prove fatal) — that such a one *alone* becomes liable[6]) (cf. B. Kamma 51a). ולא יכסנו AND SHALL NOT COVER IT — if, however, he did cover it, *though he did not fill it in with earth*[7]) he is not liable (B. Kamma 55b). Scripture speaks of one who excavates *a pit* in a public thoroughfare (cf. B. Kamma 49b). שור או חמור AN OX

NOTES

1) Cf. Rashi on Ex. XX. 22 where he quotes three commandments beginning with אם, the fulfilment of which is not optional but obligatory. This verse, however, is not quoted. The reason is that R. Ishmael who is the author of this statement (cf. Mech. on Ex. XX. 22) speaks only of such cases which must necessarily occur in course of time, and this is not the case here.

2) R. Akiba holds that since the כפר is to be a ransom for the forfeited life of the person who caused the injury it must be assessed according to the value of his life (cf. Mech.).

3) If Hebrew servants were meant the indemnity of 30 shekels would not have to be paid to their owner but to their heirs. Cf. the תורה תמימה where the reason given by Mizrachi is rejected.

4) A "zuz" is the same as a "denar", being a silver coin of the equivalent of one fourth of a silver shekel and of $^1/_{24}$ of a gold denar.

5) See Appendix.

6) If the animal was killed; if it was only injured the authorities differ. Rabbi Jehuda han-Nasi holds that both are responsible; the Rabbanan, only the latter.

7) This is derived from the fact that the Torah uses the verb כסה "to cover" and not the more usually term מלא "to fill up" (cf. Gen. XXVI. 15; Neh. IV. 1).

יָשִׁיב לְבַעְלָיו וְהַמֵּת יִהְיֶה־לּוֹ׃ ס לה וְכִי־
יִגֹּף שׁוֹר־אִישׁ אֶת־שׁוֹר רֵעֵהוּ וָמֵת וּמָכְרוּ אֶת־
הַשּׁוֹר הַחַי וְחָצוּ אֶת־כַּסְפּוֹ וְגַם אֶת־הַמֵּת יֶחֱצוּן׃
לו אוֹ נוֹדַע כִּי שׁוֹר נַגָּח הוּא מִתְּמוֹל שִׁלְשֹׁם וְלֹא
יִשְׁמְרֶנּוּ בְּעָלָיו שַׁלֵּם יְשַׁלֵּם שׁוֹר תַּחַת הַשּׁוֹר
וְהַמֵּת יִהְיֶה־לּוֹ׃ ס לז כִּי יִגְנֹב־אִישׁ שׁוֹר

אונקלוס

לְמָרְהֵי וּמִיתָא יְהֵא דִילֵהּ׃ לה וַאֲרֵי יִגּוֹף תּוֹר דְּגַבַר יָת תּוֹרָא דְחַבְרֵהּ וְיָמוּת וְיִזְבְּנוּן יָת תּוֹרָא חַיָּא וְיִפְלְגוּן יָת־כַּסְפֵּהּ וְאַף יָת דְּמֵי מֵיתָא יִפְלְגוּן׃ לו אוֹ אִתְיְדַע אֲרֵי תּוֹר נַגַּח הוּא מֵאִתְמַלֵּי וּמִדְּקַמּוֹהִי וְלָא נָטְרֵהּ מָרֵהּ שַׁלָּמָא יְשַׁלֵּם תּוֹרָא חֶלֶף תּוֹרָא וּמֵיתָא יְהֵא דִילֵהּ׃ לז אֲרֵי יִגְנוֹב גְּבַר תּוֹר אוֹ אִמַּר וְיִכְּסִנֵּהּ

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הוּא הַדִּין לְכָל בְּהֵמָה וְחַיָּה, שֶׁבְּכָל מָקוֹם שֶׁנֶּאֱמַר שׁוֹר אוֹ חֲמוֹר אָנוּ לְמַדִּין אוֹתוֹ שׁוֹר שׁוֹר מִשַּׁבָּת, שֶׁנֶּאֱמַר לְמַעַן יָנוּחַ שׁוֹרְךָ וַחֲמֹרֶךָ (שמ׳ כ״ג), מַה לְּהַלָּן כָּל בְּהֵמָה וְחַיָּה כְּשׁוֹר—שֶׁהֲרֵי נֶאֱמַר בְּמָקוֹם אַחֵר וְכָל בְּהֵמְתְּךָ (רב׳ ה׳)—אַף כַּאן כָּל בְּהֵמָה וְחַיָּה כְּשׁוֹר, וְלֹא נֶאֱמַר שׁוֹר וַחֲמוֹר אֶלָּא שׁוֹר וְלֹא אָדָם, חֲמוֹר וְלֹא כֵלִים (ב״ק נ״ג): (לד) בעל הבור. בַּעַל הַתַּקָּלָה; אַע״פִּ שֶׁאֵין הַבּוֹר שֶׁלּוֹ—שֶׁעָשָׂאוּ בִּרְשׁוּת הָרַבִּים—עָשָׂאוּ הַכָּתוּב בְּעָלָיו לְהַתְחַיֵּב עָלָיו בְּנִזְקָיו: כסף ישיב לבעליו. יָשִׁיב לְרַבּוֹת שְׁוֵה כֶּסֶף וַאֲפִילּוּ סְבִין (שם ז׳): והמת יהיה לו. לַנָּזָק; שָׁמִין אֶת הַנִּבֵּלָה וְנוֹטְלָהּ בְּדָמִים וּמְשַׁלֵּם לוֹ הַמַּזִּיק עָלֶיהָ תַּשְׁלוּמֵי נִזְקוֹ (ב״ק י׳): (לה) וכי יגף. יְדִחוּף; בֵּין בְּקַרְנָיו, בֵּין בְּגוּפוֹ, בֵּין בְּרַגְלוֹ, בֵּין שֶׁנָּשְׁכוֹ בְּשִׁנָּיו, כֻּלָּן בִּכְלַל נְגִיפָה הֵם, שֶׁאֵין נְגִיפָה אֶלָּא לְשׁוֹן מַכָּה: שור איש. שׁוֹר שֶׁל אִישׁ: ומכרו את השור וגו׳. בְּשָׁוִים הַכָּתוּב מְדַבֵּר—שׁוֹר שָׁוֶה מָאתַיִם שֶׁהֵמִית שׁוֹר שָׁוֶה מָאתַיִם—בֵּין שֶׁהַנִּבֵּלָה שָׁוָה הַרְבֵּה, בֵּין שֶׁהִיא שָׁוָה מְעַט, בְּשָׁנוֹטֵל זֶה חֲצִי הַחַי וַחֲצִי הַמֵּת וְזֶה חֲצִי הַחַי וַחֲצִי הַמֵּת, נִמְצָא כָּל אֶחָד מַפְסִיד חֲצִי נֶזֶק שֶׁהַזִּיקָה הַמִּיתָה: לְמָדְנוּ שֶׁהַתָּם מְשַׁלֵּם חֲצִי נֶזֶק, שֶׁמִּן הַשָּׁוִין אַתָּה לָמֵד לְשָׁאֵינָן שָׁוִין, כִּי דִין הַתָּם לְשַׁלֵּם חֲצִי נֶזֶק—לֹא פָּחוֹת וְלֹא יוֹתֵר. או יָכוֹל אַף בְּשָׁאֵינָן שָׁוִין בְּדִמֵּיהֶן כְּשֶׁהֵן חַיִּים אָמַר הַכָּתוּב יֶחֱצוּ אֶת שְׁנֵיהֶם? אִם אָמַרְתָּ כֵּן, פְּעָמִים שֶׁהַמַּזִּיק מְשַׁלֵּם הַרְבֵּה, כְּשֶׁהַנִּבֵּלָה שָׁוָה לְמָכֹר לְנִכְרִים הַרְבֵּה יוֹתֵר מִדְּמֵי שׁוֹר הַמַּזִּיק, וְאִי אֶפְשָׁר שֶׁיֹּאמַר הַכָּתוּב שֶׁהִיא הַמַּזִּיק נִשְׁבָּר; אוֹ פְּעָמִים שֶׁהַנִּזָּק נוֹטֵל הַרְבֵּה יוֹתֵר מִדְּמֵי נֶזֶק שֶׁלָּם—שֶׁחֲצִי דְּמֵי שׁוֹר הַמַּזִּיק שָׁוִין יוֹתֵר מִכָּל דְּמֵי שׁוֹר הַנִּזָּק—וְאִם אָמַרְתָּ כֵּן, הֲרֵי תָּם חָמוּר מִמּוּעָד! עַל כָּרְחֲךָ לֹא דִבֶּר הַכָּתוּב אֶלָּא בְּשָׁוִין, וְלָמְדְךָ שֶׁהַתָּם מְשַׁלֵּם חֲצִי נֶזֶק, וּמִן הַשָּׁוִין תִּלְמוֹד לְשָׁאֵינָן שָׁוִין, שֶׁהַמְּשַׁלֵּם חֲצִי נִזְקוֹ שָׁמִין לוֹ אֶת הַנִּבֵּלָה, וּמַה שֶּׁפָּחֲתוּ דָּמָיו בִּשְׁבִיל הַמִּיתָה נוֹטֵל חֲצִי הַפְּחָתַת וְהוֹלֵךְ. וְלָמָּה אָמַר הַכָּתוּב בִּלְשׁוֹן הַזֶּה וְלֹא אָמַר יְשַׁלֵּם חֲצִי? לְלַמֵּד, שֶׁאֵין הַתָּם מְשַׁלֵּם אֶלָּא מִנּוּפוֹ, וְאִם נָגַח וּמֵת, אֵין נֶזֶק נוֹטֵל אֶלָּא הַנִּבֵּלָה, וְאִם אֵינָהּ מַנַּעַת לַחֲצִי נֶזֶק יַפְסִיד; או שׁוֹר שָׁוֶה מָנֶה, שֶׁנָּגַח שׁוֹר שָׁוֶה חֲמֵשׁ מֵאוֹת זוּז, אֵינוֹ נוֹטֵל אֶלָּא אֶת הַשּׁוֹר, שֶׁלֹּא נִתְחַיֵּב הַתָּם לְחַיֵּב אֶת בְּעָלָיו לְשַׁלֵּם מִן הָעֲלִיָּה (ב״ק ל״ג): (לו) או נודע. אוֹ לֹא הָיָה תָּם, אֶלָּא נוֹדַע כִּי שׁוֹר נַגָּח הוּא, הַיּוֹם וּמִתְּמוֹל שִׁלְשׁוֹם הֲרֵי שָׁלֹשׁ נְגִיחוֹת: שלם ישלם שור. נֶזֶק שָׁלֵם: והמת יהיה לו. לַנָּזָק; וְעָלָיו יַשְׁלִים הַמַּזִּיק עַד שֶׁיִּשְׁתַּלֵּם נִזְקוֹ

unto the owner of them; and the dead *beast* shall be his. [35]And if one of a man's herd hurt one of the herd of his fellow-*man*, that he die; then they shall sell the live one of the herd, and halve the money of it; and the dead one also they shall halve. [36]Or it is known that the one of the herd was wont to thrust in time past and his owner hath not kept him in; he shall surely pay one of a herd for one of a herd; and the dead shall be his own. [37]If a man shall steal one of a herd

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OR AN ASS — This is the law also with respect to all cattle and beasts, because wherever the Torah prescribes something with regard to "ox or ass", we derive it (the fact that it applies to all cattle and beasts) *on the grounds of the verbal similarity of* שור *in the text in question with* שור *which occurs in the law* prescribing the Sabbath rest, for — *with regard to the latter* — it is stated, (Ex. XXIII. 12) "that thine ox and thine ass may rest". Now how *is it* in the latter case? *We know that* all cattle and beasts are *to be treated in this respect* as the "ox", because in another passage *referring to Sabbath* (Deut. V. 14) it is expressly said "[thy ox and thy ass] and all thy cattle"! So here, too, all cattle and beasts are *to be treated* as the ox. The only reason why ox and ass are *alone* mentioned is to imply: "an ox" — but not a man, "an ass" — but not vessels[1]) (B. Kamma 53b). **(34)** בעל הבור THE OWNER OF THE PIT [SHALL PAY FOR IT] — *This means* the one who occasioned the damage[2]). Although the pit was not his, — for he dug it in the public thoroughfare, — Scripture regards him as its "owner" (בעל הבור) in so far that he becomes responsible for the damage caused by it. כסף ישיב לבעליו [THE OWNER OF THE PIT SHALL PAY FOR IT] AND RESTORE MONEY UNTO THE OWNER OF THEM — *The word* ישיב *is apparently redundant; it would have sufficed to state* ישלם כסף לבעליו *but it is added* to include as legal tender *in this* case even bran (i. e. the restitution need not be money so long as he actually restores something of

NOTES

1) See Appendix.

2) Rashi has explained that the pit here mentioned is one dug in a public thoroughfare. This is the view of R. Ishmael. Such a pit is not his property, being really "ownerless". R. Ishmael is therefore compelled to explain the term בעל הבור as meaning בעל התקלה "the originator of the damage" caused by the pit (B. Kamma 50a).

money-value). (B. Kamma 7a)[1]). והמת יהיה לו AND THE DEAD BEAST SHALL BELONG TO HIM — *to him* who has suffered the loss. We assess the value of the carcass and he (the claimant) takes it at this value *in part payment*, and the man who caused the damage pays him in addition to this as much as will make up the *whole* loss he has suffered (B. Kamma 10b). **(35)** וכי יגף AND IF [AN OX] HURT [AN OX OF HIS FELLOW-MAN] — יגף *means* to thrust; whether *it injures* by horns or the *whole* body, or whether *it kicks* with its foot or bites it with its teeth, all are included in *the term* נגף, for נגף means nothing else than מכה — the impact of one thing upon another. שור איש *means* שור של איש THE OX OF A MAN (i. e. שור is in construct state to the word איש). ומכרו את השור וגו' THEN THEY SHALL SELL THE LIVE ONE — Scripture is speaking of a case when both animals are of the same value: an ox of the value of 200 zuz that killed another *also* valued at 200 zuz. *Then* whether the carcass is worth much or whether it is worth little, as soon as one takes one-half of the living animal and one-half of the dead, and the other *takes* one-half of the living animal and one-half of the dead, it follows that each *of them* suffers the loss of half the damage which the death *of the animal* has caused. *Scripture* teaches us that the תם (which is the animal spoken of here — one that inflicted injury for the first time) *always* pays half damages. For from what it states about animals of the same value you may gather *the rule* for such as are of different values — that the law regarding the תם is *for its owner* to pay half damages, neither more nor less. Or *perhaps* you might *say* that also of *animals* which were of unequal value when living Scripture states that both of them must be halved! But if you say this, *you will find that* sometimes the man who occasions the damage may benefit considerably — *namely*, when the carcass is worth when sold unto heathens much more than the value of the ox which inflicted the injury. And *you must admit that* it is impossible that Scripture should say that the man who occasioned the damage should benefit *by it*. Or *it may* sometimes *happen* that the claimant will receive much more than the value of the whole damage — *namely*, when one-half of the value of the defendant's ox is worth more than the whole value of the claimant's ox. Consequently if you still maintain this (that the animals are to be halved even when they are of different value), the result may *well* be that the *case of the* תם is more severely dealt with than that of the מועד (when the claimant gets full damages — but not more). You must therefore needs admit that Scripture speaks *here* only of animals that are of equal value, and that it

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[1]) There is a rule נוקין שמין לו בעידית (cf. Rashi on XXII. 4), in cases of damage we assess and collect damages from the best land of the defendant (as derived from Ex. XXII. 4 מיטב שדהו ישלם). This is however the case only if the defendant wishes to pay the damages from his real estate, but "movables" are in any case regarded as מיטב, for if they cannot be sold here at a high price, such may be obtained elsewhere.

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teaches you that the *owner of a* תם has to pay half damages; and from what is said in respect to *animals* of equal value you may derive *the law* in respect of such as are of different values — that *in any case* when a person is paid half the damages caused to him we value the carcass for him (the claimant); and as regards the depreciation in value caused by its death — he must accept *a sum equal to* half of that depreciation *together with the carcass* and has to be satisfied (Hebrew: and goes his way). But why does Scripture use this mode of expression and does not *simply* say: he (the owner of the תם) shall pay the half? To teach you *by the way* that the תם pays only to the extent of its own value (Hebrew: from *what can be obtained for* its body). So in case it gores *another* and *itself* dies, the claimant gets *at most* the carcass *of the ox that caused the damage*, and if that does not amount to one-half of the damage, he has to suffer the loss. Or *take another case*: an ox of the value of one maneh (200 zuz) that gored an ox of the value of 500 zuz (so that the loss is more than the whole value of the ox that caused it). The claimant *still* does not get more than the living ox; *and the defendant is not bound to make up the deficiency from his own money,* for the תם is not responsible *to such an extent as* to make its owner liable to pay from his own property[1]). **(36)** או נודע *means*, OR it was not a תם but[2]) IT IS KNOWN THAT THE OX WAS WONT TO THRUST to-day yesterday and the day before yesterday — thus you have the three acts of goring *required to make it a* מועד. שלם ישלם שור HE SHALL SURELY PAY AN OX [FOR THE OX] — *i. e.* the full damage. והמת יהיה לו AND THE DEAD SHALL BELONG TO HIM — to the claimant *as part of this full payment.* In addition to it the defendant has to complete the amount until the claimant has

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[1]) The term used is: מן העליה. Rashi (on B. Kamma 3b) explains it as meaning מביתו (עליה really denoting an upper-story of a house). This actually places מן העליה in contrast to מגופו the latter denoting "from the sale of the ox" and the former "from his own property". The Gemarah (ib. 16b) however explains the term to mean "from the b e s t of his property" (from עלה "to rise").

[2]) The words או נודע "if it be known that the ox was vicious" appear to presuppose that the preceding verse deals with the case of a vicious ox when it was not k n o w n that the ox was of such a character, but this cannot be the meaning, since v. 35 speaks of a תם and not of a מועד. Consequently Rashi disconnects או from נודע, filling in the sense thus: or if it was not a תם (as mentioned in the preceding verse), but it was a מועד. Cf. Mizrachi and Mendelsohn's ביאור. It is, however, remarkable that Rashi himself explains the word או in his comment on או הודע אליו (Lev. IV. 23) to mean as much as אם הודע and proves the fact that או may have the meaning of אם by citing the word או in our verse!

אוֹ־שֶׂה וּטְבָחוֹ אוֹ מְכָרוֹ חֲמִשָּׁה בָקָר יְשַׁלֵּם תַּחַת
הַשּׁוֹר וְאַרְבַּע־צֹאן תַּחַת הַשֶּׂה: כב א אִם־
בַּמַּחְתֶּרֶת יִמָּצֵא הַגַּנָּב וְהֻכָּה וָמֵת אֵין לוֹ דָּמִים:
ב אִם־זָרְחָה הַשֶּׁמֶשׁ עָלָיו דָּמִים לוֹ שַׁלֵּם יְשַׁלֵּם
אִם־אֵין לוֹ וְנִמְכַּר בִּגְנֵבָתוֹ: ג אִם־הִמָּצֵא תִמָּצֵא
בְיָדוֹ הַגְּנֵבָה מִשּׁוֹר עַד־חֲמוֹר עַד־שֶׂה חַיִּים שְׁנַיִם
יְשַׁלֵּם: ס שלישי ד כִּי יַבְעֶר־אִישׁ שָׂדֶה
אוֹ־כֶרֶם וְשִׁלַּח אֶת־בְּעִירָה וּבִעֵר בִּשְׂדֵה אַחֵר

°בעירו ק׳

אונקלוס

אוֹ וַבְנֵגֵהּ חַמְשָׁא תּוֹרִין יְשַׁלֵּם חֲלָף תּוֹרָא וְאַרְבַּע עָנָא חֲלָף אִמְּרָא: א אִם
בְּמַחְתַּרְתָּא יִשְׁתְּכַח גַּנָּבָא וְיִתְמְחֵי וִימוּת לֵית לֵהּ דָּם: ב אִם עֵינָא דְּסַהֲדָיָא
נָפְלַת עֲלוֹהִי דְּמָא לֵהּ שַׁלָּמָא יְשַׁלֵּם אִם לֵית לֵהּ וְיִזְדַּבַּן בְּגֻנְבְּתֵהּ: ג אִם
אִשְׁתְּכָחָא יִשְׁתְּכַח בִּידֵהּ גְּנֻבְתָּא מִתּוֹר עַד חֲמָר עַד אִמָּר דְּאָנוּן חָיְין עַל חַד
תְּרִין יְשַׁלֵּם: ד אֲרֵי יֹאבִיל גְּבַר חַקְל אוֹ כַרְם וְיִשְׁלַח יָת בְּעִירֵהּ וְיֵיכוֹל בְּחַקְל

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בָּל נְזָקוֹ: (לו) חמשה בקר וגו׳. אָמַר רַ׳ יוֹחָנָן בֶּן זַבַּאי חָס הַמָּקוֹם עַל כְּבוֹדָן שֶׁל בְּרִיּוֹת— שׁוֹר שֶׁהוֹלֵךְ בְּרַגְלָיו וְלֹא נִתְבַּזָּה לִנָּשְׂאוֹ עַל כְּתֵפוֹ, מְשַׁלֵּם חֲמִשָּׁה, שֶׂה שֶׁנּוֹשְׂאוֹ עַל כְּתֵפוֹ, מְשַׁלֵּם אַרְבָּעָה הוֹאִיל וְנִתְבַּזָּה בו. אָמַר רַבִּי מֵאִיר בּא וּרְאֵה כַּמָּה גָּדוֹל כֹּחָהּ שֶׁל מְלָאכָה—שׁוֹר שֶׁבִּטְּלוֹ מִמְּלַאכְתּוֹ חֲמִשָּׁה, שֶׂה שֶׁלֹּא בִּטְּלוֹ מִמְּלַאכְתּוֹ אַרְבָּעָה (מכי׳, ב״ק ע״ט): תחת השור, תחת השה. שְׁנָאָן הַכָּתוּב, לוֹמַר שֶׁאֵין מִדַּת תַּשְׁלוּמֵי אַרְבָּעָה וַחֲמִשָּׁה נוֹהֶגֶת אֶלָּא בְּשׁוֹר וְשֶׂה בִּלְבָד (ב״ק ס״ז):

כב (א) אם במחתרת. כְּשֶׁהָיָה חוֹתֵר אֶת הַבַּיִת: אין לו דמים. אֵין זוֹ רְצִיחָה, הֲרֵי הוּא כְּמֵת מֵעַקְרוֹ; כָּאן לִמְּדָתְךָ תּוֹרָה "אִם בָּא לְהָרְגֶךָ, הַשְׁכֵּם לְהָרְגוֹ" וְזֶה לְהָרְגְךָ בָּא, שֶׁהֲרֵי יוֹדֵעַ הוּא שֶׁאֵין אָדָם מֵעָמִיד עַצְמוֹ וְרוֹאֶה שֶׁנּוֹטְלִין מָמוֹנוֹ בְּפָנָיו וְשׁוֹתֵק, לְפִיכָךְ עַל מְנָת כֵּן בָּא שֶׁאִם יַעֲמוֹד בַּעַל הַמָּמוֹן כְּנֶגְדּוֹ יַהַרְגֶנּוּ (סנה׳ ע״ב): (ב) אם זרחה השמש עליו. אֵין זֶה אֶלָּא כְּמִין מָשָׁל: אִם בָּרוּר לְךָ הַדָּבָר שֶׁיֵּשׁ לוֹ שָׁלוֹם עִמְּךָ, כַּשֶּׁמֶשׁ הַזֶּה שֶׁהוּא שָׁלוֹם בָּעוֹלָם, כַּךְ פָּשׁוּט לְךָ שֶׁאֵינוֹ בָּא לְהָרוֹג אֶפִילוּ יַעֲמוֹד בַּעַל הַמָּמוֹן כְּנֶגְדּוֹ, כְּגוֹן אָב הַחוֹתֵר לִגְנוֹב מָמוֹן הַבֵּן, בְּיָדוּעַ שֶׁרַחֲמֵי הָאָב עַל הַבֵּן וְאֵינוֹ בָּא עַל עִסְקֵי נְפָשׁוֹת (שם): דמים לו. כְּתַי הוּא חָשׁוּב, וּרְצִיחָה הִיא אִם יַהַרְגֶנּוּ בַּעַל הַבַּיִת: שלם ישלם. הַגַּנָּב מָמוֹן שֶׁגָּנַב וְאֵינוֹ חַיָּב מִיתָה; וְאוּנְקְלוֹס שְׁתִרְגֵּם אִם עֵינָא דְּסַהֲדַיָּא נָפְלַת עֲלוֹהִי, לָקַח לוֹ שִׁטָּה אַחֶרֶת, לוֹמַר, שֶׁאִם מְצָאוּהוּ עֵדִים קוֹדֶם שֶׁבָּא בַּעַל הַבַּיִת, וּכְשֶׁבָּא בַּעַל הַבַּיִת נֶגְדּוֹ הִתְרוּ בּוֹ שֶׁלֹּא יַהַרְגֶנּוּ, דמים לו—חַיָּב עָלָיו אִם הָרָגוֹ, שֶׁמֵּאַחַר שֶׁיֵּשׁ רוֹאִים לוֹ, אֵין הַגַּנָּב הַזֶּה בָּא עַל עִסְקֵי נְפָשׁוֹת, וְלֹא יַהֲרוֹג אֶת בַּעַל הַמָּמוֹן: (ג) המצא תמצא. בִּרְשׁוּתוֹ, שֶׁלֹּא טָבַח וְלֹא מָכַר: משור עד חמור. כָּל דָּבָר בִּכְלַל תַּשְׁלוּמֵי כֶפֶל, בֵּין שֶׁיֵּשׁ בּוֹ רוּחַ חַיִּים, בֵּין שֶׁאֵין בּוֹ רוּחַ חַיִּים, שֶׁהֲרֵי נֶאֱמַר בְּמִקְרָא אֶחָד עַל שֶׂה עַל שַׂלְמָה עַל כָּל אֲבֵדָה... יְשַׁלֵּם שְׁנַיִם לְרֵעֵהוּ (ב״ק ס״ב): חיים שנים ישלם. וְלֹא יְשַׁלֵּם לוֹ מֵתִים, אֶלָּא חַיִּים אוֹ דְּמֵי חַיִּים (מכי׳): (ד) כי יבער, את בעירה ובער. כְּלָם לְשׁוֹן בְּהֵמָה, כְּמוֹ אֲנַחְנוּ וּבְעִירֵנוּ (במ׳ כ׳): כי יבער.

or of a flock, and kill it, or sell it; he shall pay five of the herd for one of the herd, and four of the flock for one of the flock:—

22. [1]If the thief be found breaking in, and be smitten that he die, *there shall* no *guilt of* blood be *incurred* for him. [2]If the sun shone upon him, *there shall be guilt of* blood *incurred* for him: he shall surely pay; if he have nothing, then he shall be sold for his theft. [3]If the theft be certainly found in his hand alive, whether it be one of the herd, or an ass, or one of the flock; he shall pay double. [4]If a man shall lay waste a field or vineyard, and shall send in his beast of pasture, and shall devastate the field of

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been paid for his entire loss. **(37)** חמשה בקר וגו' [HE SHALL PAY] FIVE OF THE HERD etc. — Rabban Jochanan ben Zaccai said, "The Omnipresent has much consideration for the honour of *His* creatures: when an ox — *an animal* that can walk by itself — *has been stolen and sold or slaughtered*, in which case the thief had not to degrade himself by carrying it on his shoulder, he has to pay fivefold *restitution*. In the case of a lamb, however, which he had to carry on his shoulder, he has to pay *only* the fourfold, because he was forced to degrade himself *by carrying it*". Rabbi Meir said, "Come and see how great is the virtue of labour: In the case of the theft of an ox which he (the thief) withdrew from its labour, *thereby causing a loss to its owner, he has to repay* five *oxen*, in the case of a lamb which he has not withdrawn from its labour — *only* four. תחת השה ... תחת השור FOR THE OX ... FOR THE LAMB — The text repeats the words שור and שה *unnecessarily* (for it would have sufficed to state כי ינגוב איש שור ושבחו או מכרו חמשה בקר ישלם תחתיו וארבע הצאן תחת השה "And if a man shall steal an ox ... then he shall pay five of the herd for it, or four sheep in place of the lamb") to tell you that the rule providing for four-fold and five-fold restitution applies s o l e l y to the ox and the lamb (and not to any other cattle) (B. Kamma 67 b).

22. **(1)** אם במחתרת *means* when he was breaking in into the house (i. e. in the very act of forcing an entry, but at no other moment)[1]). אין לו דמים THERE SHALL NO GUILT OF BLOOD BE INCURRED FOR HIM — This is not *regarded as* a murder; it is as though he (the thief) has been dead from the beginning *of his criminal act* (אין לו דמים is taken to mean: he, the thief, had no blood — no vitality). Here the Torah teaches you *the rule*: "If one comes with the intention of killing you, be quick and kill h i m ". — And this *burglar actually* came with the intention of killing you, for he knew *full well* that no one can hold himself in check, looking on whilst people are stealing his property before his eyes and doing nothing. He (the thief) therefore *obviously* came with this purpose in view — that in case the owner of the property would resist him, he would kill him. **(2)** אם זרחה השמש עליו IF THE SUN SHONE UPON HIM — This is only a metaphorical expression *signifying*: if the fact is clear to you that he is peaceably disposed towards you. *The simile is*: just as the sun brings peace (happiness) to the world so *if* it is evident to you that he did not come with the intention of killing, even if the owner of the property would resist him, as, for instance, when a father breaks in to steal the money of his son, for it is certain that the father cherishes feelings of pity for his child and the matter of taking human life is not in his thoughts at all, — *then* דמים לו, then he is to be regarded as a living man (cf. Rashi's explanation of אין לו דמים v. 1.), and it is murder if the householder kills him. שלם ישלם *means* the thief shall *only* restore the money he has stolen but is not subject to the death penalty. Onkelos who renders אם זרחה השמש עליו by, "If the eye of witnesses fall upon him" chose a different way *of explaining the verse*, namely, that if witnesses surprise him before the householder appears, and when the householder is going towards him they warn him not to kill him (the thief), then דמים לו, he is punishable[2]) if he kills him;

NOTES

For Notes 1—2 see Appendix.

מֵיטַב שָׂדֵהוּ וּמֵיטַב כַּרְמּוֹ יְשַׁלֵּם׃ ס ה כִּי־תֵצֵא
אֵשׁ וּמָצְאָה קֹצִים וְנֶאֻכַל גָּדִישׁ אוֹ הַקָּמָה אוֹ
הַשָּׂדֶה שַׁלֶּם יְשַׁלֵּם הַמַּבְעִר אֶת־הַבְּעֵרָה׃ ס
ו כִּי־יִתֵּן אִישׁ אֶל־רֵעֵהוּ כֶּסֶף אוֹ־כֵלִים לִשְׁמֹר
וְגֻנַּב מִבֵּית הָאִישׁ אִם־יִמָּצֵא הַגַּנָּב יְשַׁלֵּם שְׁנָיִם׃
ז אִם־לֹא יִמָּצֵא הַגַּנָּב וְנִקְרַב בַּעַל־הַבַּיִת אֶל־
הָאֱלֹהִים אִם־לֹא שָׁלַח יָדוֹ בִּמְלֶאכֶת רֵעֵהוּ׃
ח עַל־כָּל־דְּבַר־פֶּשַׁע עַל־שׁוֹר עַל־חֲמוֹר עַל־שֶׂה
עַל־שַׂלְמָה עַל־כָּל־אֲבֵדָה אֲשֶׁר יֹאמַר כִּי־הוּא

אונקלוס

אֲחָרָן שְׁפַר חַקְלֵהּ וּשְׁפַר כַּרְמֵהּ יְשַׁלֵּם׃ ה אֲרֵי תְּהַפֵּק נוּר וַיְשַׁבַּח כּוּבִין וְיֵכוֹל
גְּרִישִׁין אוֹ קָבֵא אוֹ חַקְלָא שַׁלְמָא יְשַׁלֵּם דְּאַדְלֵק יָת דְּלֵקְתָּא׃ ו אֲרֵי יִתֵּן גְּבַר
לְחַבְרֵהּ כְּסַף אוֹ מָנִין לְמִטַּר וְיִתְגַּנְּבִין מִבֵּית גַּבְרָא אִם יִשְׁתְּכַח גַּנָּבָא יְשַׁלֵּם
עַל חַד תְּרֵין׃ ז אִם לָא יִשְׁתְּכַח גַּנָּבָא וְיִתְקָרֵב מָרֵי דְּבֵיתָא לֶקְדָם דַּיָּנַיָּא אִם
לָא אוֹשִׁיט יְדֵהּ בְּמָה דְּמְסַר לֵהּ חַבְרֵהּ׃ ח עַל כָּל פִּתְגָם דְּדוֹב עַל תּוֹר עַל

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יוליך בַּהֲמוֹתָיו בְּשָׂדֶה אוֹ בְּכֶרֶם שֶׁל חֲבֵרוֹ, וְזִיֵּק אוֹתוֹ בְּאַחַת מִשְּׁתֵּי אֵלּוּ, אוֹ בְּשִׁלּוּחַ בְּעִירוֹ אוֹ בְּבָעוּר, וּפָרְשׁוּ רַבּוֹתֵינוּ ״וְשִׁלַּח״ הוּא נִזְקֵי מִרְדָּךְ כְּפִי רָגֶל, ״וּבִעֵר״ הוּא נִזְקֵי הַשֵּׁן, הָאוֹכֶלֶת וּמְבַעֶרֶת (ב״ק ב׳): בשדה אחר. בְּשָׂדֶה שֶׁל אִישׁ אַחֵר: מיטב שדהו... ישלם. שָׁמִין אֶת הַנֶּזֶק, וְאִם בָּא לְשַׁלֵּם לוֹ קַרְקַע דְּמֵי נִזְקוֹ, יְשַׁלֵּם לוֹ מִמֵּיטַב שְׂדוֹתָיו—אִם הָיָה נִזְקוֹ סֶלַע, יִתֵּן לוֹ שְׁוֵה סֶלַע מֵעִידִית שֶׁיֵּשׁ לוֹ; לְמֶדְךָ הַכָּתוּב שֶׁהַנְּזָקִין שָׁמִין לָהֶם בְּעִידִית (מכי׳, ב״ק ו׳): (ה) כי תצא אש. אֶפְלוּ מַעֲצָמָהּ (ב״ק כ״ב): ומצאה קצים. קרדו״נש בְּלַעַ״ז: ונאכל גדיש. שֶׁלְּחָבָה בְּקוֹצִים עַד שֶׁהִנִּיעָה לַגָּדִישׁ אוֹ לַקָּמָה הַמְחֻבֶּרֶת בַּקַּרְקַע: או השדה. שֶׁלְּחָבָה אֶת נִירוֹ וְצָרִיךְ לָנִיר אוֹתָהּ פַּעַם שְׁנִיָּה (ב״ק ס׳): שלם ישלם המבער. אַע״פ שֶׁהִדְלִיק בְּתוֹךְ שֶׁלּוֹ, וְהִיא יָצְאָה מֵעַצְמָהּ עַל יְדֵי קוֹצִים שֶׁמָּצְאָה, חַיָּב לְשַׁלֵּם, לְפִי שֶׁלֹּא שָׁמַר אֶת גַּחֶלְתּוֹ שֶׁלֹּא תֵצֵא וְתַזִּיק:
(ו) וגנב מבית האיש. לְפִי דְּבָרָיו (שם ס״ג): אם ימצא הגנב ישלם הגנב שנים לַבְּעָלִים:
(ז) אם לא ימצא הגנב. וּבָא הַשּׁוֹמֵר הַזֶּה, שֶׁהוּא בַּעַל הַבַּיִת, ונקרב אֶל הַדַּיָּנִין, לָדוּן עִם זֶה וְלִשָּׁבַע לוֹ שֶׁלֹּא שָׁלַח יָדוֹ בְּשֶׁלּוֹ (שם): (ח) על כל דבר פשע. שֶׁיִּמָּצֵא שֶׁקִּרְקֵן בִּשְׁבוּעָתוֹ—שֶׁיְּעִידוּ עֵדִים שֶׁהוּא עַצְמוֹ גְּנָבוֹ—וְרַשְׁיוּהוּ אֱלֹהִים עַל פִּי הָעֵדִים, ישלם שנים לרעהו. לְמֶדְךָ הַכָּתוּב, שֶׁהַטּוֹעֵן בְּפִקָּדוֹן לוֹמַר גְּנָבוֹ הֵימֶנּוּ, וְנִמְצָא שֶׁהוּא עַצְמוֹ גְּנָבוֹ, מְשַׁלֵּם תַּשְׁלוּמֵי כֶּפֶל; וְאַמְתַּי? בִּזְמַן שֶׁנִּשְׁבַּע וְאַחַ״כְּ בָּאוּ עֵדִים, שֶׁכָּךְ דָּרְשׁוּ רַבּוֹתֵינוּ: וְנִקְרַב בַּעַל הַבַּיִת אֶל הָאֱלֹהִים, קְרִיבָה זוֹ שְׁבוּעָה הִיא, אָתָּה אוֹמֵר לִשְׁבוּעָה אוֹ אֵינוֹ אֶלָּא לָדִין, שֶׁבֵּינָן שֶׁבָּא לָדִין וְכָפַר לוֹמַר נִגְנְבָה, מִיַּד יִתְחַיֵּב כְּפֶל אִם בָּאוּ עֵדִים שֶׁהוּא בְיָדוֹ? נֶאֱמַר כָּאן שְׁלִיחוּת יָד וְנֶאֱמַר לְמַטָּה שְׁלִיחוּת יָד—שְׁבוּעַת ה׳ תִּהְיֶה בֵּן שְׁנֵיהֶם אִם לֹא שָׁלַח יָדוֹ—מָה לְהַלָּן שְׁבוּעָה, אַף כָּאן שְׁבוּעָה (שם): אשר יאמר כי הוא זה. לְפִי פְּשׁוּטוֹ אֲשֶׁר יֹאמַר הָעֵד כִּי הוּא זֶה שֶׁנִּשְׁבַּעְתָּ עָלָיו,

another; the best of his field, and the best of his vineyard, shall he pay. 5If a fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the conflagration shall surely pay. 6If a man shall give unto his fellow-*man* money or vessels to keep, and it be stolen out of the man's house; if the thief be found, he shall pay double. 7If the thief be not found, then the owner of the house shall approach unto the judges, if he have not put his hand unto his fellow-*man's* goods. 8For all manner of trespass, *whether it be* for one of the herd, for an ass, for one of the flock, for an outer-garment, *or* for any lost thing, which *another* shall say

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for since there are people watching him the thief *surely* has no thought of taking human life and will not kill the owner of the property. **(3)** המצא תמצא IF THE THEFT BE CERTAINLY FOUND IN HIS HAND *i. e.* in his possession, he having neither sold it nor slaughtered it[1]) *he shall pay only double.* משור עד חמור WHETHER IT BE AN OX OR AN ASS — Every thing *stolen* whether it be animate or inanimate comes under the category of things for which two-fold compensation ("kefel")[2]) must be made, for it is said in another verse, (8) "[for every matter of tresspass whether it be for ox, for ass . . .], for sheep, for raiment or for any lost thing . . . he shall pay double unto his fellow-man". חיים שנים ישלם *means,* two living *animals* (חיים שנים) shall he pay and he shall not give dead *animals* in payment — but either living *animals* or the value of living *animals*[3]) (Mech.). **(4)** כי יבער . . . בעירה ובער All these terms are connected with *the word* בעיר *which signifies* "cattle", as in (Num. XX. 4) "we and our cattle (ובעירנו)". כי יבער *means accordingly,* he takes his cattle into the field or the vineyard of his fellow-man and causes damage to him by one of these two *ways*: either *by the mere fact that* he lets his cattle go (tread) *there* (ושלח את בעירו), or by letting it graze there (ובער). Our Rabbis explained (B. Kamma 2b), that ושלח refers to the damage done by "treading" (Rashi uses a Biblical phrase Deut. V. 1. "treading of the hollow of the foot") and ובער to the demage caused

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1) By adding these words Rashi places this law in contrast with that of XXI. 37, and he is justified in doing this for Scripture says that it must be found בידו and also חיים.

2) In contradistinction to the four-fold and five-fold compensation that applies only to sheep and ox respectively, (see Rashi on XXI. 37) and only if they have been sold or slaughtered.

3) The meaning is that if the stolen animal dies in the possession of the thief the owner is not bound to accept the carcass in part payment but the thief has to restore either living animals or their value. Mizrachi finds it remarkable that Rashi follows here the Mechilta in spite of the fact that the Talmud (B. Kamma 65a) takes the word חיים — as indeed is indicated by the אתנחתא — to refer to the word הגניבה, intimating that the principal (קרן) has to be paid כעין שגנב, according to what the animal was worth when it was stolen. This is the more surprising, Mizrachi adds, since there is no mention in the Talmud of the explanation given in the Mechilta, and he suggests that the reading there may be wrong. But במחילת כבודו הרם there is such a statement in the Talmud: (jer. B. Kamma I. 2b) אין שמין לא לגנב ולא לגזלן מנ"ל דכתיב חיים שנים ישלם חיים ולא מתים. — Cf. also Babli B. Kam. 11a, where we have: אין שמין וכו' but without the quotation of חיים שנים ישלם.

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by the tooth that eats up and removes (מבערת) the crops (grazing)[1]). בשדה אחר *means* בשדה של אחר IN THE FIELD OF ANOTHER MAN (not "in another field", when it would be punctuated בְּשָׂדֶה, for בִּשְׂדֵה is the construct form). מיטב שדהו . . . ישלם THE BEST OF HIS FIELD SHALL HE PAY — We assess the damage, and if the defendant proposes to make restitution to him for the damage he has suffered with "land" then he has to pay him with the best of his fields. If *for instance* the damage amounted to a Sela he has to give him a Sela-worth of the best of the fields he possesses[2]). Scripture teaches you that in cases of damages (which it is proposed to pay with land) we assess *and collect them* from the best land *of the defendant* (Mech.; B. Kamma 6b)[3]). **(5)** כי תצא אש IF A FIRE GOETH FORTH — i. e. even *if it goeth forth (extends)* by itself *from the field in which it has been lit into another person's field*[4]). ומצאה קוצים AND CATCH IN THORNS — chardons in O. F. ונאכל גדיש SO THAT THE STACKS OF CORN [OR THE STANDING CORN] BE CONSUMED, because it (the fire) licked up the thorns and *gradually* reached the stacks of corn or the standing corn, *i. e. corn* that is *still* attached to the ground. או השדה OR THE FIELD — because it (the fire) liked up his furrow (the newly broken soil), so that it became hard and he (the owner) has to plough it again (B. Kamma 60a). שלם ישלם המבער HE THAT KINDLED [THE CONFLAGRATION] SHALL SURELY PAY — Although he has lit the fire on his own *soil* and it extended by itself through the thorns which it came across, he has to make restitution because he did not guard his fire (lit., burning coals) that it should not extend and cause damage. **(6)** וגנב מבית האיש AND IT BE STOLEN OUT OF THE MAN'S HOUSE — *i. e.* according to his statement[5]), אם ימצא הגנב ישלם IF THE THIEF BE FOUND HE — the thief — SHALL PAY שנים DOUBLE to the owner (to the bailor not to the bailee)[6]). **(7)** אם לא ימצא הגנב IF THE THIEF

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[1]) I. e. the first comes under the category of רגל, the second under that of יזן. For the differences between these categories, cf. the Note on XXI. 29.

[2]) מיטב שדהו ישלם does not mean if he pays with land he shall give the best part of a field, but that he has to pay with the best of all the fields he possesses.

[3]) The fields were divided according to their quality into זבורית, of inferior quality, בינונית of average quality and עידית of best quality.

[4]) It was the custom of the farmer to set fire to the thorns and weeds in his fields before the rainy season, with the view of increasing the fertility of the soil.

[5]) Rashi means that וגנב מבית האיש is a statement made by the man: he says, "It has been stolen from me". The words cannot mean "if a man gives an article to another to mind and it has admittedly been stolen". For if this were so, there is no reason why, in the event of the thief not being discovered, Scripture should insist, in the next verse, that the bailee should take an oath that he has not converted it to his own use, since it is admitted that it has been stolen from him.

[6]) The Talmud divides bailees into four classes: **(1)** שומר חנם "gratuitous bailee" (vv. 6—8): one who keeps chattels on behalf of the bailor without receiving payment therefor. He himself may not use the articles entrusted to his charge. He tacitly agrees to guard the thing entrusted to him with reasonable care, and he is liable for the want of care which every prudent man would, under

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BE NOT FOUND then this bailee — who is בעל הבית "the owner of the house" *for the time being* (since the bailment is then in his possession although he is not really its owner) — shall come, ונקרב אל AND SHALL APPROACH UNTO THE אלהים — the judges, to put his case against the other and to swear unto him that he has not put forth his hands against his property[7]). **(8)** על כל דבר פשע FOR ALL MANNER OF TRESSPASS in which he (the bailee) is proved a liar in respect of his oath (i. e. is convicted of perjury), because witnesses testify that he himself has stolen it and the judges condemn him on the evidence of the witnesses, ישלם שנים לרעהו HE SHALL PAY THE DOUBLE TO HIS FELLOW-MAN — Scripture teaches you that in a case of a bailment where one pleads that it has been stolen from him and it is proved that he himself has stolen it, he is liable to pay "kefel" (twice the value of the article) *to the owner*. When, *however, does this law hold good*? In the case that he has taken an oath *that it has been stolen from him* and witnesses afterwards appear *and testify to the contrary*. For our Rabbis expound *this phrase* as follows: (B. Kamma 63b) "and the owner of the house shall approach unto the judges" — this "approaching *the judges*" is an expression signifying the taking of an oath. You say *that it means approaching the judges* in order to take an oath, but perhaps *this is* not so, and it means *that he approaches them* to put his case, *and that the meaning of the verse is*, that as soon as the bailee appears before the court and denies *any liability*, saying, "it has been stolen" *from me*, he at once becomes liable to *pay* double if witnessess appear *who testify* that the bailment is *still* in his possession? *You certainly cannot argue thus*! For "conversion" (שליחות יד) is mentioned here and later on (v. 10) it is mentioned again: "Then shall the oath of the Lord be between the two of them, if he hath not put his hand (אם לא שלח ידו) unto his fellow-man's goods". — *Now*, what *is the meaning of the phrase in* the latter case? *It is evident from what precedes it that* it is a matter of taking an oath! So also here it is a matter of taking an oath[8]). (Mech.; B. Kamma 63b). אשר יאמר כי הוא זה *means*, according to the literal sense, *any article about* which the witness will say: "this is the very article" about which you have taken an

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the circumstances, take of his own property. This want of due care is called פשיעה. It is assumed that occurrences such as theft and loss (גניבה ואבידה) can be guarded against by the use of an average degree of diligence. If the bailee claims that the article entrusted to him was either stolen or lost and that it was not due to carelessness on his part, he must take an oath to substantiate his defence. **(2)** שומר שכר "bailee for payment" (vv. 9—12): one who tacitly undertakes to guard the bailment personally and continuously. He therefore has to protect the bailment with particular and personal care (cf. B. Metsia 93b) and is liable in case of theft or loss. He is not, however, responsible for accidental loss (אונסין), against which he could not have guarded by the degree of diligence expected of him. **(3)** שואל "borrower" (vv. 13—14a): one to whom chattels are lent gratis for his own use. In this case, since the bailment is for the benefit of the bailee alone, he is held to be liable for loss from whatever cause, even from accident (אונסין). (Cf. M. Jung, The Jewish Law of Theft, p. 40 ff.). **(4)** שוכר "hirer" (v. 14b): where the bailee hires the chattels for his own use. His liability is according to R. Meir the same as that of a שומר חנם; according to Rabbi Jehuda the same as that of a שומר שכר (cf. B. Metsia 80b).

7) See Appendix.

8) The question really comes to this: what verb is to be supplied before the phrase אם לא שלח ידו וכו' in v. 7; is it לִשָּׁבַע, "to swear", or לָדִין, "to put his case"? The reply is that it is evident from v. 10 that it is לשבע.

וְהַ֣ עַד־הָאֱלֹהִ֗ים יָבֹ֛א דְּבַר־שְׁנֵיהֶ֖ם אֲשֶׁ֣ר יַרְשִׁיעֻ֣ן
אֱלֹהִ֑ים יְשַׁלֵּ֥ם שְׁנַ֛יִם לְרֵעֵ֖הוּ׃ ס ט כִּֽי־יִתֵּ֨ן
אִ֤ישׁ אֶל־רֵעֵ֙הוּ֙ חֲמ֣וֹר אֽוֹ־שׁ֔וֹר אוֹ־שֶׂ֖ה וְכָל־בְּהֵמָ֑ה
לִשְׁמֹ֣ר וּמֵ֔ת אוֹ־נִשְׁבַּ֖ר אוֹ־נִשְׁבֶּ֑ה אֵ֥ין רֹאֶֽה׃
י שְׁבֻעַ֤ת יְהוָה֙ תִּֽהְיֶ֣ה׀ בֵּ֣ין שְׁנֵיהֶ֗ם אִם־לֹ֤א שָׁלַח֙
יָד֣וֹ בִּמְלֶ֣אכֶת רֵעֵ֔הוּ וְלָקַ֖ח בְּעָלָ֑יו וְלֹ֥א יְשַׁלֵּֽם׃
יא וְאִם־גָּנֹ֥ב יִגָּנֵ֖ב מֵעִמּ֑וֹ יְשַׁלֵּ֖ם לִבְעָלָֽיו׃ יב אִם־
טָרֹ֥ף יְטֹרַ֖ף יְבִאֵ֑הוּ עֵ֚ד הַטְּרֵפָ֣ה לֹ֣א יְשַׁלֵּ֔ם ס פ
יג וְכִֽי־יִשְׁאַ֥ל אִ֛ישׁ מֵעִ֥ם רֵעֵ֖הוּ וְנִשְׁבַּ֣ר אוֹ־מֵ֑ת

אונקלוס

חֲמַר֙ עַל֙ אִמַּ֔ר עַל֙ כְּסוּ֔ עַל֙ כָּל֙ אֲבֵרְתָּ֔א דִּ֥י יֵימַ֖ר אֲרֵי־הוּא֙ דֵּ֣ין לְקָדָ֔ם דַּיָּנַ֑יָּא
יְעוֹל֙ דִּ֣ין תַּרְוֵיהוֹן֒ דִּ֤י יְחַיְּבוּן֙ דַּיָּנַ֔יָּא יְשַׁלֵּ֥ם עַל־חַד־תְּרִ֖ין לְחַבְרֵֽהּ׃ ט אֲרֵ֡י יִתֵּן֩
גַּבַּ֙ר לְחַבְרֵ֜הּ חֲמַ֤ר אוֹ֙ תּוֹר֙ אוֹ֙ אִמַּ֔ר וְכָל֙ בְּעִירָ֔א לְמִטַּ֖ר וּמִ֣ית אוֹ֙ אִתְּבַ֔ר אוֹ֖
אִשְׁתְּבִ֣י לֵית֑ דְּחָזֵֽי׃ י מוֹמָ֣תָא֩ דַיָּ֙ת֙ תְּהֵ֣י בֵּ֣ין תַּרְוֵיהוֹן֒ אִם֙ לָ֣א אוֹשִׁ֔יט יְדֵ֖הּ בְּמָה־
דְמִסַּר־לֵ֣הּ חַבְרֵ֑הּ וְיִקַּבֵּ֖ל מָרֵ֥הּ מִנֵּ֛הּ וְלָ֥א יְשַׁלֵּֽם׃ יא וְאִם֙ אִתְּגְנָבָ֣א
יִתְּגְנֵ֔ב מֵעִמֵּ֖הּ יְשַׁלֵּ֥ם לְמָרְהִֽי׃ יב אִם֙ אִתְּבָרָ֣א יִתְבַּ֔ר יַיְתֵ֥י סַהֲדִ֖ין דִּתְבִירָ֑א לָ֥א
יְשַׁלֵּֽם׃ יג וְאֲרֵ֡י יִשְׁאַל֩ גַּבַּ֙ר מִן֙ חַבְרֵ֜הּ וְיִתְבַּ֤ר אוֹ֙ מִ֣ית מָרֵ֔הּ לֵ֥ית עִמֵּ֖הּ שַׁלְמָ֑א

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הֲרֵי הוּא אָצְלְךָ, עַד הַדַּיָּנִין יָבֹא דִּבַּר־שְׁנֵיהֶם, וְיַחְקְרוּ אֶת הָעֵדִים, וְאִם כְּשָׁרִים הֵם וְיַרְשִׁיעוּהוּ לְשׁוֹמֵר זֶה, יְשַׁלֵּם שְׁנַיִם, וְאִם יַרְשִׁיעוּ אֶת הָעֵדִים, שֶׁנִּמְצְאוּ זוֹמְמִין, יְשַׁלְּמוּ הֵם שְׁנַיִם לְשׁוֹמֵר. וְרַבּוֹתֵינוּ ז״ל דָּרְשׁוּ כִּי הוּא זֶה לְלַמֵּד, שֶׁאֵין מְחַיְּבִין אוֹתוֹ שְׁבוּעָה אֶלָּא אִם כֵּן הוֹדָה בְּמִקְצָת, לוֹמַר כַּךְ וְכַךְ אֲנִי חַיָּב לְךָ, וְהַמּוֹתָר נִגְנַב מִמֶּנִּי (שם ק״ז): (ט) כי יתן איש אל רעהו חמור או שור. פָּרָשָׁה רִאשׁוֹנָה נֶאֱמְרָה בְּשׁוֹמֵר חִנָּם, לְפִיכָךְ פָּטַר בּוֹ אֶת הַנְּגֵבָה, כְּמוֹ שֶׁכָּתוּב וְנִגְנַב מִבֵּית הָאִישׁ אִם לֹא יִמָּצֵא הַגַּנָּב וְנִקְרַב בַּעַל הַבַּיִת—לִשְׁבוּעָה, לְמַדְתָּ שֶׁפּוֹטֵר עַצְמוֹ בִּשְׁבוּעָה זוֹ; וּפָרָשָׁה זוֹ אֲמוּרָה בְּשׁוֹמֵר שָׂכָר, לְפִיכָךְ אֵינוֹ פָּטוּר אִם נִגְנְבָה, כְּמוֹ שֶׁכָּתוּב וְאִם גָּנֹב יִגָּנֵב מֵעִמּוֹ יְשַׁלֵּם, אֲבָל עַל הָאוֹנֶס, כְּגוֹן מֵת מֵעַצְמוֹ אוֹ נִשְׁבַּר אוֹ נִשְׁבָּה בְּחָזְקָה עַיֵּן לְקַמָּן, וְאֵין רֹאֶה שֶׁיָּעִיד בַּדָּבָר — (י) שבעת ה׳ תהיה. יִשָּׁבַע שֶׁבֵּן הוּא כִּדְבָרָיו, וְהוּא לֹא שָׁלַח בָּהּ יָד לְהִשְׁתַּמֵּשׁ בָּהּ לְעַצְמוֹ, שֶׁאִם שָׁלַח בָּהּ יָד וְאַחַ״כ נֶאֱנְסָה, חַיָּב בְּאוֹנְסִים (ב״מ צ״ד): ולקח בעליו. הַשְּׁבוּעָה, וְלֹא יְשַׁלֵּם לוֹ הַשּׁוֹמֵר כְּלוּם (ב״ק ק״ו): (יב) אם טרף יטרף. עַיֵּן חַיָּה רָעָה: יביאהו עד: יָבִיא עֵדִים שֶׁנִּטְרְפָה בְּאוֹנֶס וּפָטוּר: הטרפה לא ישלם. אֵינוֹ אוֹמֵר טְרֵפָה לֹא יְשַׁלֵּם אֶלָּא הַטְּרֵפָה, יֵשׁ טְרֵפָה שֶׁהוּא מְשַׁלֵּם וְיֵשׁ טְרֵפָה שֶׁאֵינוֹ מְשַׁלֵּם; טְרֵפַת חָתוּל וְשׁוּעָל וּנְמִיָּה מְשַׁלֵּם, טְרֵפַת זְאֵב, אֲרִי, וְדוֹב וְנָחָשׁ אֵינוֹ מְשַׁלֵּם; וּמִי לְחָשְׁךָ לָדוּן כֵּן? שֶׁהֲרֵי כָּתוּב וּמֵת אוֹ נִשְׁבַּר אוֹ נִשְׁבָּה—מַה מִּיתָה שֶׁאֵין יָכוֹל לְהַצִּיל, אַף שֶׁבֶר וּשְׁבִיָּה שֶׁאֵין יָכוֹל לְהַצִּיל (מכי״): (יג) וכי

is his, the word of both shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his fellow-*man*. [9]If a man give unto his fellow-*man* an ass, or one of a herd, or one of a flock, or any beast, to keep; and it die, or be hurt, or be captured, no one seeing *it:* [10]*Then* shall an oath of the Eternal be between them both, if he have not put his hand unto his fellow-*man's* goods: and the owner of it shall accept *it*, and he shall not pay. [11]But asuredly if it be stolen from him, he shall pay unto the owner thereof. [12]If it be torn in pieces, *then* let him bring it *for* witness, *and* he shall not pay that which was torn. [13]And if a man borrow *a beast* of his fellow-*man*, and it be hurt, or die,

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oath *that it has been stolen from you*; see, it is *actually* in your possession! — *then* the matter of *dispute between* the two of them shall come before the judges. These shall examine the witnesses, and if they prove to be trustworthy and they (the judges) condemn this bailee, then he has to pay double. If, however, they condemn the witnesses because these are found to be "plotting" witnesses (זוממין)[1]) then shall they (the witnesses) pay double to the bailee. Our Rabbis, of blessed memory, however, explained *that* כי הוא זה tells us that no oath can be imposed upon him (the defendant) except if he admits a part *of the other's claim* asserting, "So-and-so much I owe you, and the rest has been stolen from me" (according to this explanation the phrase כי הוא זה is not a statement of the witnesses but that of the bailee himself; i. e. he says, כי הוא זה, "it is this only" that you have to claim and not as much as you say) (Mech.; B. Kamma 107b)[2]). **(9)** כי יתן איש אל רעהו חמור או שור IF A MAN GIVE UNTO HIS FELLOW-MAN AN ASS OR AN OX — The first section (v. 6—9) speaks of the gratuitous bailee[3]) and therefore (since the chattels are kept for the use of the bailor only) Scripture frees him of liability for theft, as it is written, (v. 6) "[If a man shall give . . . to keep] and it be stolen out of the man's house, if the thief be not found, then the owner of the house shall approach *the judges*" to take an oath (cf. Rashi v. 7). You may learn *from this* that he (the bailee) frees himself from liability by this oath. This section (v. 9—12), however, speaks of a "bailee

NOTES

[1]) This is a technical term denoting witnesses whose evidence has been rebutted on the grounds that they were not present on the occasion concerning which they testify. In such a case, the penalty which the accused would have been condemned to pay had their evidence not been rebutted must be paid by them (cf. Deut. XIX. 19).

[2]) It is true that this is against the Halacha which follows the view of R. Chijah ben Joseph who holds (B. Kam. 107b), עירוב סרשיות כתיב כאן וכי כתיב כי הוא זה אמלוה הוא דכתיב the paragraph is misplaced and the words כי הוא זה (which intimate that an oath can be administered only when the defendant admits a part of the claim) refer to the subject of loans (Ex. XXII. 24). But here, as often, Rashi selects of two explanations that which the text more naturally bears, regarding this as the משמ.

[3]) See Note on v. 6.

בְּעָלָיו אִין־עִמּוֹ שָׁלֵם יִשָּׁלֵם: ד אִם־בְּעָלָיו עִמּוֹ
לֹא יְשַׁלֵּם אִם־שָׂכִיר הוּא בָּא בִּשְׂכָרוֹ: ס
ט וְכִי־יְפַתֶּה אִישׁ בְּתוּלָה אֲשֶׁר לֹא־אֹרָשָׂה וְשָׁכַב
עִמָּהּ מָהֹר יִמְהָרֶנָּה לּוֹ לְאִשָּׁה: ט אִם־מָאֵן יְמָאֵן
אָבִיהָ לְתִתָּהּ לוֹ כֶּסֶף יִשְׁקֹל כְּמֹהַר הַבְּתוּלֹת: ס
יא מְכַשֵּׁפָה לֹא תְחַיֶּה: יח כָּל־שֹׁכֵב עִם־בְּהֵמָה מוֹת
יוּמָת: ס יט זֹבֵחַ לָאֱלֹהִים יָחֳרָם בִּלְתִּי

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יְשַׁלֵּם: ד אִם מָרֵהּ עִמֵּהּ לָא יְשַׁלֵּם אִם אַגִּירָא הוּא עַל בְּאַגְרֵהּ: ט וַאֲרֵי
יְשַׁדֵּל גְּבַר בְּחֻלְתָּא דְּלָא מְאָרְסָא וְיִשְׁכּוֹב עִמָּהּ קַיָּמָא יְקִימִנַּהּ לֵהּ לְאִנְתּוּ:
יא אִם מְצָבָא לָא יְצֵבִי אֲבוּהָא לְמִנְתַּהּ לֵהּ כַּסְפָּא יִתְקוֹל כְּמוֹהֲרֵי בְּחֻלְתָּא:
יא חֶרָשָׁא לָא תְחַיֵּי: יח כָּל דְּיִשְׁכּוֹב עִם בְּעִירָא אִתְקְטָלָא יִתְקְטֵל: יט דְּדַבַּח

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ישאל. בָּא לְלַמֵּד עַל הַשּׁוֹאֵל שֶׁחַיָּב בְּאוּנְסִין: בעליו אין עמו. אִם בְּעָלָיו שֶׁל שׁוֹר אֵינוֹ עִם הַשּׁוֹאֵל בְּמַלְאכְתּוֹ (ב״מ צ״ה): (יד) אם בעליו עמו. בֵּין שֶׁהוּא בְּאוֹתָהּ מְלָאכָה בֵּין שֶׁהוּא בְּמַלְאכָה אַחֶרֶת, הָיָה עִמּוֹ בְּשָׁעַת שְׁאֵלָה אֵינוֹ צָרִיךְ לִהְיוֹת עִמּוֹ בְּשָׁעַת שְׂכִירָה וּמִיתָה (שם): אם שכיר הוא. אִם הַשּׁוֹר אֵינוֹ שָׁאוּל אֶלָּא שָׂכִיר, בָּא בִּשְׂכָרוֹ לְיַד הַשֹּׂכֶר הַזֶּה, וְלֹא בִּשְׁאֵלָה, וְאֵין כָּל הֲנָאָה שָׁלוֹ, שֶׁהֲרֵי עַ״י שְׂכָרוֹ נִשְׁתַּמֵּשׁ, וְאֵין לוֹ מִשְׁפַּט שׁוֹאֵל לְהִתְחַיֵּב בְּאוּנְסִין; וְלֹא פֵּרַשׁ מַה דִּינוֹ, אִם כְּשׁוֹמֵר חִנָּם אוֹ כְּשׁוֹמֵר שָׂכָר, לְפִיכָךְ נֶחְלְקוּ בּוֹ חַכְמֵי יִשְׂרָאֵל שֶׁבָּר כְּיוֹצֵא מִשֶּׁלָּם, רַבִּי מֵאִיר אוֹמֵר כְּשׁוֹמֵר חִנָּם, ר׳ יְהוּדָה אוֹמֵר כְּשׁוֹמֵר שָׂכָר (ב״מ צ״ה): (טו) וכי יפתה. מְדַבֵּר עַל לָבָהּ עַד שֶׁשּׁוֹמַעַת לוֹ, וְכֵן תַּרְגּוּמוֹ אֲרֵי יְשַׁדֵּל, שְׁדוּל בִּלְשׁוֹן אֲרַמִּי כְּפִתּוּי בִּלְשׁוֹן עִבְרִי: מהר ימהרנה. יְפַסּוֹק לָהּ מוֹהַר כְּמִשְׁפַּט אִישׁ לְאִשְׁתּוֹ—שֶׁכּוֹתֵב לָהּ כְּתוּבָה וְיִשָּׂאֶנָּה (מכי׳): (טו) כמהר הבתולת. שֶׁהוּא קָצוּב חֲמִשִּׁים כֶּסֶף אֲצֶל הַתּוֹפֶס אֶת הַבְּתוּלָה וְשׁוֹכֵב עִמָּהּ בְּאוֹנֶס, שֶׁנֶּאֱמַר וְנָתַן הָאִישׁ הַשֹּׁכֵב עִמָּהּ לַאֲבִי הַנַּעֲרָה חֲמִשִּׁים כֶּסֶף (דב׳ כ״ב): (יז) מכשפה לא תחיה. אֶלָּא תּוּמַת בֵּית דִּין; וְאֶחָד זְכָרִים וְאֶחָד נְקֵבוֹת, אֶלָּא שֶׁדִּבֶּר הַכָּתוּב בְּהָוֶה, שֶׁהַנָּשִׁים מְצוּיוֹת מְכַשֵּׁפוֹת (סנה׳ ס״ז): (יח כל שכב עם בהמה מות יומת. בְּסְקִילָה, רוֹבֵעַ כְּנִרְבַּעַת, שֶׁכְּתוּב בָּהֶם דְּמֵיהֶם בָּם (ויק׳ כ׳)): (יט) לאלהים. לַעֲ״ז; אִלּוּ הָיָה נָקוּד לֵאלֹהִים, הָיָה צָרִיךְ לָפָ״שׁ וְלִכְתּוֹב ״אֱלֹהִים״, עַכְשָׁיו שֶׁאָמַר לֵאלֹהִים, אֵין צָרִיךְ לְפָ״שׁ אֱלֹהִים, שָׁכַל למ״ד וכי״ת הַמְשַׁמֶּשֶׁת בְּרֹאשׁ הַתֵּיבָה אִם נְקוּדָה בַּחֲטָף, כְּגוֹן לְמֶלֶךְ, לְמִדְבָּר, לְעִיר, צָרִיךְ לְפָ״שׁ לְאֵיזֶה מֶלֶךְ, לְאֵיזֶה מִדְבָּר, לְאֵיזוֹ עִיר. וְכֵן לִמְלָכִים וְלָרָנָלִים צָרִיךְ לְפָ״שׁ לְאֵיזֶה, וְאִם אֵינוֹ מְפָרֵשׁ, כָּל מְלָכִים בְּמַשְׁמַע, כֵּן לֵאלֹהִים כָּל אֱלֹהִים בְּמַשְׁמַע—אֲפִילּוּ קוֹדֶשׁ, אֲבָל כְּשֶׁהִיא נְקוּדָה פַּתָּח, כְּמוֹ לַמֶּלֶךְ, לַמִּדְבָּר, לָעִיר, נוֹדָע בְּאֵיזֶה מֶלֶךְ מְדֻבָּר, וְכֵן לָעִיר נוֹדָע בְּאֵיזֶה עִיר מְדֻבָּר, וְכֵן לֵאלֹהִים—לְאוֹתָן שֶׁהִזְהִירָתָם עֲלֵיהֶם בְּמָקוֹם אַחֵר; כֵּיוֹצֵא בּוֹ אֵין כָּמוֹךָ בָּאֱלֹהִים, לְפִי שֶׁלֹּא פֵּרַשׁ, הֶצְרֵךְ לִנָּקֵד פַּתָּח: יחרם. יוּמַת: לָמָּה נֶאֱמַר יָחֳרָם וַהֲלֹא כְּבָר נֶאֱמַר בּוֹ מִיתָה בְּמָקוֹם אַחֵר וְהוֹצֵאתָ אֶת הָאִישׁ הַהוּא אוֹ אֶת הָאִשָּׁה הַהִוא וְגוֹ׳ (דברים י״ז)? אֶלָּא לְפִי שֶׁלֹּא פֵּרַשׁ עַל אֵיזוֹ עֲבוֹדָה חַיָּב מִיתָה—שֶׁלֹּא תֹאמַר כָּל עֲבוֹדוֹת בְּמִיתָה—בָּא וּפֵרַשׁ לְךָ כָּאן ״זֹבֵחַ״ לֵאלֹהִים, לוֹמַר לְךָ, מַה זְּבִיחָה עֲבוֹדָה

the owner thereof being not with it, he shall surely pay. [14]*But* if the owner thereof *be* with it, he shall not pay: if it *be* hired, it came for his hire. [15]And if a man entice a virgin that is not betrothed, and lie with her, he shall surely give the marriage price for her *to be his* wife. [16]If her father utterly refuse to give her unto him, he shall pay money according to the marriage price of the virgins. [17]Thou shalt not suffer a witch to live. [18]Whosoever lieth with a beast shall surely be put to death. [19]He that sacrificeth unto *any* god, save

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for payment" (שומר שכר) who is therefore not free *from liability* if *the object* has been stolen, as it is written, "but if it be certainly stolen from him, he shall pay [unto the owner thereof]". However, for any loss over which he has no control — if, for instance, the animal died a natural death or has been injured *by a wild beast*, or forcibly seized by robbers, אין רואה and NO ONE SEEING IT that could testify in this matter, — **(10)** שבעת ה' תהיה THEN SHALL THE OATH OF THE LORD BE BETWEEN THEM BOTH — *i. e.* he (the bailee) must take an oath that the case was as he says (that it died or was injured or captured), and *also* that he had not *previously* put forth his hand against it (the object), using it for his own purposes. For if he had thus "put forth his hand" and afterwards some accident, *as described*, happened to it he is held liable for loss by accident (B. Mets. 94 b), *since he has broken the terms of the contract.*— ולקח בעליו AND THE OWNER OF IT SHALL ACCEPT IT — *i. e. shall accept* the oath, ולא ישלם AND HE — the bailee — SHALL NOT PAY HIM (the bailor) anything, *not even the capital* (קרן). **(12)** אם טרף יטרף IF IT BE TORN IN PIECES — by wild beasts, יביאהו עד then let him bring witnesses[1]) that it has been torn in pieces by accident and he shall be freed *from liability*. המטרפה לא ישלם HE SHALL NOT PAY THAT WHICH HAS BEEN TORN — It does not say טרפה לא ישלם "one which has been torn he shall not pay for" — but *it says* "the torn one", (the one mentioned here, viz., that which was torn without him being able to prevent it). *Because* there is a torn beast for which he has to pay and a torn beast for which he has not to pay. For an animal torn by a cat, a fox or a marten he has *indeed* to make restitution; *but* for one torn by a wolf or a bear or a serpent he is not liable to pay. But how do you come to make such a distinction (lit., who whispered to you to draw such a conclusion)? Because, you see, it states, "and if it die or be injured, or be captured". Now what *is the characteristic of natural* death? One cannot save from it! Thus, also, the injury and the capture *must be such* that he was unable to save *the animal from it* (cf. Mech.). **(13)** וכי ישאל איש AND IF A MAN BORROWS.— The purpose of this verse is to tell you that the borrower is liable for *loss from whatever cause even from*

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[1]) The suffix הו in יביאהו is anticipative of the accusative עד (cf. II. 6 ותראהו את הילד "She saw him, *viz.*, the child"). Of several explanations given in the Mechilta Rashi selects this one as doing least violence to the text.

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accident. בעליו אין עמו THE OWNER THEREOF NOT BEING WITH IT (lit., with "him") — *i. e.* if the owner of the ox is not *employed* with the borrower in his work (B. Mets. 95 b). **(14)** אם בעליו עמו BUT IF THE OWNER THEREOF BE WITH IT (lit., with "him") — whether he be *employed* in the very kind of work *for which the animal has been borrowed*, or whether he be *employed* in any other work *of the borrower* — provided that he (the owner) was *employed* by the borrower when the loan was effected it is not necessary, *in order to free him from restitution*, that he should be *employed* by the bailee at the time when the injury or death took place (ib.). אם שכיר הוא IF IT BE HIRED — *i. e.* if the ox has not been borrowed but hired, בא בשכרו THEN IT CAME FOR ITS HIRE into the hand of this hirer and not by way of loan. For he does not get the entire benefit *of the transaction* since he is using it only because he has paid hire for it *and consequently the owner benefits also*; therefore the law applicable to a borrower does not apply in his case — that he should be held liable for *loss by* accident. Scripture, however, does not state explicity what his (the hirer's) law actually is — whether *he has to be treated* as the gratuitous bailee (שומר חנם) or as the bailee for payment (שומר שכר), and therefore the Sages in Israel differ in their opinion as to how the hirer (שוכר) has to make restitution. R. Meir says *he is responsible only* as a gratuitous bailee, whilst R. Judah says, *even* as a bailee for payment (B. Mets. 80 b). **(15)** וכי יפתה AND IF A MAN ENTICE [A VIRGIN] — *i. e. if* he speaks kindly to her until she submits to him. Thus *does also* the Targum *take it*: ארי ישדל "if a man persuades", the root שדל (the Pael conjugation) in Aramaic being the equivalent of פִּתָּה in Hebrew. מהר ימהרנה HE SHALL SURELY GIVE HER THE MARRIAGE PRICE — He shall assign her a marriage portion as is the practice of a man *to do* to his wife, *i. e.* he shall write her a Ketuba (marriage contract providing for a marriage portion) and shall marry her (Mech.). **(16)** כמהר הבתולת AS THE MARRIAGE PRICE OF THE VIRGINS — which is limited to fifty shekels in the case of one who outrages a virgin, for it is said, (Deut. XXII. 29) "Then the man that lay with her shall give unto the damsel's father fifty shekels of silver" (Mech.; Keth. 10 a). **(17)** מכשפה לא תחיה THOU SHALT NOT SUFFER A WITCH TO LIVE — *This does not mean that you may kill her*[1]) but she shall be put to death by the court. Both men and women *who practise witchcraft are included in this law* but *in using the feminine term* מכשפה Scripture speaks of what is usually the case; for it is women who mostly practise witchcraft (Sanh. 67 a). [**(18)** כל שכב עם בהמה מות יומת — All who have carnal connection with beasts, whether men

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[1]) In Deut. XX. 16 the words לא תחיה כל נשמה "thou shalt not suffer any of the inhabitants of Canaan to live" imply that the Israelites themselves were to kill them. This is not the meaning of לא תחיה here.

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or women, shall surely be put to death — by stoning, for it states of such, (Lev. XX. 16) "their blood is upon them" (cf. Rashi on XXI. 17) (Mech.)]. **(19)** לָאֱלֹהִים *means* TO IDOLS — If the word (a noun) were punctuated לֵאלֹהִים, *with Tzéré under the first* ל it would be necessary to define it more closely by adding *the adjective* אחרים = strange (gods — idols); now, however, that it says לָאֱלֹהִים it is not necessary to define it more closely *by adding the word* אחרים. For wherever ל or ב are prefixed to a word if it (the prefix) be punctuated with Chataph (שוא), as e. g., לַמֶּלֶךְ, to a king, לַמִּדְבָּר, to a desert, לָעִיר, to a city, it must be explained to which king, to which desert, to which city. The same is the case *if the* ל *or* ב *has a Chirik instead of a Sheva which happens when they are placed before a word beginning with Sheva, as e .g.*, in לִמְלָכִים for kings, לִרְגָלִים, for festivals, (quoted from the first Mishna of Rosh-ha-Shanah) it is necessary to state for which *kings or festivals*, and if he does not state this, all kings *and festivals* are implied by these words. Similarly *here*: the word לֵאלֹהִים[1]) "to gods", would imply "all gods", including even *Him of Whom the term* אלהים *is used in a* holy *sense* (i. e. the Most High God). When, however, it (the prefix) is vowelled with Patach (or Kametz if the following letter cannot take Dagesh), as לַמֶּלֶךְ and לַמִּדְבָּר and לָעִיר it is quite plain which king one is speaking of, and similarly *in the case of* לָעִיר "to the city", it is quite plain of which city one is speaking. In the same way, לָאֱלֹהִים, to the gods, *means* to those *gods* which in another passage you have been forbidden to worship. A similar instance is, (Ps. LXXXVI. 8) אין כמוך בָּאֱלֹהִים, "there is none like unto Thee among the gods" — because he did not more closely define it *by the addition of some word like* אחרים, it was necessary for him to vowel *the* ל with Patach (Kametz). יחרם *means* SHALL BE PUT TO DEATH — Why is *this verse with its predicate* יחרם said *at all*? Was not the death penalty for him (the idolator) stated in another passage: (Deut. XVII. 5) "Thou shalt bring forth that man or that woman [who have done that evil thing ... and stone them]"? But *the reason is*: because Scripture does not specify *there* for what form of worship he (the idolator) is liable to death *and it merely states, "and hath gone and served other gods" — now*, in order that you might not say that any kind of worship *offered to idols* is punishable with death, Scripture comes and definitely tells you here: "one who sacrificeth unto any god [shall surely be put to death]", to teach you *that all kinds of worship which have a certain characteristic of "sacrifice" are meant here.* What *is this characteristic of* sacrifice? It is *an act of* worship performed in honour of

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[1]) The rule is, when the prefixes ב"כ"ל"ו are prefixed to a word beginning with a Chataph they take the vowel of the Chataph. The word אֱלֹהִים with the prefix ל therefore becomes לֵאלֹהִים. This is contracted into לֵאלֹהִים just as לֵאמֹר becomes לֵאמֹר. Consequently the ל in לֵאלֹהִים must be regarded as having Sheva.

לַיהוָה לְבַדּוֹ׃ כוְגֵר לֹא־תוֹנֶה וְלֹא תִלְחָצֶנּוּ כִּי־גֵרִים
הֱיִיתֶם בְּאֶרֶץ מִצְרָיִם׃ כא כָּל־אַלְמָנָה וְיָתוֹם לֹא
תְעַנּוּן׃ כב אִם־עַנֵּה תְעַנֶּה אֹתוֹ כִּי אִם־צָעֹק יִצְעַק
אֵלַי שָׁמֹעַ אֶשְׁמַע צַעֲקָתוֹ׃ כג וְחָרָה אַפִּי וְהָרַגְתִּי
אֶתְכֶם בֶּחָרֶב וְהָיוּ נְשֵׁיכֶם אַלְמָנוֹת וּבְנֵיכֶם
יְתֹמִים׃ פ

כד אִם־כֶּסֶף ו תַּלְוֶה אֶת־עַמִּי אֶת־הֶעָנִי עִמָּךְ לֹא־

אונקלוס

לְמַטְעוֹת עַמְמַיָּא יְתְקְטֶל אֱלָהֵן לְשִׁמָא דַיְיָ בִּלְחוֹדוֹהִי׃ כ וְגִיוֹרָא לָא תוֹנוּן וְלָא
תְעִיקוּן אֲרֵי דַיָּרִין הֲוֵיתוּן בְּאַרְעָא דְמִצְרָיִם׃ כא כָּל אַרְמְלָא וְיָתֹם לָא תְעַנּוּן׃
כב אִם עַנָּאָה תְעַנֵּי יָתֵהּ אֲרֵי אִם מִקַּבֵּל יְקַבֵּל קֳדָמַי קַבָּלָא אֲקַבֵּל קְבָלְתֵּהּ׃
כג וְיִתְקַף רוּגְזִי וְאֶקְטוֹל יָתְכוֹן בְּחַרְבָּא וִיהֲווֹן נְשֵׁיכוֹן אַרְמְלִין וּבְנֵיכוֹן יַתְמִין׃
כד אִם כַּסְפָּא תּוֹזֵף בְּעַמִּי לְעַנְיָא דִּי עִמָּךְ לָא תְהֵי לֵהּ כִּרְשָׁיָא לָא תְשַׁוּוֹן

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הַנֶּעֱשֶׂית בְּפָנִים לַשָּׁמַיִם, אַף אֲנִי מַרְבֶּה הַמַּקְטִיר וְהַמְנַסֵּךְ שֶׁהֵן עֲבוֹדוֹת בְּפָנִים, וְחַיָּבִים עֲלֵיהֶם לְכָל עֲ״נ בֵּין שֶׁהֶרְבָּה לַעֲבֹדָה בְּכָבוֹד, בֵּין שֶׁאֵין דַּרְכָּהּ לַעֲבֹדָה בְּכָבוֹד, אֲבָל שְׁאָר עֲבוֹדוֹת, כְּגוֹן הַמְכַבֵּד וְהַמְרַבֵּץ וְהַמְנַסֵּךְ וְהַמְנַשֵּׁק אֵינוֹ בְּמִיתָה׃ (כ) וגר לא תונה. אוֹנָאַת דְּבָרִים, קונטרארי״ר בְּלַעַז, כְּמוֹ וְהַאֲכַלְתִּי אֶת מוֹנַיִךְ אֶת בְּשָׂרָם (יש׳ מ״ט)׃ ולא תלחצנו. בְּגֵזֵלַת מָמוֹן׃ כי גרים הייתם. אִם הוֹנִיתוֹ, אַף הוּא יָכוֹל לְהוֹנוֹתְךָ וְלוֹמַר לְךָ, אַף אַתָּה מְגֻרִים בָּאתָ, ״מוּם שֶׁבְּךָ אַל תֹּאמַר לַחֲבֵרֶךָ״; כָּל לְשׁוֹן גֵּר אָדָם שֶׁלֹּא נוֹלַד בְּאוֹתָהּ מְדִינָה, אֶלָּא בָּא מִמְּדִינָה אַחֶרֶת לָגוּר שָׁם׃ (כא) כל אלמנה ויתום לא תענון. הוּא הַדִּין לְכָל אָדָם, אֶלָּא שֶׁדִּבֵּר הַכָּתוּב בְּהַוָּה, לְפִי שֶׁהֵם תְּשׁוּשֵׁי כֹחַ וְדָבָר מָצוּי לְעַנּוֹתָם (מכי׳)׃ (כב) אם ענה תענה אתו. הֲרֵי זֶה מִקְרָא קָצֵר, גָּזַם וְלֹא פָרַשׁ עָנְשׁוֹ, כְּמוֹ לָכֵן כָּל הָרֵג קַיִן (בר׳ ד׳), גָּזַם וְלֹא פָּרַשׁ עָנְשׁוֹ, אַף כַּאן אִם עָנֹה תְעַנֶּה אֹתוֹ לְשׁוֹן גְּזוּם, כְּלוֹמַר סוֹפְךָ לְטוֹל אֶת שֶׁלְּךָ! לָמָּה? כִּי אִם צָעֹק יִצְעַק אֵלַי וְגוֹ׳׃ (כג) והיו נשיכם אלמנות. מִמִּשְׁמַע שְׁנֶאֱמַר וְהָרַגְתִּי אֶתְכֶם אֵינִי יוֹדֵעַ שְׁנֹשֵׁיכֶם אַלְמָנוֹת וּבְנֵיכֶם יְתוֹמִים? אֶלָּא הֲרֵי זוֹ קְלָלָה אֲחֶרֶת, שֶׁיִּהְיוּ הַנָּשִׁים צְרוּרוֹת כְּאַלְמָנוֹת חַיּוֹת, שֶׁלֹּא יִהְיוּ עֲדִים לְמִיתַת בַּעֲלֵיהֶן וְתִהְיֶינָה אֲסוּרוֹת לְהִנָּשֵׂא, וְהַבָּנִים יִהְיוּ יְתוֹמִים, שֶׁלֹּא יֵדְעוּם בֵּית דִּין לְיָרֵד לִנְכְסֵי אֲבִיהֶם, לְפִי שֶׁאֵין יוֹדְעִים אִם מֵתוּ אִם נִשְׁבּוּ (ב״מ ל״ח)׃ (כד) אם כסף תלוה את עמי. רַבִּי יִשְׁמָעֵאל אוֹמֵר כָּל אִם וְאִם שֶׁבַּתּוֹרָה רְשׁוּת חוּץ מִשְּׁלֹשָׁה, וְזֶה אֶחָד מֵהֶן (מכי׳): את עמי. עַמִּי וְנוֹי עַמִּי קוֹדֶם, עָנִי וְעָשִׁיר עָנִי קוֹדֵם, עָנְיְךָ וַעֲנִיֵּי עִירֶךָ עָנְיְךָ קוֹדְמִין, עֲנִיֵּי עִיר אַחֶרֶת עֲנִיֵּי עִירְךָ קוֹדְמִין; וְזֶה מַשְׁמָעוֹ: אִם כֶּסֶף תַּלְוֶה — אֶת עַמִּי תַּלְוֶה וְלֹא לְנוֹי, וּלְאֵזֶה מֵעַמִּי? אֶת הֶעָנִי, וּלְאֵזֶה עָנִי? לְאוֹתוֹ שֶׁעִמְּךָ. (ד״א, אֶת עַמִּי, שֶׁלֹּא תְנַהֵג בּוֹ בְּיוֹן בְּהַלְוָאָה שֶׁהוּא עַמִּי: אֶת הֶעָנִי עִמָּךְ. הֱוֵי מִסְתַּכֵּל בְּעִנְיָנְךָ בְּאִלּוּ אַתָּה הֶעָנִי): לא תהיה לו כנשה. לֹא תִתְבָּעֶנּוּ בְּחָזְקָה, אִם אַתָּה יוֹדֵעַ שֶׁאֵין לוֹ, אַל תְּהִי רוֹמֶה עָלָיו בְּאִלּוּ הִלְוִיתוֹ אֶלָּא כְּאִלּוּ לֹא הִלְוִיתוֹ, כְּלוֹמַר לֹא תַכְלִימֶהוּ: נשך. רִבִּית, שֶׁהִיא כִּנְשִׁיכַת נָחָשׁ שֶׁנּוֹשֵׁךְ חֲבִירָהּ קְטַנָּה בְּרַגְלוֹ וְאֵינוֹ מַרְגִּישׁ, וּפִתְאוֹם הוּא מְכַטְּבֵט וְנוֹפֵחַ עַד קִדְקֳדוֹ, כָּךְ רִבִּית

unto the Eternal only, he shall be doomed to death. [20]Thou shalt neither be extortionate to a stranger, nor oppress him: for ye were strangers in the land of Egypt. [21]Ye shall not afflict any widow, or fatherless *child*. [22]If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry: [23]And my wrath shall glow, and I will slay you with the sword; and your wives shall be widows, and your children fatherless. [24]If thou lend money to *any of* my people *that is* poor by thee, thou shalt not

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the Lord in the "Interior" (i. e. in the Temple)! So I *mean to* include *as punishable by death* anyone offering incense and libation since these are *also acts of* worship *performed* in the Temple, and that one is liable for these *acts if he performed them* in honour of any idol, whether this be the usual way of worshipping it or whether this be not the usual way of worshipping it. But other forms of adoration *which are shown to some idols but which are not peculiar to the worship of the idol which one happens to be worshipping, — if*, e. g., one sweeps *the place before the idol in its honour*, or one lays the dust *in front of it* by sprinkling water *there*, or one embraces or kisses it, — are not *punishable* by death (cf. Sanh. 60a)[1]). **(20)** וגר לא תונה — *means*, do not vex him with words (referring to the fact that he is a stranger); contrarier in O. F. Similar is, (Is. XLIX. 26) "And I will feed them that vex thee (מוניך) with their own flesh". ולא תלחצנו NOR OPPRESS HIM — by robbing him of money (Mech.). כי גרים הייתם FOR YE WERE STRANGERS — If you vex him he can vex you also by saying to you: "You also descend from strangers". Do not reproach thy fellow-man for a fault which is also thine. Wherever גר occurs in Scriptures it signifies a person who has not been born in that land (where he is living) but has come from another country to sojourn there. **(21)** כל אלמנה ויתום לא תענון YOU SHALL NOT AFFLICT ANY WIDOW, OR FATHERLESS CHILD — That is also the law regarding any person, but Scripture is speaking of what usually happens *and therefore mentions these in particular*, for they are feeble in *defensive* power (i. e. they have no one to protect them) and it is a frequent occurrence for people to afflict them (Mech.). **(22)** אם ענה תענה אתו IF THOU AFFLICT THEM IN ANY WISE — This is an elliptical phrase — the text threatens but breaks off and does not specify *immediately* the punishment *which will fall upon those who do this*. We have the same in, (Gen. IV. 15) "Therefore whosoever slayeth Cain . . ." it threatens but does not specify the punishment. So, here, too: "If thou afflict them in any wise", — this is a threat, as much as to say: "in the end you will get your deserts!" Why *are you certain to get them*? "Because (כי) if (אם) they cry at all unto Me, I will surely hear their cry"[2]). **(23)** והיו נשיכם אלמנות AND YOUR WIVES SHALL BE WIDOWS [AND YOUR CHILDREN FATHERLESS] — From what is implied in the words, "I will kill you with the sword" do I not know that "your wives shall be

NOTES

1) One of the י"ג מדות (the 13 rules by which the law may be expounded) is the following: Whenever a proposition was comprehended under a general description, and is afterwards singled out therefrom in order to teach us something concerning it, this is done not for its own sake alone, but to teach that what is predicated of it applies also to the whole general term. In our case "sacrificing" (זובח) was included in the general statement "and . . . served other gods", since this includes all kinds of service. It is in our passage singled out from this general term and made the subject of a special statement. According to the above rule therefore it tells us something about all that is comprised in that general term from which it has been singled out: i. e. it tells us that all the acts of worship punishable by death must have the characteristic of "sacrifice".

2) Observe how Rashi by means of the ellipsis connects כי, "because", with the words that precede it. It is to be separated from אם, for כי אם in the sense of "but" is inadmissible here.

תִּהְיֶה לוֹ כְּנֹשֶׁה לֹא־תְשִׂימוּן עָלָיו נֶשֶׁךְ׃ כה אִם־
חָבֹל תַּחְבֹּל שַׂלְמַת רֵעֶךָ עַד־בֹּא הַשֶּׁמֶשׁ תְּשִׁיבֶנּוּ
לוֹ׃ כו כִּי הִוא כְסוּתָהּ לְבַדָּהּ הִוא שִׂמְלָתוֹ לְעֹרוֹ
בַּמֶּה יִשְׁכָּב וְהָיָה כִּי־יִצְעַק אֵלַי וְשָׁמַעְתִּי כִּי־חַנּוּן
אָנִי׃ ס רביעי כז אֱלֹהִים לֹא תְקַלֵּל וְנָשִׂיא
בְעַמְּךָ לֹא תָאֹר׃ כח מְלֵאָתְךָ וְדִמְעֲךָ לֹא תְאַחֵר
בְּכוֹר בָּנֶיךָ תִּתֶּן־לִי׃ כט כֵּן־תַּעֲשֶׂה לְשֹׁרְךָ לְצֹאנֶךָ
שִׁבְעַת יָמִים יִהְיֶה עִם־אִמּוֹ בַּיּוֹם הַשְּׁמִינִי תִּתְּנוֹ־

סכסותו ק׳

אונקלוס

עֲלוֹהִי חִבּוֹלְיָא׃ כה אִם מַשְׁכּוֹנָא תִּסַּב כְּסוּתָא דְחַבְרָךְ עַד מֵעַל שְׁמָשָׁא
תְּהֵיבְנַהּ לֵהּ׃ כו אֲרֵי הִיא כְסוּתֵהּ בִּלְחוֹדֵהּ הִיא תּוֹתְבֵהּ לְמַשְׁכְּבֵהּ בְּמָה יִשְׁכּוֹב
וִיהֵי אֲרֵי יִקְבֶל קָרָמַי וֶאֱקַבֶּל קְבָלֵהּ אֲרֵי חַנָּנָא אֲנָא׃ כז דַּיָּנָא לָא תְקֵיל וְרַבָּא
בְּעַמָּךְ לָא תְלוּט׃ כח בְּכוּרָךְ וְדִמְעָךְ לָא תְאַחַר בּוּכְרָא דְבָנָךְ תִּפְרֵשׁ קָרָמָי׃
כט כֵּן תַּעְבֵּד לְתוֹרָךְ לְעָנָּךְ שִׁבְעָא יוֹמִין יְהֵי עִם אִמֵּהּ בְּיוֹמָא תְּמִינָאָה תְּפָרְשִׁנֵּהּ

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אֵינוֹ מַרְגִּישׁ וְאֵינוֹ נִכָּר עַד שֶׁהָרְבִּית עוֹלָה וּמְחַפְּרוֹ מִמּוֹן הַרְבֵּה (תנחו׳): (כה) אם חבל תחבל. כָּל לְשׁוֹן חֲבָלָה אֵינוֹ מִשְׁכּוֹן בִּשְׁעַת הַלְוָאָה, אֶלָּא שֶׁמְּמַשְׁכְּנִין אֶת הַלָּוֶה כְּשֶׁמַּגִּיעַ הַזְּמַן וְאֵינוֹ פּוֹרֵעַ: (חָבֹל תַּחְבֹּל—כְּפֹל לְךָ בַּחֲבָלָה עַד כַּמָּה פְּעָמִים; אָמַר הַקָּבָ״ה כַּמָּה אַתָּה חַיָּב לִי, וַהֲרֵי נַפְשְׁךָ עוֹלָה אֶצְלִי כָּל אֶמֶשׁ וְאֶמֶשׁ וְנוֹתֶנֶת דִּין וּמִתְחַיֶּבֶת לְפָנַי וַאֲנִי מַחֲזִירָהּ לְךָ, אַף אַתָּה טוֹל וְהָשֵׁב טוֹל וְהָשֵׁב׃): עד בא השמש תשיבנו לו. כָּל הַיּוֹם תְּשִׁיבֶנּוּ לוֹ עַד בֹּא הַשֶּׁמֶשׁ, וּבְבֹא הַשֶּׁמֶשׁ תַּחֲזוֹר וְתִטְלֶנּוּ עַד שָׁיָבֹא בְּקֶר שֶׁל מָחָר; וּבְכִסּוּת יוֹם הַכָּתוּב מְדַבֵּר, שֶׁאֵין צָרִיךְ לָהּ בַּלַּיְלָה (מכי׳, ב״מ קי״ד): (כו) כי הוא כסותה. זוֹ שִׂלִּית: שמלתו. זוֹ חֲלוּק: במה ישכב. לְרַבּוֹת אֶת הַמַּצָּע (מכי׳): (כז) אלהים לא תקלל. הֲרֵי זוֹ אַזְהָרָה לְבֵרַכַת הַשֵּׁם וְאַזְהָרָה לִקְלָלַת דַּיָּן (סנה׳ ס״ו): (כח) מלאתך. חוֹבָה הַמְּשֻׁלֶּמֶת עָלֶיךָ כְּשֶׁתִּתְמַלֵּא תְּבוּאָתְךָ לְהִתְבַּשֵּׁל, וְהֵם בְּכוּרִים: ודמעך. הַתְּרוּמָה—וְאֵינִי יוֹדֵעַ מֵהוּ לְשׁוֹן דִּמְעָ—לֹא תאחר. לֹא תְּשַׁנֶּה סֵדֶר הַפְּרָשָׁתָן לְאַחֵר אֶת הַמְקֻדָּם וּלְהַקְדִּים אֶת הַמְאֻחָר, שֶׁלֹּא יַקְדִּים תְּרוּמָה לִבְכוּרִים וּמַעֲשֵׂר לִתְרוּמָה (מכי׳): בכור בניך תתן לי. לְפִדּוּתוֹ בְּחָמֵשׁ סְלָעִים מִן הַכֹּהֵן; וַהֲלֹא כְּבָר צִוָּה עָלָיו בְּמָקוֹם אַחֵר? אֶלָּא כְּדֵי לִסְמוֹךְ לוֹ כֵּן תַּעֲשֶׂה לְשֹׁרְךָ—מַה בְּכוֹר אָדָם לְאַחַר שְׁלֹשִׁים יוֹם פּוֹדֵהוּ, שֶׁנֶּאֱמַר וּפְדוּיָו מִבֶּן חֹדֶשׁ תִּפְדֶּה (במ׳ י״ח), אַף בְּכוֹר בְּהֵמָה דַּקָּה מְטֻפָּל בּוֹ שְׁלֹשִׁים יוֹם וְאַתָּ״כ נוֹתְנוֹ לַכֹּהֵן (בכורי כ״ו): (כט) שבעת ימים יהיה עם אמו. זוֹ אַזְהָרָה לַכֹּהֵן, שֶׁאִם בָּא לְמַהֵר אֶת קָרְבָּנוֹ לֹא יְמַהֵר קוֹדֶם שְׁמֹנָה, לְפִי שֶׁהוּא מְחַשֵּׁר וְאָמַר: בְּיוֹם הַשְּׁמִינִי תִּתְּנוּ לִי. יָכוֹל יְהֵא חוֹבָה לִבּוֹ בַּיּוֹם, נֶאֱמַר כָּאן שְׁמִינִי וְנֶאֱמַר לְהַלָּן וּמִיּוֹם הַשְּׁמִינִי וָהָלְאָה יֵרָצֶה (ויק׳ כ״ב), מַה שְׁמִינִי הָאֲמוּר לְהַלָּן לְהַכְשִׁיר מִשְּׁמִינִי וּלְהַלָּן, אַף שְׁמִינִי הָאֲמוּר כָּאן לְהַכְשִׁיר מִשְּׁמִינִי וּלְהַלָּן; וְכֵן מִשְּׁמָעוֹ: וּבְיוֹם

be to him as an exactor, neither shall ye lay upon him interest. [25]If thou at all take thy fellow-*man's* outer-garment to pledge, thou shalt restore it unto him at the going down of the sun: [26]For that *is* his raiment only, it *is* his outer-garment for his skin: wherein shall he lie down? and it shall come to pass, when he crieth unto me, that I will hear; for I *am* gracious. [27]Thou shalt not execrate God, nor curse a prince among thy people. [28]Thou shalt not delay to *offer from* thy abundance, and of thy liquors, the firstborn of thy sons shalt thou give unto me. [29]Likewise shalt thou do with that of thy herd, *and* with that of thy flock: seven days it shall be with its dam; on the eighth day thou shalt

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widows and your children orphans"? But *the explanation of the latter words is not that implied by your question*; it is quite a different curse: that the wives will be "fettered" for life — "as living widows" (Rashi is imitating a Biblical phrase, 2 Sam. XX. 3, used in a somewhat similar sense) — that there will be no witnesses *who can testify* to the death of their husbands, and so they will be forbidden to re-marry. *In which case* the children will be *destitute* orphans, for the court will not allow them to take possession of the chattels of their fathers, since they do not know whether they have died or have *only* been taken captives[1]) (Mech.; B. Mets. 38 b).. **(24)** אם כסף תלוה את עמי IF THOU LEND MONEY TO ANY OF MY PEOPLE — R. Jishmael said: wherever אם occurs in Scripture it is *used of an act the performance of which* is optional, except *in* three *instances*, of which this is one (Mech., cf. Rashi on XX. 22; the translation therefore is: "When thou lendest etc."). את עמי TO ANY OF MY PEOPLE — *If thou hast to choose between lending money to* My people and a heathen, My people come first; *if between* a poor man and one who is better off, the poor man comes first; *if between* thine own poor (poor relatives) and *other* poor of thy city, thine own poor come first; *if between* the poor of thine own city and the poor of another city, the poor of thine own city come first. (Mech.; B. Mets. 71 a). And this is how *the above explanation* is implied in the text: "If thou lend money" — את עמי "lend it to My people", and not to a heathen; and to which one of My people? את העני, to the poor; and to which poor? עמך to him that is with thee (i. e. who is with thee in relationship and is with thee in thy city). [Another explanation of את עמי is: Thou shalt not treat him disrespectfully when lending him money, for he is עמי — *though in need he is still "My people"*! את העני עמך Look at thyself as though thou art the poor man (Tanch.)]. לא תהיה לו כנשה THOU SHALT NOT BE UNTO HIM AS AN EXACTOR — you shall not demand *the debt* of him forcibly. *The comparative* כ *of* כנשה *suggests thou shalt not be like a* נשה: if you know that he has no money do not appear *in your attitude* towards him as though you had lent him, but as though you had not lent him — it means as much as, do not humble him. נשך is *what is called in Rabbinical Hebrew* רבית (from רבה to increase). *It is called* נשך *"biting"*, because it resembles the bite of a snake: it bites, *inflicting* a small wound in a person's foot which he does not feel at first, but all at once it swells and distends *the whole body* up to the top of his head. So *it is with* interest:

NOTES

1) The verse therefore pronounces two threats: (1) You yourselves will be slain by the sword. This alone is hard enough for your wives and children, but (2) there will be no evidence of your death and it may be presumed that you are captives of war, and your wives will not obtain the rights of widows nor your children those of orphans. The words והיו נשיכם אלמנות are taken to mean: your wives must remain widows, not being permitted to re-marry in the absence of proof of your death.

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at first one does not feel *the drain it makes on him* and it remains unnoticed until the interest mounts up and suddenly makes the person lose a big fortune (Tanch.; Ex. R. 31). **(25)** אם חבל תחבל IF THOU TAKE TO PLEDGE — The root חבל never signifies "taking a pledge" at the time when the loan is transacted, but *it means* taking the goods of the debtor when the date *of payment* arrives and he does not pay (B. Mets. 114b). [חבל תחבל — *Scripture bids you* take the pledge repeatedly — even many times (that is, repeatedly to defer the time of payment). The Holy One, blessed be He, says *as it were*: "How much do you owe Me! See, your soul ascends night by night to Me[1]) and renders account of its doing and so becomes My debtor, *and should be kept as a pledge*; and *yet* I return it to you *every morning*. Thus, too, *you should do*: take the pledge and restore it, take it *again* and *again* restore it!") (Tanch.)]. עד בא השמש תשיבנו לו RESTORE IT UNTO HIM TILL THE GOING DOWN OF THE SUN —[2]) Restore it unto him for the whole day until the sun-set, and at night-fall you may take it again till the day-break of the next morning. Scripture speaks *here* of garment which is worn during the day and which is not required during the night (B. Mets. 114b). **(26)** כי הוא כסותה FOR THAT IS HIS RAIMENT — i. e. his upper garment; שמלתו *means* his shirt (the שמלה for the skin); במה ישכב WHEREIN SHALL HE LIE DOWN — *These words are used* to include *amongst the articles which must be returned to him during the day* the couch *and its coverings on which he rests during day-time* (Mech.)[3]). **(27)** אלהים לא תקלל THOU SHALT NOT EXECRATE GOD — Here you have the prohibition of blasphemy (the penalty being stated in Lev. XXIV. 16) and the prohibition of cursing a judge (who is also termed אלהים, cf. XXII. 7) (cf. Mech. and Sanh. 66a). **(28)** מלאתך [THOU SHALT NOT DELAY TO OFFER FROM] THY FULLNESS — The duty which falls upon you as soon as your crop becomes fully ripened: this refers to the first fruits (בכורים), ודמעך *means* THE HEAVE-OFFERING, — *thus do our Rabbis explain it (cf. Mech.), but* I do not know what the expression דמע means (i. e. I do not know how it comes to have the meaning of תרומה), לא תאחר THOU SHALT NOT DELAY — *i. e.* thou shalt not alter the *prescribed* sequence of separating them *from the crops*, setting aside last what should be first and setting aside first what should be last —

NOTES

[1]) The idea is, that whilst a man sleeps, his soul is with God; cf. בידך אפקיד רוחי בעת אישן ואעירה "I commit my soul to Thee when I sleep and yet — I awake through Thy Mercy".

[2]) The Hebrew is ambiguous: It may mean, "you shall restore it עד,בא השמש before the sun goes down" (i. e. before the night sets in it must be restored), or, "Restore it to him that he may keep it until night-fall". The latter is the meaning of the verse.

[3]) It should be noted that a similar command to restore the pledge to the debtor is repeated in Deut. XXIV. 10—13: "When thou dost lend thy fellow-man a loan . . . thou shalt not go into his house לעבוט עבוטו to fetch his pledge; thou shalt restore to him the pledge when the sun goeth down (כבא השמש)". This being undoubtedly the meaning of כבא השמש our Rabbis applied this command to כסות לילה the night garment which the poor cannot do without by night, and consequently explain עד בא השמש in our verse (the meaning of which is ambiguous) to refer to that worn by day (כסות יום). (Cf. Sifré on the verse quoted).

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i. e. that one should not set aside the heave-offering before the first fruit nor the tithe before the heave-offering (Mech.)[1]). בכור בניך תתן לי THE FIRST BORN OF THY SONS SHALT THOU GIVE UNTO ME — by redeeming him from the priest by *the payment of* five Sela'im. Scripture, it is true, has already given an ordinance concerning him (the firstborn) in another passage (Num. XVIII. 16), but *it is stated here again in order* to bring it into juxtaposition with *the next verse*: "Likewise shalt thou do with that of thine ox", *and to illustrate the latter command by the former*. How *is it in the case of* a human being? He (the father) redeems it after thirty days, for it is said, (Num. XVIII. 16) "and those that are to be redeemed, from a month old shalt thou redeem"! So, too, has the owner of small cattle[2]) to look after it for 30 days and only afterwards must he give it to the priest (cf. Mech. and Bech. 26 b). **(29)** שבעת ימים יהיה עם אמו SEVEN DAYS IT SHALL BE WITH ITS DAM — This is an admonition for the priest (for the Israelite himself does not s a c r i f i c e the firstborn animal) that if he wishes to bring his offering *of this* at an earlier date (i. e. in the case of the Israelite having given it to him before the thirtieth or fiftieth day) he is not allowed to offer it before it is eight days old because it is *then* "short in time" (i. e. too young for sacrifice; cf. Lev. XXII. 27). ביום השמיני תתנו לי ON THE EIGHTH DAY THOU SHALT GIVE IT ME — One might *think* that it is o b l i g a t o r y *to offer it* on that day! Scripture, however, uses here the words "eighth day" and uses them again later on, (Lev. XXII. 27) "and from the e i g h t h d a y and henceforth it shall be favourably accepted", *in order to suggest an analogy*. *Now* what *is the meaning of* the "eighth day" mentioned in the latter passage? *It intends* to declare *the first-born* fit *for sacrifice* f r o m the eighth day and h e n c e f o r t h (i. e. it is intended to fix the earliest possible time on which it may be sacrificed). This, too, in *the purpose of the word* שמיני used here: to declare it fit *for sacrifice* f r o m the eighth day and henceforth. The text therefore

NOTES

[1]) Rashi takes the word תאחר as meaning to delay the bringing of the בכורים and the תרומה. Although only these two offerings are mentioned in this command the מעשר is also involved, for the תרומה can be delayed only by bringing it after the מעשר.

[2]) The correct reading of the quotation of Rashi should be כן תעשה לשורך לצאנך for he refers in his comment only to בהמה דקה (צאן) as coming within the reason for the juxtaposition of the verses here. In Bech. IV. 1 the 30th day is fixed for the redemption of sheep and the 50th day for that of an ox. Rashi points out there that this is to be derived from our text: "Thus shalt thou do to the first-born of thy ox and thy sheep". The word "thus" points back to the preceding verse where, however, there is mention of what has to be done to בכורים (and תרומה) and the firstborn of man. The suggestion consequently is that the firstborn of שור and צאן must be compared with בכורים and בכור אדם r e s p e c t i v e l y: therefore שור has to be redeemed after the 50th day as בכורים, which were brought at the earliest the 50th day after Passover (cf. Bicc. I. 3: אין מביאין בכורים קודם לעצרת) the season when these fruits began to ripen, and צאן has to be redeemed after the 30th day, analogous to בכור אדם as prescribed by the Torah. It will be noted that in the explanation there is no mention of תרומה which is also spoken of in the preceding verse. But a comparison with only two articles is required. תרומה and בכורים belong to the same kind, both being crops. בכורים is chosen for the comparison because a definite period is fixed for offering it.

לִי: ל וְאַנְשֵׁי־קֹדֶשׁ תִּהְיוּן לִי וּבָשָׂר בַּשָּׂדֶה טְרֵפָה
לֹא תֹאכֵלוּ לַכֶּלֶב תַּשְׁלִכוּן אֹתוֹ: ס כג א לֹא
תִשָּׂא שֵׁמַע שָׁוְא אַל־תָּשֶׁת יָדְךָ עִם־רָשָׁע לִהְיֹת
עֵד חָמָס: ב לֹא־תִהְיֶה אַחֲרֵי־רַבִּים לְרָעֹת וְלֹא־
תַעֲנֶה עַל־רִב לִנְטֹת אַחֲרֵי רַבִּים לְהַטֹּת: ג וְדָל

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קָדָמַי: ל וַאֲנָשִׁין קַדִּישִׁין תְּהוֹן קָדָמָיַ וּבְשַׂר תְּלִישׁ מִן חֵיוָא־חַיָא לָא תֵיכְלוּן
לְכַלְבָּא תִּרְמוּן יָתֵהּ: א לָא תְקַבֵּל שְׁמַע דְּשֶׁקֶר לָא תְּשַׁוֵּי יְדָךְ עִם חַיָּבָא
לְמֶהֱוֵי־לֵהּ סָהִיד שְׁקָר: ב לָא תֶהֵי בְּתַר סַגִּיאִין לַאֲבָאָשָׁא וְלָא תִתְמְנַע
מִלְאִלְפָּא מָה דְּרֵעוּתָךְ עַל־דִּינָא בָּתַר סַגִּיאֵי שְׁלַם דִּינָא: ג וְעַל־מִסְכֵּינָא לָא

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הַשְּׁמִינִי אַתָּה רַשָּׁאי לִתְּנוֹ לִי (מכי׳): (ל) ואנשי קדש תהיון לי. אִם אַתֶּם קְרוֹשִׁים וּפְרוּשִׁים מִשְּׁקוּצֵי נְבֵלוֹת וּטְרֵפוֹת הֲרֵי אַתֶּם שֶׁלִּי וְאִם לָאו אֵינְכֶם שֶׁלִּי: ובשר בשדה טרפה. אַף בַּבַּיִת כֵּן, אֶלָּא שֶׁדִּבֶּר הַכָּתוּב בְּהוֹוָה—מָקוֹם שֶׁדַּרְכּוֹ בְּהֵמוֹת לִטָּרֵף; וְכֵן כִּי בַשָּׂדֶה מָצָאָה (דב׳ כ״ב), וְכֵן אָשָׁר לֹא יְהֶיֶה טָהוֹר מִקְּרֵה לָיְלָה (שם כ״ג), הוּא הַדִּין לְמִקְרֶה יוֹם, אֶלָּא שֶׁדִּבֶּר הַכָּתוּב בְּהוֹוָה. וּבְשַׂר תְּלִישׁ מִן חַיָּא חַיָּא, בָּשָׂר שֶׁנִּתְלַשׁ עֵ״י טְרֵפַת זְאֵב אוֹ אֲרִי מִן חַיָּה כְּשֵׁרָה אוֹ מִבְּהֵמָה כְּשֵׁרָה בְּחַיֶּיהָ: לכלב תשלכון אתו. אַף הַגּוֹי כַּכֶּלֶב; או אֵינוֹ אֶלָּא כָּלֶב כְּמַשְׁמָעוֹ? תַּ״ל בִּנְבֵלָה אוֹ מָכוֹר לָנָכְרִי (שם י״ד), ק״ו לִטְרֵפָה שֶׁמְּהֻתֶּרֶת בְּכָל הֲנָאוֹת. אִם כֵּן מַה תַּ״ל לַכֶּלֶב? לְלַמֶּדְךָ שֶׁהַכֶּלֶב נִכְבָּד מִמֶּנּוּ, וְלַמֶּדְךָ הַכָּתוּב שֶׁאֵין הַקָּבָ״ה מְקַפֵּחַ שְׂכַר כָּל בְּרִיָּה, שֶׁנֶּאֱמַר וּלְכֹל בְּנֵי יִשְׂרָאֵל לֹא יֶחֱרַץ כֶּלֶב לְשֹׁנוֹ (שמ׳ י״א), אָמַר הַקָּבָ״ה תְּנוּ לוֹ שְׂכָרוֹ (מכי׳):

כג (א) לא תשא שמע שוא. כְּתַרְגּוּמוֹ, לֹא תְקַבֵּל שְׁמַע דְּשֶׁקֶר, אַזְהָרָה לַמְקַבֵּל לְשׁוֹן הָרָע וְלַדַּיָּן שֶׁלֹּא יִשְׁמַע דִּבְרֵי בַעַל דִּין עַד שֶׁיָּבֹא בַעַל דִּין חֲבֵרוֹ (שם): אל תשת ידך עם רשע. הַשּׁוֹעֵן אֶת חֲבֵרוֹ הְּבִיעַת שֶׁקֶר, שֶׁהַבְּטִיחָהוּ לִהְיוֹת לוֹ עֵד חָמָס: (ב) לא תהיה אחרי רבים לרעת. יֵשׁ בַּמִּקְרָא זֶה מִדְּרָשֵׁי חַכְמֵי יִשְׂרָאֵל, אֲבָל אֵין לָשׁוֹן הַמִּקְרָא מְיֻשָּׁב בָּהֶן עַל אָפְנָיו. מִכָּאן דָּרְשׁוּ שֶׁאֵין מַשִּׂין לְחוֹבָה בְּהַכְרָעַת דַּיָּן אֶחָד, וְסוֹף הַמִּקְרָא דָּרְשׁוּ אחרי רבים להטת, שֶׁאִם יֵשׁ שְׁנַיִם מְחַיְּבִין יוֹתֵר עַל הַמְזַכִּין הַשֵּׁה הַדִּין עַל פִּיהֶם לְחוֹבָה—וּבְרַבֵּינוּ נְפָשׁוֹת הַכָּתוּב מְדַבֵּר—וְאֶמְצַע הַמִּקְרָא דָּרְשׁוּ לא תענה על רב עַל רַב, שֶׁאֵין חוֹלְקִין עַל מוּפְלָא שֶׁבְּבֵית דִּין, לְפִיכָךְ מַתְחִילִין בְּדִינֵי נְפָשׁוֹת מִן הַצָּד—לְקַטָּנִים שֶׁבָּהֶן שׁוֹאֲלִין תְּחִלָּה שֶׁיֹּאמְרוּ אֶת דַּעְתָּם—וּלְפִי דִבְרֵי רַבּוֹתֵינוּ כַּךְ פִּתְרוֹן הַמִּקְרָא: לא תהיה אחרי רבים לרעת, לְחַיֵּב מִיתָה בְּשִׁבְּיל דַּיָּן אֶחָד שֶׁיָּרְבּוּ מְחַיְּבִין עַל הַמְזַכִּין, וְלֹא תַעֲנֶה עַל הָרַב לִנְטוֹת מִדְּבָרָיו—וּלְפִי שֶׁהוּא חָסֵר יו״ד דָּרְשׁוּ בּוֹ בֵּן—אחרי רבים להטת, יֵשׁ רַבִּים שֶׁאַתָּה נוֹטֶה אַחֲרֵיהֶם, וְאֵימָתַי? בְּזְמַן שֶׁהֵן שְׁנַיִם הַמַּכְרִיעִין בְּמְחַיְּבִין יוֹתֵר מִן הַמְזַכִּין; וּמִמַּשְׁמַע שֶׁנֶּאֱמַר לא תהיה אחרי רבים לרעת שׁוֹמֵעַ אֲנִי אֲכָל הֱיֵה עִמָּהֶם לְטוֹבָה, מִכָּאן אָמְרוּ דִּינֵי נְפָשׁוֹת מַטִּין עַל פִּי אֶחָד לְזִכּוּת וְעַל פִּי שְׁנַיִם לְחוֹבָה. וְאוּנְקְלוּס תִּרְגֵּם כַּךְ לָא תְמַנַּע מִלְאִלְפָּא מָה דִּמְתִבְּעֵי לָךְ (דִּבְעֵינָךְ) עַל דִּינָא, וּלְשׁוֹן הָעִבְרִי לְפִי הַתַּרְגּוּם כַּךְ הוּא נִדְרָשׁ: לא תענה על רב לנטת, אִם יִשְׁאָלוּךָ דָּבָר לְמִשְׁפָּט לֹא תַעֲנֶה לִנְטוֹת לְצַד אֶחָד וּלְסַלֵּק מִן הָרִיב, אֶלָּא הֱוֵי דָן אוֹתוֹ לַאֲמִתּוֹ. וַאֲנִי אוֹמֵר לְיַשְּׁבוֹ עַל אָפְנָיו כְּפְשׁוּטוֹ כַּךְ פִּתְרוֹנוֹ: לא תהיה אחרי רבים לרעת—אִם רָאִיתָ רַשָּׁעִים מַטִּין מִשְׁפָּט, לֹא תֹאמַר, הוֹאִיל וְרַבִּים הֵם הַנְּגִי נוֹטֶה אַחֲרֵיהֶם, ולא תענה על רב לנטת וגו׳, וְאִם יִשְׁאָלְךָ הַנָּדוֹן עַל אוֹתוֹ הַמִּשְׁפָּט, אַל תַּעֲנֵהוּ עַל הָרִיב דָּבָר הַנּוֹטֶה אַחֲרֵי אוֹתָן רַבִּים לְהַטּוֹת אֶת הַמִּשְׁפָּט מֵאֲמִתּוֹ, אֶלָּא אֱמוֹר אֶת הַמִּשְׁפָּט כַּאֲשֶׁר הוּא וְקוֹלָר יְהֵא תָּלוּי

give it me. [30]And ye shall be men of holiness unto me: neither shall ye eat *any* flesh *that is* torn in the field; ye shall cast it to the dogs.

23. [1]Thou shalt not bear a false report: set not thine hand with the wicked to be a witness for violence. [2]Thou shalt not follow the many for evil; neither shalt thou speak in a quarrel to incline after many to wrest *judgment*: [3]Neither shalt thou countenance the indigent

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implies: "on the eighth day thou mayest give it to Me" (and not "thou shalt give it to Me") (Mech.). **(30)** ואנשי קדש תהיון לי AND YE SHALL BE MEN OF HOLINESS UNTO ME — If you will be holy and keep yourselves aloof from the loathsomeness of carrion and Trefa you are Mine, if not you are not Mine[1]) (cf. Mech.). ובשר בשדה טרפה [NEITHER SHALL YE EAT] ANY FLESH THAT IS TORN IN THE FIELD — The same holds good *in case the animal has been torn* in the house, only that Scripture speaks of what usually happens *mentioning the field because it is* the place where it is usual for cattle to be torn. A similar instance is, (Deut. XXII. 27) "for he found her in the field", *but the same law would apply if he found her elsewhere*. Another example is, (Deut. XXIII. 11) "Any man that is unclean by reason of uncleanliness that chanceth him by night"; the same law, however, applies to an uncleanliness that happens by day, but *night is mentioned because* Scripture speaks of what usually happens (Mech.). *The Targum renders* ובשר בשדה טרפה *by* ובשר תליש מן חיוא חיא "flesh that is torn off from a living animal", *i. e.* flesh that has been torn off through a laceration caused by a wolf or a lion, from a living beast[2]) which is permitted to be eaten (e. g., a stag), or from cattle permitted to be eaten. לכלב תשלכון אתו YE SHALL CAST IT TO THE DOGS — You may give it to a heathen as well as to the dog. Or, *perhaps this is* not *so*, but כלב is to be taken literally? Scripture, however, states with regard to carrion, (Deut. XIV. 21) "Thou shalt give it to a stranger or sell it unto an alien", from which it follows by a conclusion à fortiori[3]) that you may derive whatever benefit you like from

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1) This is derived from the redundant word לי. It might have sufficed to say: And ye shall be holy people. The addition of לי warrants the translation: "If ye are holy people, ye shall be regarded as Mine".

2) This is forbidden as בשר מן החי; cf. Chul. 102b.

3) The logical inference is as follows: If the נבילה, the law regarding which is in some respect more stringent than that of טריפה, in as much as he who touches it becomes unclean, may be used in any way one likes, then this must be the case also with טריפה to which this regulation does not apply.

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the Trefa (and so you also may give it to heathen). But if *this be* so, what is the force of Scripture *expressly* saying "to the dog"? It is to teach you that the dog is to be given preference *in this respect* and Scripture tells you *at the same time* that God does not withhold the reward due to any of His creatures. *The dog is entitled to reward* because it is stated, (Ex. XI. 7) "But against the children of Israel shall not a dog move its tongue", *and this happened*. The Holy One, blessed be He, said: Give it the reward it deserves (Mech.).

23. (1) לא תשא שמע שוא THOU SHALT NOT HEAR A FALSE REPORT — *Take it* as the Targum *renders it*: thou shalt not accept (listen to) a false report. This is a prohibition *addressed* to one who is about to accept a slanderous statement, and *it is addressed also* to a judge — that he should not hear the pleadings of one party to a suit before the other appears (Mech.; Sanh. 7b). אל תשת ידך עם רשע SET NOT THINE HAND WITH THE WICKED — *with him* who makes a false claim against his fellow-man: that you promise him to give evidence for him that will result in wrong being done (להיות עד חמס). (2) לא תהיה אחרי רבים לרעת THOU SHALT NOT FOLLOW THE MANY FOR EVIL — There are *Halachic* interpretations of this verse given by the Sages of Israel but the wording of the text does not fit in well with them. They derive from here that we must not decide *a person's* guilt by a preponderance of one judge. And the end of the verse they explained thus: אחרי רבים להטות — but if *the judges* who declare *the defendant* guilty are two more than those who declare *him* innocent, *then* decide the matter as they declare — that he is guilty (Sanh. 2a). — The verse, *they point out*, speaks of capital cases. — The middle passage לא תענה על רב, *they explained as though it were written* רב על, "*thou shalt not speak* against the chief *of the judges, meaning* that one should not give an opinion different from that given by the מוסלא of the court (the most eminent among the judges, because this is disrespectful to the Presiding-judge). In consequence *of this rule* we begin to take the view of those in the side-*benches*[1]) *first* — we ask the youngest judges to express their opinion first (so that they may not be able to vote against the view expressed by the מוסלא)[2]). Therefore the

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[1]) The judges were seated in a round court-room (כנורן); cf. Chul. 5a.

[2]) The rule that one must not differ from the view of the presiding judge might appear to prevent the free expression of one's own opinions. This would indeed be so if he were permitted to speak first. But this is not permitted since others might be thus induced to suppress their own opinion in deference to him. Consequently the procedure was for him to be the last. It was rather conducive to a free-vote than to the suppression of it.

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exegesis of the verse according to the words of our Rabbis is as follows: "thou shalt not follow a *bare* majority for evil" — to sentence a man to death on account of the one judge by whom those who condemn *him* are more in number than those who acquit *him*; "and thou shalt not speak against the chief inclining away" from his opinion. — They explained this *latter phrase* thus, because *the word which is usually written* ריב is here written without י *and therefore may be read,* רב; — אחרי רבים להטות, there is, however, a majority to whose view thou must incline. When *is this the case*? When there are two who preponderate amongst those who vote for condemnation over and above those who vote for acquittal. For from what is implied in, "thou shalt not follow a *bare* majority for evil", I may infer: but thou shalt follow it for good. Hence[1]) they (the Rabbis) said (i. e. they established the general rule): In capital cases we may decide by a majority of one for acquittal, but *only* by a majority of *at least* two to condemn. Onkelos translates *the second phrase by*: Do not refrain from teaching when you are being asked *your opinion* in a legal matter. The Hebrew text is to be explained according to the Targum as follows: לא תענה על רב לנטת If you are being asked your opinion in a legal matter do not give your answer just to incline to one particular side and *so* to withdraw yourself from the dispute, but decide the matter as truth requires. *Such are the expositions that have been offered of this verse.* But I think *that if one wishes* to explain the verse so that every thing should fit in properly, its exegesis must be as follows: לא תהיה אחרי רבים לרעת, If you see wicked men wresting judgment do not say: since they are many I will incline after them; ולא תענה על רב לנטת וגו', and if the defendant asks you about that judgment do not give him as a reply concerning the dispute any statement which will incline after that majority, thereby wresting judgment from the truth, but pronounce the decision just as it should be and let the collar hang

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[1]) אחרי רבים להטת cannot signify, "there is a majority to whose view thou must incline" — viz., a majority for good — for this is implicitly contained in the statement "thou shalt not follow a majority for evil, and there would have been no need for Scripture to make this statement expressly. It cannot, on the other hand, mean, "thou shalt follow a majority — i. e. a bare majority — for evil, for this would contradict the statement לא תהיה אחרי רבים לרעת. Consequently the only possible meaning of אחרי רבים להטת can be: although I tell thee לא תהיה אחרי רבים לרעת, yet there is a majority to whose view thou must incline even for evil, viz., when those who condemn the defendant are at least two more in number than those who acquit him. Hence the general rule established by our Rabbis (cf. Mishna Sanh. I. 1 at end and Rashi's comment thereon).

לֹא תֶהְדַּר בְּרִיבוֹ: ס ד כִּי תִפְגַּע שׁוֹר אֹיִבְךָ
אוֹ חֲמֹרוֹ תֹּעֶה הָשֵׁב תְּשִׁיבֶנּוּ לוֹ: ס ה כִּי־
תִרְאֶה חֲמוֹר שֹׂנַאֲךָ רֹבֵץ תַּחַת מַשָּׂאוֹ וְחָדַלְתָּ
מֵעֲזֹב לוֹ עָזֹב תַּעֲזֹב עִמּוֹ: ס חמישי ו לֹא תַטֶּה
מִשְׁפַּט אֶבְיֹנְךָ בְּרִיבוֹ: ז מִדְּבַר־שֶׁקֶר תִּרְחָק וְנָקִי
וְצַדִּיק אַל־תַּהֲרֹג כִּי לֹא־אַצְדִּיק רָשָׁע: ח וְשֹׁחַד
לֹא תִקָּח כִּי הַשֹּׁחַד יְעַוֵּר פִּקְחִים וְיסַלֵּף דִּבְרֵי
צַדִּיקִם: ט וְגֵר לֹא תִלְחָץ וְאַתֶּם יְדַעְתֶּם אֶת־נֶפֶשׁ

אונקלוס

תְּרַחֵם בְּדִינֵהּ: ד אֲרֵי תַפְגַּע תּוֹרָא דְסָנְאָךְ אוֹ חֲמָרֵהּ דְטָעֵי אֲתָבָא תְּתֵיבְנֵהּ
לֵהּ: ה אֲרֵי תֶחֱזֵי חֲמָרָא דְסָנְאָךְ רָבֵיעַ תְּחוֹת טוֹעֲנֵהּ וְתִתְמְנַע מִלְּמִשְׁבַּק לֵהּ
מִשְׁבַּק תְּשִׁבּוֹק מֵהּ־דִכְלְבָבְךָ־עֲלוֹהִי וּתְפָרֵק עִמֵּהּ: ו לָא תַצְלֵי דִּין מִסְכֵּינָךְ
בְּדִינֵהּ: ז מִפִּתְגָמָא דְשִׁקְרָא תֵּיוֵי רָחֵיק וְדַוָכֵי וְדִי־נְפַק (דְּכֵי) מִן־דִּינָא לָא
תְקַטּוֹל אֲרֵי לָא אֲזַכֵּי חַיָּבָא: ח וְשׁוֹחֲרָא לָא תְקַבֶּל אֲרֵי שׁוֹחֲרָא מְעַוֵּר חַכִּימִין
וּמְקַלְקֵל פִּתְגָמִין הֲרִיצִין: ט וְגִיּוֹרָא לָא תְעִיקוּן וְאַתּוּן יְדַעְתּוּן יָת נַפְשָׁא דְגִיּוֹרָא

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בְּצַוָּאר הָרַבִּים (סנה' ז'): (ג) לא תהדר. לֹא תַחֲלוֹק לוֹ כָּבוֹד לְזַכּוֹתוֹ בַּדִּין וְלוֹמַר דַּל הוּא אֲזַכֶּנּוּ
וַאֲכַבְּדֶנּוּ: (ה) כי תראה חמור שנאך וגו'. הֲרֵי כִּי מְשַׁמֵּשׁ לְשׁוֹן דִּלְמָא, שֶׁהוּא מַאֲרֵבַּע לְשׁוֹנוֹת
שֶׁל שִׁמּוּשִׁי בִּי, וְכֵן פִּתְרוֹנוֹ: שְׁמָא תִּרְאֶה חֲמוֹרוֹ רֹבֵץ תַּחַת מַשָּׂאוֹ וְחָדַלְתָּ מֵעֲזֹב לוֹ, בְּתִמְיָה:
עָזֹב תַּעֲזֹב עִמּוֹ. עֲזִיבָה זוֹ לְשׁוֹן עֶזְרָה, וְכֵן עָצוֹר וְעָזוּב (דב' ל"ב), וְכֵן וַיַּעַזְבוּ יְרוּשָׁלַם עַד הַחוֹמָה
(נחמיה ג')—מְלֵאוּהָ עָפָר לְעָזוֹר וּלְסַיֵּעַ אֶת חוֹזֶק הַחוֹמָה. כֵּיוֹצֵא בּוֹ כִּי תֹאמַר בִּלְבָבְךָ רַבִּים
הַגּוֹיִם הָאֵלֶּה מִמֶּנִּי וְגוֹ' (דב' ז'), שְׁמָא תֹּאמַר בֶּן, בְּתִמְיָה? לֹא תִירָא מֵהֶם. וּמִדָּרְשׁוֹ כָּךְ דָּרְשׁוּ
רַבּוֹתֵינוּ: כִּי תִרְאֶה וְחָדַלְתָּ, פְּעָמִים שֶׁאַתָּה חוֹדֵל, וּפְעָמִים שֶׁאַתָּה עוֹזֵר, הָא כֵיצַד? זָקֵן וְאֵינוֹ
לְפִי כְּבוֹדוֹ וְחָדַלְתָּ, אוֹ בֶּהֱמַת גּוֹי וּמַשָּׂאוֹ שֶׁל יִשְׂרָאֵל וְחָדַלְתָּ (מכי'): עזֹב תעזֹב עמו. לְפָרֵק
הַמַּשָּׂא; מִלְמְשָׁקַל לַיהּ—מִלְטוּל מַשָּׂאוֹ מִמֶּנּוּ: (ו) אבינך. לְשׁוֹן אוֹבֶה, שֶׁהוּא מְדַלְדֵּל וְתָאֵב
לְכָל טוֹבָה: (ז) ונקי וצדיק אל תהרג. מִנַּיִן לְיוֹצֵא מִבֵּית דִּין חַיָּב וְאָמַר אֶחָד יֵשׁ לִי לְלַמֵּד
עָלָיו זְכוּת שֶׁמַּחֲזִירִים אוֹתוֹ? תַּ"ל וְנָקִי אַל תַּהֲרֹג, וַאֲפִ"פ שֶׁאֵינוֹ צַדִּיק, שֶׁלֹּא נִצְטַוֵּתָה בְּבֵית דִּין,
מִכָּל מָקוֹם נָקִי הוּא מִדִּין מִיתָה שֶׁהֲרֵי יֵשׁ לְךָ לְזַכּוֹתוֹ. וּמִנַּיִן לְיוֹצֵא מִבֵּית דִּין זַכַּאי וְאָמַר אֶחָד
יֵשׁ לִי לְלַמֵּד עָלָיו חוֹבָה שֶׁאֵין מַחֲזִירִין אוֹתוֹ לְבֵית דִּין? תַּ"ל וְצַדִּיק אַל תַּהֲרֹג, וְזֶה צַדִּיק הוּא
שֶׁנִּצְטַוֵּתָה בְּבֵית דִּין (סנה' ל"ג): כי לא אצדיק רשע. אֵין עָלֶיךָ לְהַחֲזִירוֹ, כִּי אֲנִי לֹא אַצְדִּיקֶנּוּ
בְּדִינִי, אִם יָצָא מִיָּדְךָ זַכַּאי יֵשׁ לִי שְׁלוּחִים הַרְבֵּה לַהֲמִיתוֹ בְּמִיתָה שֶׁתְּחַיֵּב בָּהּ (מכי'):
(ח) ושחד לא תקח. אֲפִילּוּ לְשַׁפּוֹט אֱמֶת, וְכָל שֶׁכֵּן כְּדֵי לְהַטּוֹת הַדִּין, שֶׁהֲרֵי לְהַטּוֹת אֶת הַדִּין
נֶאֱמַר כָּבֵד (דב' ט"ז), לֹא תַטֶּה מִשְׁפָּט (כתו' ק"ה): יעור פקחים. אֲפִילּוּ חָכָם בַּתּוֹרָה וְנוֹטֶל שׁוֹחַד
סוֹף שֶׁתִּשְׁתַּכַּח תַּלְמוּדוֹ וְיִשְׁתַּכַּח מֵאוֹר עֵינָיו (שם): ויסלף. כְּתַרְגּוּמוֹ וּמְקַלְקֵל:
דברי צדיקים. דְּבָרִים הַמְצֻדָּקִים, מִשְׁפְּטֵי אֱמֶת, וְכֵן תַּרְגּוּמוֹ פִּתְגָמִין הֲרִיצִין—יְשָׁרִים: (ט) וגר
לא תלחץ. בְּהַרְבֵּה מְקוֹמוֹת הִזְהִירָה תּוֹרָה עַל הַגֵּר מִפְּנֵי שֶׁסּוֹרְרָ רָע (ב"מ נ"ט): את נפש

in his quarrel. [4]If thou meet one of thine enemy's herd, or his ass wandering, thou shalt surely restore it to him again. [5]If thou see the ass of him that hateth thee crouching under its burden, thou shalt forbear to forsake him; surely thou canst forsake *only* with him. [6]Thou shalt not wrest the judgment of thy needy in his quarrel. [7]Keep thee far from a false thing; and the guiltless and righteous slay thou not: for I will not justify the wicked. [8]And thou shalt take no bribe: for the bribe blindeth the open-eyed, and perverteth the words of the righteous. [9]Also thou shalt not oppress a stranger: for ye know the soul

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around the neck of the majority (i. e. if you be outvoted let them bear the responsibility) (cf. Sanh. 7b). **(3)** לא תהדר NEITHER SHALT THOU COUNTENANCE [THE INDIGENT IN HIS QUARREL] — You shall not pay regard to him by finding in his favour in the law suit, saying, "He is a poor man; I will find in his favour, and thus show him *some measure of* respect." **(5)** כי תראה חמור שנאך וגו' IF THOU SEE THE ASS OF HIM THAT HATETH THEE etc. — כי here has the meaning of "possibly", "perhaps", which is one of the four meanings which *the word* כי serves to express. The sense of the verse is *accordingly* the following: Can you possibly see his ass crouching beneath his burden and forbear to help him? (The Hebrew word בתמיה in Rashi means "*Say this* in *the intonation of* a question", and is nothing more than our question mark). עזוב תעזוב עמו — The root עזב has here the meaning of "helping". *It has a* similar *meaning in*, (Deut. XXXII. 36) "assisted and helped (עזוב)". Similar also is, (Neh. III. 8) "ויעזבו Jerusalem up to the wall" — *i. e.* they filled it up with earth in order to help and to support the strength of the wall. A similar use of כי is, (Deut. VII. 17, 18) כי תאמר בלבבך רבים הגוים האלה וגו' *which means* "Canst thou possibly (כי) speak thus? לא תירא מהם, Do not be afraid of them *and speak thus*". Our Rabbis expounded it in a Halachic sense as follows: . . . כי תראה וחדלת "If thou seest etc. . . . וחדלת" — there are occasions when you may forbear and there are occasions when you must help. How so? If *it is* an old man *who sees the ass in this condition* and it is not compatible with his dignity *to intervene*, then וחדלת "thou mayest forbear" *holds good*; or if the animal belongs to a heathen and its burden to an Israelite *then, also,* וחדלת *may be applied* (cf. Mech.). עזוב תעזוב עמו THOU SHALT SURELY HELP HIM — to unload the burden. *Onkelos also translates it in this sense:* מלמשקל ליה[1]) *which means,* [Thou shalt not keep back] from taking the load from off it. **(6)** אביונך — from the root אבה "to long for", "to desire" — one who is poverty-stricken and longs for all the good things *which he lacks*[2]). **(7)** ונקי וצדיק אל תהרג AND THE GUILTLESS AND RIGHTEOUS SLAY THOU NOT — Whence *may we infer* that in the case that one who left the court after being found guilty and one says, "I have something to plead in his favour", he has to be brought back *in order that the court may listen to this*? From what Scripture states, "and the נקי thou shalt not slay". Although he is not a צדיק — for he has not been acquitted by the court — he is however "free" (נקי) from the death penalty, for it is your duty to plead — *as far as possible* — in his favour. And whence *may we infer, on the other hand,* that in the case of one who left the court after having been acquitted and one says, "I have something to say against him" he is not to be brought back *that the judges may hear this*? From what Scripture states: "and the צדיק slay thou not" — and this man is a צדיק since he has been acquitted by the court (Sanh. 33b)[3]). כי לא אצדיק רשע FOR "I" WILL NOT JUSTIFY THE WICKED — It is not your duty, *in the latter case,* to bring the man back to the court, for *if he is really guilty,* "I" will not acquit him in My court. Altough he has left your hands as innocent "I" have many agents (many means) to inflict upon him the death to which he has made himself liable (Mech.). **(8)** ושחד לא תקח AND

NOTES

For Notes 1—3 see Appendix.

הַגֵּר כִּי־גֵרִים הֱיִיתֶם בְּאֶרֶץ מִצְרָיִם: י וְשֵׁשׁ שָׁנִים
תִּזְרַע אֶת־אַרְצֶךָ וְאָסַפְתָּ אֶת־תְּבוּאָתָהּ:
יא וְהַשְּׁבִיעִת תִּשְׁמְטֶנָּה וּנְטַשְׁתָּהּ וְאָכְלוּ אֶבְיֹנֵי
עַמֶּךָ וְיִתְרָם תֹּאכַל חַיַּת הַשָּׂדֶה כֵּן־תַּעֲשֶׂה לְכַרְמְךָ
לְזֵיתֶךָ: יב שֵׁשֶׁת יָמִים תַּעֲשֶׂה מַעֲשֶׂיךָ וּבַיּוֹם
הַשְּׁבִיעִי תִּשְׁבֹּת לְמַעַן יָנוּחַ שׁוֹרְךָ וַחֲמֹרֶךָ וְיִנָּפֵשׁ
בֶּן־אֲמָתְךָ וְהַגֵּר: יג וּבְכֹל אֲשֶׁר־אָמַרְתִּי אֲלֵיכֶם
תִּשָּׁמֵרוּ וְשֵׁם אֱלֹהִים אֲחֵרִים לֹא תַזְכִּירוּ לֹא יִשָּׁמַע
עַל־פִּיךָ: יד שָׁלֹשׁ רְגָלִים תָּחֹג לִי בַּשָּׁנָה: טו אֶת־חַג

אונקלוס

אֲרֵי דַיָּרִין הֲוֵיתוּן בְּאַרְעָא דְמִצְרָיִם: י וְשִׁית שְׁנִין תִּזְרַע יָת אַרְעָךְ וְתִכְנוֹשׁ יָת
עֲלַלְתַּהּ: יא וּשְׁבִיעָאָה תַּשְׁמְטִנַּהּ וְתַרְטְשִׁנַּהּ וְיֵכְלוּן מִסְכֵּנֵי עַמָּךְ וּשְׁאָרְהוֹן תֵּיכוּל
חֵוַת בָּרָא כֵּן תַּעְבֵּד לְכַרְמָךְ לְזֵיתָךְ: יב שִׁתָּא יוֹמִין תַּעְבֵּד עוֹבָדָךְ וּבְיוֹמָא
שְׁבִיעָאָה תָּנוּחַ בְּדִיל דֵּינוּחַ תּוֹרָךְ וַחֲמָרָךְ וְיִשְׁקוֹט בַּר־אַמְתָּךְ וְגִיּוֹרָא: יג וּבְכֹל
דִּי אֲמָרִית לְכוֹן תְּסְתַּמָּרוּן וְשׁוּם מַעְוַת עַמְמַיָּא לָא תַדְכְּרוּן לָא יִשְׁתְּמַע עַל
פּוּמְכוֹן: יד תְּלָת זִמְנִין תֶּחוֹג קֳדָמַי בְּשַׁתָּא: טו יָת חַגָּא דְפַטִּירַיָּא תִּטַּר שְׁבָעָא

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הגר. כַּמָּה קָשֶׁה לו כְּשֶׁלּוֹחֲצִים אותו: (י) ואספת את תבואתה. לשון הַכְנָסָה לַבַּיִת, כְּמו וַאֲסַפְתּוּ אֶל תּוֹךְ בֵּיתֶךָ (דב' כ"ב): (יא) תשמטנה. מֵעֲבוֹדָה: ונטשתה. מַאֲכִילָה אַחַר זְמַן הַבִּיעוּר. דָּ"א, תִּשְׁמְטֶנָּה — מֵעֲבוֹדָה נְמוּרָה, כְּגוֹן חֲרִישָׁה וּזְרִיעָה, וּנְטַשְׁתָּהּ — מִלַּבֵּל וּמִלְקַשְׁקֵשׁ (סוכה מ"ד): ויתרם תאכל חית השדה. לְהַקִּישׁ מַאֲכַל אָבְיוֹן לְמַאֲכַל חַיָּה, מַה חַיָּה אוֹכֶלֶת בְּלֹא מַעֲשֵׂר, אַף אֶבְיוֹנִים אוֹכְלִים בְּלֹא מַעֲשֵׂר; מִכָּאן אָמְרוּ אֵין מַעֲשֵׂר בַּשְּׁבִיעִית (מכי"): כן תעשה לכרמך. וּתְחִלַּת הַמִּקְרָא בִּשְׁדֵה הַלָּבָן, כְּמוֹ שָׁאָמוּר לְמַעְלָה הַיָּמִנּוּ תִּזְרַע אֶת אַרְצֶךָ: (יב) וביום השביעי תשבת. אַף בַּשָּׁנָה הַשְּׁבִיעִית לֹא תַעֲקֹר שַׁבַּת בְּרֵאשִׁית מִמְּקוֹמָהּ, שֶׁלֹּא תֹּאמַר, הוֹאִיל וְכָל הַשָּׁנָה קְרוּיָה שַׁבָּת לֹא תְּנַהֵג בָּהּ שַׁבַּת בְּרֵאשִׁית (שם): למען ינוח שורך וחמרך. תֵּן לוֹ נִיחַ, לְהַתִּיר שֶׁיְּהֵא תּוֹלֵשׁ וְאוֹכֵל עֲשָׂבִים מִן הַקַּרְקַע; או אֵינוֹ אֶלָּא יְחַבְּשֵׁנוּ בְּתוֹךְ הַבַּיִת? אָמְרָתָ אֵין זֶה נִיחַ אֶלָּא צַעַר: בן אמתך. בְּעֶבֶד עִבְרִי הַכָּתוּב מְדַבֵּר: והגר. גֵּר תּוֹשָׁב: (יג) ובכל אשר אמרתי אליכם תשמרו. לַעֲשׂוֹת כָּל מִצְוֹת עֲשֵׂה בְּאוֹהֲרָה, שֶׁכָּל שְׁמִירָה שֶׁבַּתּוֹרָה אוֹהֲרָה הִיא בְּמָקוֹם לַאו (מנח' ל"ו): לא תזכירו. שֶׁלֹּא יֹאמַר לוֹ שְׁמוֹר לִי בְּצַד עֵ"ן פְּלוֹנִית אוֹ תַּעֲמוֹד עִמִּי בְּיוֹם עֵ"ן פְּלוֹנִית; דָּ"א וּבְכֹל אֲשֶׁר אָמַרְתִּי אֲלֵיכֶם תִּשְׁמְרוּ וְשֵׁם אֱלֹהִים אֲחֵרִים לֹא תַזְכִּירוּ, לְלַמֶּדְךָ שֶׁשְּׁקוּלָה עֲ"ז כְּנֶגֶד כָּל הַמִּצְוֹת כֻּלָּן (הורי ח'), וְהַנּוֹדֵר בָּהּ כְּשׁוֹמֵר אֶת כֻּלָּן: לא ישמע מן הנוי על פיך. שֶׁלֹּא תַעֲשֶׂה שְׁתִפוּת עִם גּוֹי וְיִשְׁבַּע לְךָ בַּעֲ"ז שֶׁלּוֹ נִמְצֵאת שְׁאַתָּה נוֹרָם שְׁיִּזָּכֵר עַל יָדְךָ (סנה' ס"ז): (יד) רגלים. פְּעָמִים: וכן כִּי הִכִּיתָנִי זֶה שָׁלֹשׁ רְגָלִים (במ' כ"ב):

of a stranger, because ye were strangers in the land of Egypt. [10]And six years thou shalt sow thy land, and shalt gather in the increase thereof: [11]But the seventh *year* thou shalt let it rest and lie still; that the needy of thy people may eat: and their leaving the animal of the field shall eat. In like manner thou shalt do with thy vineyard, *and* with thy olive-tree. [12]Six days thou shalt do thy work, and on the seventh day thou shalt leave off: that *every* one of thy herd, and thine ass may rest, and the son of thy maid-servant, and the stranger, may be refreshed. [13]And in all that I have said unto you take heed: and make no mention of the name of other gods, neither let it be heard out of thy mouth. [14]Three times thou shalt celebrate a festival unto me in the year. [15]Thou shalt keep the festival

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THOU SHALT TAKE NO GIFT, even *if you mean* to give a true judgment *in favour of the giver*, and it is a matter of course *that you must not accept one* to wrest judgment, *and therefore there is no need for Scripture to forbid this*, for *with regard* to wresting judgment, *whether you take a bribe or not*, it is distinctly stated, (Deut. XVI. 19) "Thou shalt not wrest judgment". יעור פקחים [FOR THE BRIBE] BLINDETH THE OPEN-EYED — Even if he be well-versed in the Torah and takes a bribe, in the end his mind will become confused, what he has learnt will be forgotten, and the light of his eyes will become dim (Mech.; Keth. 105a). ויסלף — *render it* as the Targum *does*: ויקלקל "makes bad", "perverts". דברי צדיקים *means*, the words which have been described *by the term* "righteous", viz., the judgments of truth *uttered on Sinai*. Thus, too, does the Targum take it: words that are תריצין, upright[1]). **(9)** וגר לא תלחץ AND THOU SHALT NOT OPPRESS THE STRANGER — In numerous passages (36 in number) does the Torah offer a caution about *the ill-treatment of* the stranger, because his original character is bad[2]) (B. Mets. 59b). את נפש הגר [FOR YE KNOW] THE SOUL OF A STRANGER — how hard it is for him when people oppress him. **(10)** ואספת את תבואתה AND SHALT GATHER IN THE INCREASE THEREOF — אסף is a term denoting "bringing into the house"[3]), like, (Deut. XXII. 2) "thou shalt gather it (ואספתו) into thine house" (cf. Rashi on Gen. XLIX. 29). **(11)** תשמטנה THOU SHALT LET IT REST — by not tilling it, ונטשתה AND THOU SHALT ABANDON IT — by not eating of its produce after "the time of removal" of the produce has arrived[4]). Another explanation is: תשמטנה THOU SHALT LET IT REST, from what is real work, as, for example, ploughing and sowing, ונטשתה AND LEAVE IT ALONE — not *even* to manure and to hoe *it*. ויתרם תאכל חית השדה AND WHAT THEY LEAVE THE BEASTS OF THE FIELD (the wild animals) SHALL EAT — *This cannot be a command that the wild animals shall eat it, viz., that you shall permit them to eat it. No such command is necessary since you have no control over wild animals*; it intends *by juxtaposition with the preceding words* to place in the same category (more lit., to compare) the food of the poor with that of the beast. *For* how *is it in the case of* the wild animal? It eats food without the tithe *having been separated from it*! So too, the poor may *in the seventh year* eat food without the tithe *having been separated from it*. From this *juxtaposition* they (the Rabbis) derived *the rule* that *the law of* tithe is not to be obeserved in the seventh year (Mech.). כך תעשה לכרמך IN LIKE MANNER THOU SHALT DO WITH THY VINEYARD — The first member of the verse, however, speaks of a "white field" (i. e. a bright, shadeless field — a grain field or a vegetable field — in contrast to a שדה אילן which casts shade), as it is said above, (v. 10) "thou shalt s o w thy l a n d"[5]). **(12)** וביום השביעי תשבת [SIX DAYS SHALT THOU DO THY WORK] AND ON THE SEVENTH DAY THOU SHALT LEAVE OFF — Even in the Sabbatical year you shall not abrogate the

NOTES

For Notes 1—5 see Appendix.

הַמַּצּוֹת תִּשְׁמֹר שִׁבְעַת יָמִים תֹּאכַל מַצּוֹת כַּאֲשֶׁר
צִוִּיתִךָ לְמוֹעֵד חֹדֶשׁ הָאָבִיב כִּי־בוֹ יָצָאתָ מִמִּצְרָיִם
וְלֹא־יֵרָאוּ פָנַי רֵיקָם: טז וְחַג הַקָּצִיר בִּכּוּרֵי מַעֲשֶׂיךָ
אֲשֶׁר תִּזְרַע בַּשָּׂדֶה וְחַג הָאָסִף בְּצֵאת הַשָּׁנָה
בְּאָסְפְּךָ אֶת־מַעֲשֶׂיךָ מִן־הַשָּׂדֶה: יז שָׁלֹשׁ פְּעָמִים
בַּשָּׁנָה יֵרָאֶה כָּל־זְכוּרְךָ אֶל־פְּנֵי הָאָדֹן יְהוָה:
יח לֹא־תִזְבַּח עַל־חָמֵץ דַּם־זִבְחִי וְלֹא־יָלִין חֵלֶב־
חַגִּי עַד־בֹּקֶר: יט רֵאשִׁית בִּכּוּרֵי אַדְמָתְךָ תָּבִיא
בֵּית יְהוָה אֱלֹהֶיךָ לֹא־תְבַשֵּׁל גְּדִי בַּחֲלֵב אִמּוֹ: פ
ששי

אונקלוס

יומין תֵּיכוֹל פַּטִּירָא כְּמָא־דְפַקֵּידְתָּךְ לִזְמַן יַרְחָא דַּאֲבִיבָא אֲרֵי בֵּהּ נְפַקְתָּ
מִמִּצְרָיִם וְלָא יִתְחֲזוֹן קֳדָמַי רֵיקָנוֹן: טז וְחַגָּא דַחֲצָדָא בְּכוּרֵי עוֹבָדָיךְ דִּי תִזְרַע
בְּחַקְלָא וְחַגָּא דְכְנִשָׁא בְּמִפְּקָא דַשַׁתָּא בְּמָכְנְשָׁךְ יָת עוֹבָדָיךְ מִן חַקְלָא: יז תְּלַת
זִמְנִין בְּשַׁתָּא יִתְחֲזוֹן כָּל דְּכוּרָךְ קֳדָם רִבּוֹן־עָלְמָא יְיָ: יח לָא תַכּוֹס עַל חֲמִיעַ
דַּם פִּסְחִי וְלָא־יְבִיתוּן בַּר־מִן־מַדְבְּחָא תַּרְבֵּי נִכְסַת־חַגָּא עַד צַפְרָא: יט רֵישׁ

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(טו) חדש האביב. שֶׁהַתְּבוּאָה מִתְמַלֵּאת בּוֹ בְּאֲבִיבָהּ. אָבִיב לְשׁוֹן אֵב, בִּכּוּר וְרִאשׁוֹן לְבַשֵּׁל פֵּרוֹת: ולא יראו פני ריקם. כְּשֶׁתְּבוּאוּ לְרָאוֹת פְּנַי בִּרְנָלִים, הֲבִיאוּ לִי עוֹלוֹת (מכי׳): (טז) וחג הקציר. הוּא חַג שָׁבוּעוֹת: בכורי מעשיך. שֶׁהוּא זְמַן הֲבָאַת בִּכּוּרִים, שֶׁשְּׁתֵּי הַלֶּחֶם הַבָּאִין בָּעֲצֶרֶת הֵן מַתִּירִין הֶחָדָשׁ לְמִנְחוֹת וּלְהָבִיא בִּכּוּרִים לַמִּקְדָּשׁ, שֶׁנֶּאֱמַר וְיוֹם הַבִּכּוּרִים וְגוֹ׳ (במ׳ כ״ח): וחג האסף. הוּא חַג הַסֻּכּוֹת: באספך את מעשיך. שֶׁכָּל יְמוֹת הַחַמָּה הַתְּבוּאָה מִתְבַּשֶּׁלֶת בַּשָּׂדוֹת, וּבָאָה אוֹסְפִים אוֹתָהּ אֶל הַבַּיִת מִפְּנֵי הַגְּשָׁמִים: (יז) שלש פעמים וגו׳. לְפִי שֶׁהָעִנְיָן מְדַבֵּר בַּשְּׁבִיעִית, הִצְרִיךְ לוֹמַר שֶׁלֹּא יִסְתְּרְסוּ רְגָלִים מִמְּקוֹמָן: כל זכורך. הַזְּכָרִים שִׁבְּךָ: (יח) לא תזבח על חמץ וגו׳ לא תִשְׁחַט אֶת הַפֶּסַח בְּי״ד בְּנִיסָן עַד שֶׁתְּבַעֵר הֶחָמֵץ (מכי׳): ולא ילין חלב חגי חוץ למזבח עד בקר. יָכוֹל אַף עַל הַמַּעֲרָכָה יִפָּסֵל בְּלִינָה, תַּ״ל עַל מוּקְדָּה עַל הַמִּזְבֵּחַ כָּל הַלַּיְלָה (ויק׳ ו׳). ולא ילין. אֵין לִינָה אֶלָּא בְּעִמּוּד הַשַּׁחַר, שֶׁנֶּאֱמַר עַד בֹּקֶר, אֲבָל כָּל הַלַּיְלָה יָכוֹל לְהַעֲלוֹתוֹ מִן הָרִצְפָּה לַמִּזְבֵּחַ (מגי׳ כ׳): (יט) ראשית בכורי אדמתך. אַף הַשְּׁבִיעִית חַיֶּבֶת בְּבִכּוּרִים, לְכָךְ נֶאֱמַר אַף כַּאן בִּכּוּרֵי אַדְמָתְךָ. כֵּיצַד? אָדָם נוֹטֵעַ לְתוֹךְ שָׂדֵהוּ, רוֹאֶה תְּאֵנָה שֶׁבְּקָרֵהוּ, כּוֹרֵךְ עָלֶיהָ וְזֶמִי לְסִימָן וּמַקְדִּישָׁהּ, וְאֵין בִּכּוּרִים אֶלָּא בְּשִׁבְעַת הַמִּינִין הָאֲמוּרִין בַּמִּקְרָא — אֶרֶץ חִטָּה וּשְׂעֹרָה וְגוֹ׳ (בכורים פ״א): לא תבשל גדי. אַף עֲנָל וְכָבֵשׂ בִּכְלָל גְּדִי, שֶׁאֵין גְּדִי אֶלָּא לָשׁוֹן זָלַל רַךְ. מִמַּה שֶׁאַתָּה מוֹצֵא בְּכָמָּה מְקוֹמוֹת בַּתּוֹרָה שֶׁכָּתוּב גְּדִי וְהִצְרִיךְ לִקְרֹס אַחֲרָיו עִוִּים, כְּגוֹן אָנֹכִי אֶשְׁלַח גְּדִי עִזִּים (בראשית ל״ח), אֶת גְּדִי הָעִזִּים (שם), שְׁנֵי גְדָיֵי עִזִּים (שם כ״ז), לְלַמֶּדְךָ שֶׁכָּל מָקוֹם

of the unleavened bread: thou shalt eat unleavened bread seven days, as I commanded thee, in the season appointed in the month Abib; for in it thou wentest out from Egypt: and none shall appear before my face empty: [16]And *also* the festival of the harvest, the first fruits of thy labours which thou hast sown in the field: and the festival of the ingathering, *which is* about the end of the year, when thou hast gathered in thy labours out of the field. [17]Three times in the year all thy males shall appear before the face of the Lord, the Eternal. [18]Thou shalt not sacrifice the blood of my sacrifice with leavened bread; neither shall the fat of my festival *sacrifice* remain until morning. [19]The first of the first fruits of thy ground thou shalt bring unto the house of the Eternal thy God. Thou shalt not seethe a kid in its mother's milk.

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weekly Sabbath: you shall not say, "Since the whole year bears the name of 'Sabbath', the weekly Sabbath need not to be observed" (Mech.). למען ינוח שורך *means*, give it (the animal) some satisfaction (ניח) by permitting *it* to pull up and eat grass from the ground *as it pleases*. Or, *perhaps, this is not the meaning* but *it means that is must rest*: that one must tie it up in its stall *so that it does no work in the field*! You will, however, admit this is no satisfaction but *a source of* annoyance (ib.)[1]). בן אמתך THE SON OF THY HANDMAID — Scripture speaks of an uncircumcised *Canaanitish* servant; (that the circumcised servant should rest is already mentioned in Deut. V. 14: עבדך ואמתך כמוך) (cf. Mech.). והגר *means a* גר תושב, a proselyte settler (one who renounces idolatry and thus acquires limited citizenship in Palestine)[2]). **(13)** ובכל אשר אמרתי אליכם תשמרו AND IN ALL THAT I HAVE SAID TO YOU TAKE HEED — *This statement is intended* to bring every positive command (מצות עשה) *also* under the category of a prohibition (לאו); for wherever the term שמר, "take heed", is used in the Torah it is an admonition in the place of (having the force of) a prohibition (cf. Yalk. I. 355)[3]). לא תזכירו MAKE NO MENTION [OF THE NAME OF OTHER GODS] — *This means* that one must not say to another: "Wait for me near such-and-such an idol", or, "Stay with me on the festival of such-an-such an idol" (mentioning its name) (cf. Mech.; Sanh. 63 b). Another explanation *of verse 13 is*: *the juxtaposition of* "Be heedful in respect of everything that I have spoken

NOTES

[1]) See Appendix.

[2]) The גר צדק, true proselyte, on the other hand, is one who has become an Israelite in every respect, and is consequently bound to observe the Sabbath strictly. The גר תושב may do light work on Sabbath, such as a Jew is permitted to do on יו"ט or, according to another view, on חולו של מועד (cf. Mech.).

[3]) "Be heedful regarding everything I have commanded you" implies "Do not fail to do so-and-so as I have bidden you in this-or-that command". These words therefore practically convert every positive command into a negative one.

to you" *with* "and the names of other gods ye shall not mention" *is intended* to teach you that *the practise of* idol-worship is of equal heinousness as *though one had infringed* every command (cf. Hor. 8a); and that one who avoids it *may be regarded* as though he had observed every one of them (cf. Chul. 5b). לא ישמע IT SHALL NOT BE HEARD from a heathen, THROUGH THINE AGENCY — *i. e.* you shall make no business-partnership with a heathen through which *it might happen that* he will take an oath by the name of his god, for *consequently* you will have brought it about that it has been mentioned through your agency[1]) (cf. Sanh. 63b). **(14)** רגלים *means* TIMES. Similar is, (Num. XXII. 28) "that thou hast smitten me these three times (רגלים)"[2]). **(15)** חדש האביב THE MONTH OF אביב — *it is the month* when the grain becomes full in its ripe state (באביה). The word אביב is connected with אָב *which signifies* maturity, and being the first of the fruit to ripen (cf. Rashi on IX. 31). ולא יראו פני ריקם AND NONE SHALL APPEAR BEFORE MY FACE EMPTY — When you come to appear before My face on the festivals, bring Me burnt-offerings (Mech., Chag. 7a). **(16)** וחג הקציר AND THE FESTIVAL OF HARVEST — this is the Feast of Weeks, בכורי מעשיך which is the time for bringing the first-fruits[3]), for the offering of the two loaves that were brought on the Feast of Weeks[4]) made it permissible *for the first time during the year* to use the new harvest *of wheat* for the meal offerings (Men. 68b), and to bring the first fruits into the Temple, (Bicc. I. 3) for it is said, (Num. XXVIII. 26) "And on the day of the first fruits etc., [בשבעתיכם on your weeks[5]) etc.]" (cf. Rashi on that verse). וחג האסף AND THE FESTIVAL OF THE INGATHERING — that is the Feast of Tabernacles. באספך את מעשיך WHEN THOU HAST GATHERED IN THY LABOURS — For during the whole summer-time the fruits are drying in the fields and about the Festival (חָג is a Talmudical term for the Feast of Tabernacles) they are gathered into the barns on account of the rain *that is then due.* **(17)** שלש פעמים וגו' THREE TIMES etc. — Because this section speaks *mainly* of the Sabbatical year, it was necessary to state that the sequence of the festivals should not be disturbed *even in this year of agricultural rest* (cf. Rashi on v. 12)[6]).

NOTES

[1]) על פי almost has the meaning of על יד "through means of". In many Scriptural passages, even where it really means "by the command of", it seems to denote no more than "through the agency of".

[2]) רגל "foot" and פעם "step" have the secondary meaning of "a time" in the sense of "occasion".

[3]) Before בכורי one must supply the word זמן or repeat the word חג.

[4]) עצרת is a Talmudic term for שבעות, as חָג is that for סכות.

[5]) From the verse quoted it is evident that יום הבכורים is identical with שבעות, and since the חג הקציר here is termed the time of bringing the בכורים, it follows that חג הקציר is but another name for שבעות.

[6]) Since the Festivals each mark a particular period of the agricultural year — Passover the barley harvest, the Feast of Weeks the wheat harvest and Tabernacles the ingathering of all fruits — it might appear a matter of indifference whether they are or are not observed during the Sabbatical year in their proper sequence, since no agricultural work is done and there is nothing to mark the advent of these periods. Scripture therefore specifies in this section which deals with the Sabbatical year the seasons of the year when the Festivals are usually celebrated: the month of Abib, the time when the first-fruits are brought, and the end of the year when the fruits are gathered in from the field; thus prescribing that the three Festivals must, in the Sabbatical year also, be celebrated at these periods.

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כל זכורך *means* all the male population among you[1]). **(18)** לא תזבח על חמץ וגו' *means*, you shall not sacrifice the Passover-lamb on the fourteenth day of Nisan before you have removed the leavened bread *from your house* (Mech.). (This verse is to be connected with v. 15). ולא ילין חלב חגי NEITHER SHALL THE FAT OF MY SACRIFICE REMAIN away from the altar (cf. the Targum) UNTIL MORNING. One might *think, however, that the meaning is, that it shall not remain overnight on the altar and* that the sacrifice would therefore become invalid even through *the fat* remaining overnight on the "wood-pile" *of the altar*! Scripture, however, states, (Lev. VI. 2) "[This is the law of the burnt-offering; it is that which may go up] on the fire-place of the altar all the night, [*any time* until the morning]", — *therefore the statement* ולא ילין *means, that this law of* leaving *the fat away from the altar* overnight is *infringed* only *if it has not been placed on the altar* by the dawn of the morning, for it says, "[neither shall the fat remain] until morning", but *any time* during the whole night one may lift it up from the pavement on to the altar (cf. Mech.; Meg. 20b). **(19)** ראשית בכורי אדמתך THE FIRST OF THE FIRST-FRUITS OF THY GROUND [THOU SHALT BRING etc.] — Even in the seventh year the offering of the first fruits is obligatory in *some cases*, therefore here also (where Scripture mainly deals with the laws of the Sabbatical year) it is stated: "the first of the first-fruits of thy land [shalt thou bring, etc.]"[2]). How *was the procedure at the setting apart of the first fruits*? A man goes into his field and sees a fig which was the first to ripen; he ties *a piece of* reed-grass round it to distinguish it and *so* marks its sacred character (Bicc. III. 1). *The law of* the first fruits *applies* only to the seven kinds of produce that are mentioned in Scripture: (Deut. VIII. 8) "a land of wheat and barley etc.", *for which Palestine is praised in that verse* (ib.). לא תבשל גדי THOU SHALT NOT SEETHE A KID — A calf and a lamb also are comprehended under the term גדי, for גדי means nothing more than a young tender animal, *as you may gather* from *the fact* that you will find in several passages in the Torah that the term גדי is used and that *the writer* felt it necessary specially to explain *it by adding* after it *the word* עזים, as, e. g., (Gen. XXXVIII. 17) "I will send forth a גדי of the goats"; (ib. v. 20) "the גדי of the goats"; (ib. XXVII. 9) "two kids of the goats (גדיי עזים)". *This fact serves* to show you that wherever

NOTES

[1]) Rashi means that זכור is a collective noun (a singular form with a plural meaning), for otherwise כל could not be used in connection with it; one cannot say כָּל בִּנְךָ all thy son!

[2]) Some of the super-commentaries on Rashi regard this passage as a printer's error, or as being an interpolation brought about by the fact that Rashi has already stated twice (v. 12 and 17) that the Torah mentions here such laws that have already been stated in other passages in order to stress the obligation of observing them even in the Sabbatical year in spite of its peculiar character. In fact the law of בכורים does not generally apply in that year, except in the case of the offerings brought on behalf of the entire community — the עומר on the 16th day of Nisan and the שתי הלחם, the two loaves, which were offered 50 days later on Pentecost which represented the בכורים of the barley and wheat harvest respectively. See Berliner's edition of Rashi ad locum. We have therefore added in our translation the words "in some cases".

כ הִנֵּה אָנֹכִי שֹׁלֵחַ מַלְאָךְ לְפָנֶיךָ לִשְׁמָרְךָ בַּדָּרֶךְ
וְלַהֲבִיאֲךָ אֶל־הַמָּקוֹם אֲשֶׁר הֲכִנֹתִי: כא הִשָּׁמֶר
מִפָּנָיו וּשְׁמַע בְּקֹלוֹ אַל־תַּמֵּר בּוֹ כִּי לֹא יִשָּׂא
לְפִשְׁעֲכֶם כִּי שְׁמִי בְּקִרְבּוֹ: כב כִּי אִם־שָׁמוֹעַ
תִּשְׁמַע בְּקֹלוֹ וְעָשִׂיתָ כֹּל אֲשֶׁר אֲדַבֵּר וְאָיַבְתִּי אֶת־
אֹיְבֶיךָ וְצַרְתִּי אֶת־צֹרְרֶיךָ: כג כִּי־יֵלֵךְ מַלְאָכִי לְפָנֶיךָ
וְהֵבִיאֲךָ אֶל־הָאֱמֹרִי וְהַחִתִּי וְהַפְּרִזִּי וְהַכְּנַעֲנִי הַחִוִּי
וְהַיְבוּסִי וְהִכְחַדְתִּיו: כד לֹא־תִשְׁתַּחֲוֶה לֵאלֹהֵיהֶם
וְלֹא תָעָבְדֵם וְלֹא תַעֲשֶׂה כְּמַעֲשֵׂיהֶם כִּי הָרֵס
תְּהָרְסֵם וְשַׁבֵּר תְּשַׁבֵּר מַצֵּבֹתֵיהֶם: כה וַעֲבַדְתֶּם
אֵת יְהוָה אֱלֹהֵיכֶם וּבֵרַךְ אֶת־לַחְמְךָ וְאֶת־מֵימֶיךָ

אונקלוס

בִּכּוּרֵי אַרְעָךְ תַּיְתֵי לְבֵית מַקְדְּשָׁא דַּיְיָ אֱלָהָךְ לָא תְּבַשְּׁלוּן בִּשְׂרָא בְּחַלְבָּא: כ הָא
אֲנָא שָׁלַח מַלְאָכָא קֳדָמָךְ לְמִטְרָךְ בְּאָרְחָא וּלְאַעְלוֹתָךְ לְאַתְרָא דְּאַתְקִנִית:
כא אִסְתְּמַר מִן קֳדָמוֹהִי וְקַבֵּל לְמֵימְרֵהּ לָא תְסָרֵב לְקִבְלֵהּ אֲרֵי לָא יְשָׁבוֹק
לְחוֹבֵיכוֹן אֲרֵי בְשְׁמִי מֵימְרֵהּ: כב אֲרֵי אִם קַבָּלָא תְּקַבֵּל לְמֵימְרֵהּ וְתַעְבֵּד כֹּל
דַּאֲמַלֵּיל וְאֶסְנֵי יָת כְּנָאךְ וְאָעִיק לְדַמְעִיקִין לָךְ: כג אֲרֵי יְהָךְ מַלְאָכִי קֳדָמָךְ
וְיָעֵלְנָךְ לְוָת אֱמוֹרָאֵי וְחִתָּאֵי וּפְרִזָּאֵי וּכְנַעֲנָאֵי חִוָּאֵי וִיבוּסָאֵי וַאֲשֵׁצֵנוּן: כד לָא
תִסְגּוּד לְטַעֲוָתְהוֹן וְלָא תִפְלְחִנּוּן וְלָא תַעְבֵּד כְּעוֹבָדֵיהוֹן אֲרֵי פַּגָּרְנּוּן
וְתַבָּרָא תְּתַבֵּר קָמְתְהוֹן: כה וְתִפְלְחוּן קֳדָם יְיָ אֱלָהֲכוֹן וִיבָרֵךְ יָת מֵיכְלָךְ וְיָת

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שְׁנֶאֱמַר וְגַם סְתָם אַף עַל פִּי שֶׁכָּשׁ בְּמִשְׁמַע. וּבְנֵי מְקוֹמוֹת נִכְתָּב בַּתּוֹרָה, אֶחָד לְאִסּוּר אֲכִילָה, וְאֶחָד לְאִסּוּר הֲנָאָה, וְאֶחָד לְאִסּוּר בְּשׁוּל (מכי', חול' קט"ו): (כ) הִנֵּה אָנֹכִי שֹׁלֵחַ מַלְאָךְ. כַּאן נִתְבַּשְּׂרוּ שֶׁעֲתִידִין לַחֲטוֹא וּשְׁכִינָה אוֹמֶרֶת לָהֶם כִּי לֹא אֶעֱלֶה בְּקִרְבְּךָ (שמ' ל"ג): אשר הכנתי. אֲשֶׁר וַמָּנֹתִי לָתֵת לָכֶם, וְהוּ פְשׁוּטוֹ; וּמִדְרָשׁוֹ אל המקום אשר הכנתי בְּבָר מְקוֹמִי כְּוָנָדוּ, וְזֶה אֶחָד מִן הַמִּקְרָאוֹת שְׁאוֹמְרִים שְׁבִּית הַמִּקְדָּשׁ שֶׁל מַעְלָה מְכֻוָּן כְּנֶגֶד שֶׁל מַטָּה (תנחי'): (כא) אל תמר בו. לְשׁוֹן הַמְרָאָה, כְּמוֹ אֲשֶׁר יַמְרֶה אֶת פִּיךָ (יהושע א'): כי לא ישא לפשעכם. אֵינוֹ מְלַמֵּד בְּכָךְ, שֶׁהוּא מִן הַדִּבּוּר שֶׁאֵין חוֹטְאִין, וְעוֹד שֶׁהוּא שְׁלִיחַ וְאֵינוֹ עוֹשֶׂה אֶלָּא שְׁלִיחוּתוֹ: כי שמי בקרבו. מְחֻבָּר לְרֹאשׁ הַמִּקְרָא—השמר מפניו כי שמי מְשֻׁתָּף בּוֹ. וְרַבּוֹתֵינוּ אָמְרוּ זֶה מִטָּטְרוֹן שֶׁשְּׁמוֹ כְּשֵׁם רַבּוֹ, מִטָּטְרוֹן בְּגִימַטְרִיָּא שַׁדַּי (סנה' ל"ח): (כב) וצרתי. כְּתַרְגּוּמוֹ וְאָעִיק: (כד) הרס תהרסם. לְאוֹתָם אֱלוֹהוּת: מצבותיהם. אֲבָנִים שֶׁהֵם מַצִּיבִין לְהִשְׁתַּחֲוֹות

[20]Behold, I send a messenger before thee, to keep thee in the way, and to bring thee into the place which I have prepared. [21]Take heed of him, and hearken to his voice, exasperate him not; for he will not bear your trespasses, for my name *is* in him: [22]But if thou shalt indeed hearken to his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. [23]For my messenger shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will extirpate them. [24]Thou shalt not prostrate thyself to their gods, nor serve them, nor do after their deeds; but thou shalt utterly overthrow them, and quite break down their monuments. [25]And ye shall serve the Eternal your God, and he shall bless thy bread, and thy water:

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גדי is mentioned without further description the term implies also a calf and a lamb. — In three different passages *the law* לא תבשל גדי is written: once for the purpose of prohibiting the eating *of meat-food with milk-food*, once to prohibit us from deriving *any other* benefit (besides eating) *from such mixture*, and once to prohibit the boiling *of meat with milk* (Mech.; Chul. 115b). **(20)** הנה אנכי שלח מלאך BEHOLD, I SEND A MESSENGER [BEFORE THEE] — Here they were informed that they would once sin and that the Divine Majesty would have to tell them, (Ex. XXXIII. 3) "for 'I' will not go up among thee" (cf. Ex. R. 32). אשר הכנתי *means,* WHICH I HAVE PREPARED in order to give unto you. This is the literal meaning of the verse. The Midrash (taking the word as connected in meaning with the term כּוֹן "to put a thing in a line with" or "to make it correspond with" another thing) *explains* אל המקום אשר הכנתי *to signify* "to the place opposite to which I have long since established the seat of my Glory" ("the place" therefore denotes the Temple; cf. Rashi on XV. 17). This is, according to the Midrash, one of the verses which *implicitly* state that the Temple in Heaven is situated exactly opposite (מְכָוָּן) that on the earth (Tanch. פקודי). **(21)** אל תמר בו EXASPERATE HIM NOT — *This verb is* a term denoting rebellion (המראה), similar to, (Josh. I. 18) "Whosoever he be that rebel (ימרה) against thy commandment". כי לא ישא לפשעכם FOR HE WILL NOT PARDON YOUR TRESPASS — He is not accustomed to it (to sin) for he is one of a class *of beings* who never sin. Besides he is only a messenger and only carries out the mission entrusted to him (i. e. he has no right to pardon you, for this is My prerogative: it is his only to insist upon obedience to My commands). כי שמי בקרבו FOR MY NAME IS IN HIM — *This passage must be* connected with the beginning of the verse[1]): Take heed of him etc. — for (כי) My Name is associated with his (i. e. whatever he does, he does in My Name). Our Rabbis said that he (the angel) is Mattatron (מטטרון) whose name is even as the name of his Master, *for* מטטרון has the numerical value (314) of שדי "the Almighty" (Sanh. 38b). **(22)** וצרתי — *render this* as the Targum *does*: I will distress[2]). **(24)** הרס תהרסם [BUT] THOU SHALT UTTERLY OVERTHROW THEM — those gods. מצבתיהם THEIR MONUMENTS — stones which they set up (root נצב) before which to

NOTES

[1]) It does not state the reason why he will not pardon your sin. There is no sense in saying: He will not pardon your sin because My name is in him.

[2]) It is not to be translated: I will be an adversary (צר). This would require a verbal form from the root צרר whilst וצרתי is from צור, which has the meaning of binding and oppressing. It is quite possible, however, that Rashi has no intention of pointing out that it is not derived from a root צרר, but only that it must not be given the meaning it bears in Deut. XIV. 25: וצרת הכסף "Thou shalt bind up the money into a bundle".

וַהֲסִרֹתִי מַחֲלָה מִקִּרְבֶּךָ׃ ס שביעי כו לֹא
תִהְיֶה מְשַׁכֵּלָה וַעֲקָרָה בְּאַרְצֶךָ אֶת־מִסְפַּר יָמֶיךָ
אֲמַלֵּא׃ כז אֶת־אֵימָתִי אֲשַׁלַּח לְפָנֶיךָ וְהַמֹתִי אֶת־
כָּל־הָעָם אֲשֶׁר תָּבֹא בָהֶם וְנָתַתִּי אֶת־כָּל־אֹיְבֶיךָ
אֵלֶיךָ עֹרֶף׃ כח וְשִׁלַּחְתִּי אֶת־הַצִּרְעָה לְפָנֶיךָ וְגֵרְשָׁה
אֶת־הַחִוִּי אֶת־הַכְּנַעֲנִי וְאֶת־הַחִתִּי מִלְּפָנֶיךָ׃
כט לֹא אֲגָרְשֶׁנּוּ מִפָּנֶיךָ בְּשָׁנָה אֶחָת פֶּן־תִּהְיֶה הָאָרֶץ
שְׁמָמָה וְרַבָּה עָלֶיךָ חַיַּת הַשָּׂדֶה׃ ל מְעַט מְעַט
אֲגָרְשֶׁנּוּ מִפָּנֶיךָ עַד אֲשֶׁר תִּפְרֶה וְנָחַלְתָּ אֶת־

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מְשִׁתָּיךְ וְאַעְדֵי מַרְעִין בִּישִׁין מִבֵּינָךְ׃ כו לָא תְהֵי מְחַכְּלָא וַעֲקָרָא בְּאַרְעָךְ יָת
מְנָן יוֹמָיךְ אַשְׁלִים׃ כז יָת אֵימְתִי אֲשַׁלַּח קֳדָמָךְ וְאֶתְכַּר (כ"ק וְאֶשַׁגֵּשׁ) יָת כָּל
עַמָּא דְּאַתְּ אָתֵי לַאֲגָחָא בְּהוֹן וְאֶמְסַר יָת כָּל בַּעֲלֵי דָבָבָךְ קֳדָמָךְ מְחַזְרֵי קְדָל׃
כח וְאֶשְׁלַח יָת עַרְעִיתָא קֳדָמָךְ וּתְתָרֵךְ יָת־חֲוָאֵי יָת־כְּנַעֲנָאֵי וְיָת־חִתָּאֵי מִן
קֳדָמָךְ׃ כט לָא אֶתָרְכִנּוּן מִן קֳדָמָךְ בְּשַׁתָּא חֲדָא דִּילְמָא תֶּהֵי אַרְעָא צַדְיָא
וְתִסְגֵּי עֲלָךְ חֵיוַת בָּרָא׃ ל זְעֵיר זְעֵיר אֶתָרִיכִנּוּן מִן קֳדָמָךְ עַד דְּתִסְגֵּי וְתַחְסַן

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לָהֶם: (כו) לא תהיה משכלה. אִם תַּעֲשֶׂה רְצוֹנִי: משכלה. מַפֶּלֶת נְפָלִים אוֹ קוֹטֶרֶת אֶת בָּנֶיהָ קְרוֹיָה מְשֻׁכָּלָה: (כז) והמתי. כְּמוֹ וְהָמַמְתִּי, וְתַרְגּוּמוֹ וַאֲשַׁגֵּשׁ. וְכֵן כָּל תֵּיבָה שֶׁפּוֹעֵל שָׁלֹשׁ בְּכָפֶל אוֹת אַחֲרוֹנָה, כְּשֶׁתַּהֲפֹךְ לְדַבֵּר בִּלְשׁוֹן פָּעַלְתִּי, יֵשׁ מְקוֹמוֹת שֶׁנּוֹטֶל אוֹת הַכְּפוּלָה. וּמְדַנְּיֵשׁ אֶת הָאוֹת וְנוֹקְדוֹ בְּמִלְאפוּם כְּגוֹן וַהֲמֹתִי מְנוֹרֶת וְהָמַם גִּלְגַּל עֲגָלָתוֹ (יש' כ"ח), וַסְבוֹתִי (קהלי ב'), מְנוֹרֶת וָסָבִיב בַּיִת אֵל (ש"א ז'), דַּלּוֹתִי (תה' קי"ו), מְנוֹרֶת דָּלְלוּ וָחָרְבוּ (יש' י"ט), עַל כַּפַּיִם חֲקוֹתִיךְ (יש' מ"ט), מְנוֹרֶת חֻקְקֵי לֵב (שופ' ה'), אֶת מִי רְצוֹתִי (ש"א י"ב), מְנוֹרֶת רְצֹץ עָבֹ דַּלִּים (איוב כ'). וַהֲמַתְרֵנִם וַהֲמֹתִי וְאַקְטֵל, טוֹעָה הוּא, שֶׁאֵלּוּ מְנוֹרֶת מִיתָה הָיָה, אֵין ה"א שֶׁלּוֹ בְּפַתַּח וְלֹא מ"ם שֶׁלּוֹ מְרֻבָּשֶׁת וְלֹא נְקוּדָה מְלאפוּם, אֶלָּא וַהֲמֹתִי בְּנוּן וַהֲמֹתָה אֶת הָעָם הַזֶּה (במ' י"ד), וַהֲתִיו מְרֻבָּשֶׁת לְפִי שֶׁכְּתִיב בְּמָקוֹם שְׁתֵּי תָוִי"ן, הָאַחַת נִשְׁרֶשֶׁת—לְפִי שֶׁאֵין מִיתָה בִּלֹא תָי"ו—וְהָאַחֶרֶת מְשֻׁמֶּשֶׁת, כְּמוֹ אָמַרְתִּי, חָטָאתִי, עָשִׂיתִי, וְכֵן וְנָתַתִּי הַתָּי"ו מְרֻבָּשֶׁת, שֶׁהִיא בָּאָה בְּמָקוֹם שְׁתַּיִם, לְפִי שֶׁהָיָה צָרִיךְ שֶׁלֹּשׁ תָּוִי"ן—שְׁתַּיִם לִיסוֹד, כְּמוֹ בְּיוֹם תַּת ה' (יהושע י'), מַתַּת אֱלֹהִים הִיא (קהלי נ'), וְהַשְּׁלִישִׁית לְשִׁמּוּשׁ: ערף. שְׁנוּסוֹ מִפָּנֶיךָ וַיַּהֲפֹכוּ לְךָ עֹרֶף: (כח) הצרעה. מִן שֹׂרֶץ הָעוֹף, וְהָיְתָה מַכָּה אוֹתָם בְּעֵינֵיהֶם וּמְשִׁילָה בָהֶם אֵרֶס וְהֵם מֵתִים. וַהֲצַרְעָה לֹא עָבְרָה אֶת הַיַּרְדֵּן, וַהֲחִתִּי וַהֲכְנַעֲנִי הֵם אֶרֶץ סִיחוֹן וְעוֹג, לְפִיכָךְ מִכָּל שֶׁבַע אֻמּוֹת לֹא מָנָה כָּאן אֶלָּא אֵלּוּ, וְחִוִּי אַע"פ שֶׁהוּא מֵעֵבֶר הַיַּרְדֵּן וְהָלְאָה, שָׁנוּ רַבּוֹתֵינוּ בְּמַסֶּכֶת סוֹטָה (דף ל"ו), עַל שֵׁפֶת הַיַּרְדֵּן עָמְדָה וְזָרְקָה בָהֶם מָרָה: (כט) שממה. רַקְנִית מִבְּנֵי אָדָם, לְפִי שֶׁאֹתָם מְעַט וְאֵין בָּהֶם כְּדֵי לְמַלֹּאת אוֹתָהּ: ורבה עליך. וְתִרְבֶּה עָלֶיךָ:

and I will remove sickness from amongst thee. [26]There shall nothing be bereaved of young, nor be barren, in thy land: the number of thy days I will fulfil. [27]I will send my horror before thee, and will confound all the people to whom thou shalt come, and I will make all thine enemies *turn* their backs unto thee. [28]And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. [29]I will not drive them out from before thee in one year; lest the land become desolate, and the animals of the field multiply against thee. [30]By little and little I will drive them out from before thee, until thou be fruitful, and inherit the

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prostrate themselves[1]). **(26)** לא תהיה משכלה THERE SHALL NOTHING BE BEREAVED OF YOUNG, if you will act according to My will[2]). משכלה BEREAVED OF YOUNG — A woman who miscarries or who buries her children *at a very early age* is called משכלה. **(27)** והמתי I WILL CONFOUND — This is equivalent to וְהַמֹּתִי (i. e. the root is המם). Its rendering in the Targum is ואשגש "and I will confound". Similar is every verb the root of which has its last letter doubled (verbs ע"ע): when it is changed (conjugated) to express the idea of "I have done something" (i. e. the first person singular perfect of the Kal; the same really applies to some inflected forms of other conjugations also) there are occasions when one omits the doubled letter (it is actually the first of the two similar letters) and dageshes the *remaining* letter *of these two* and vowels it with מלאפום (our חולם). Examples are: וַהֲמֹתִי which is of the same derivation as, (Is. XXVIII. 28) "and the wheel of his cart makes a confused noise (המם)"; (Eccl. II. 20) וַסַּבֹּתִי, "and I turned about" which is of the same derivation as, (1 Sam. VII. 16) "and he went round (וסבב) to Bethel"; (Ps. CXVI. 6) דַּלֹּתִי "I was low", of the same derivation as, (Is. XIX. 6) "The waters shall become low (דללו) and dried up"; (ib. XLIX. 16) "I have graven thee (חֲקֹתִיךְ) upon the palms of my hand", of the same derivation as, (Judg. V. 15) "things engraved (חקקי) in the heart"; (1 Sam. XII. 3) את מי רַצֹּתִי "whom have I crushed", of the same derivation as, (Job XX. 19) "because he hath crushed (רצץ) and hath forsaken the poor". He, however, who translates it in the Targum by וְאָקְטַל, is in error. For if it were derived from the root denoting death (מות), the ה in it would not be vowelled with Patach and its מ would not be dageshed nor vowelled with חולם, but *it would read* וְהַמַּתִּי, as, (Num. XIV. 15) "Now if Thou shalt kill (וְהַמַתָּ) this people", the ת being dageshed because it would come in place of two ת's, one being a root-letter — for no form of מות can be written without *at least* one ת (that in the root) — and the other being a servile letter (part of the suffix), just as תִּי *in* אמר-תי *and* חטא-תי *and* עשי-תי. Similarly with נתתי: the second ת is dageshed because it comes in the place of two ת's — since it (the word) *really* requires three ת's, two for the root, as in, (Josh. X. 12) "the day when the Lord giveth (תת)", and in, (Eccl. III. 13) "it is the gift (מתת) of God", — and the third as a servile letter[3]). ערף NAPE OF THE NECK — *i. e.* they will flee before you and so turn the napes of their necks to you. **(28)** הצרעה THE HORNETS — This is a kind of insect which wounded their eyes and injected poison in them, so that they died. The hornets did not cross the Jordan and the Hittite and the Canaanite *whom Scripture mentions here as being driven out by them* were the inhabitants of the land of Sichon and Og (on the east side of the Jordan). It is for this reason that Scripture enumerates here of all the seven nations *that Israel fought against when entering Palestine* only these *two* (cf. Josh. XXIV. 12, where the text expressly states that the peoples driven out

NOTES

For Notes 1—3 see Appendix.

הָאָרֶץ׃ לא וְשַׁתִּי אֶת־גְּבֻלְךָ֣ מִיַּם־סוּף֮ וְעַד־יָם֒
פְּלִשְׁתִּ֔ים וּמִמִּדְבָּ֖ר עַד־הַנָּהָ֑ר כִּ֣י ואֶתֵּ֤ן בְּיֶדְכֶם֙ אֵ֣ת
יֹשְׁבֵ֣י הָאָ֔רֶץ וְגֵרַשְׁתָּ֖מוֹ מִפָּנֶֽיךָ׃ לב לֹא־תִכְרֹ֥ת לָהֶ֛ם
וְלֵאלֹהֵיהֶ֖ם בְּרִֽית׃ לג לֹ֥א יֵשְׁב֖וּ בְּאַרְצְךָ֑ פֶּן־יַחֲטִ֤יאוּ
אֹתְךָ֙ לִ֔י כִּ֥י תַעֲבֹ֖ד אֶת־אֱלֹהֵיהֶ֑ם כִּֽי־יִהְיֶ֥ה לְךָ֖
לְמוֹקֵֽשׁ׃ פ

כד א וְאֶל־מֹשֶׁה֙ אָמַ֣ר עֲלֵה֔ אֶל־יְהוָ֖ה אַתָּ֣ה וְאַהֲרֹ֑ן
נָדָ֥ב וַאֲבִיה֖וּא וְשִׁבְעִ֥ים מִזִּקְנֵ֖י יִשְׂרָאֵֽל וְהִשְׁתַּחֲוִיתֶ֖ם
מֵרָחֹֽק׃ ב וְנִגַּ֥שׁ מֹשֶׁ֛ה לְבַדּ֖וֹ אֶל־יְהוָ֑ה וְהֵ֣ם לֹ֤א
יִגָּשׁוּ֙ וְהָעָ֔ם לֹ֥א יַעֲל֖וּ עִמּֽוֹ׃ ג וַיָּבֹ֣א מֹשֶׁ֔ה וַיְסַפֵּ֖ר
לָעָ֑ם אֵ֚ת כָּל־דִּבְרֵ֣י יְהוָ֔ה וְאֵ֖ת כָּל־הַמִּשְׁפָּטִ֑ים
וַיַּ֣עַן כָּל־הָעָ֗ם קֹ֚ול אֶחָ֔ד וַיֹּאמְר֕וּ כָּל־הַדְּבָרִ֥ים

אונקלוס

יָת אַרְעָא׃ לא וְאֶשַׁוֵּי יָת תְּחוּמָךְ מִימָּא דְסוּף וְעַד יַמָּא דְפְלִשְׁתָּאֵי וּמִמַּדְבְּרָא
עַד פְּרָת אֲרֵי אֶמְסַר בִּידֵיכוֹן יָת יָתְבֵי אַרְעָא וְתְתָרְכִנּוּן מִן קֳדָמָךְ׃ לב לָא
תִגְזַר לְהוֹן וּלְטַעֲוָתְהוֹן קְיָם׃ לג לָא יִתְּבוּן בְּאַרְעָךְ דִּילְמָא יַחֲיְבוּן יָתָךְ קֳדָמַי
אֲרֵי תִּפְלַח יָת טַעֲוָתְהוֹן אֲרֵי יְהוֹן לָךְ לְתַקְלָא׃ א וּלְמשֶׁה אֲמַר סַק לְקֳדָם יְיָ
אַתְּ וְאַהֲרֹן נָדָב וַאֲבִיהוּא וְשַׁבְעִין מְסָבֵי יִשְׂרָאֵל וְתִסְגְּדוּן מֵרָחִיק׃ ב וְיִתְקָרֵב
משֶׁה בִּלְחוֹדוֹהִי לְקֳדָם יְיָ וְאִנּוּן לָא יִתְקָרְבוּן וְעַמָּא לָא יִסְקוּן עִמֵּהּ׃ ג וַאֲתָא
משֶׁה וְאִשְׁתָּעִי לְעַמָּא יָת כָּל פִּתְגָמַיָּא דַיְיָ וְיָת כָּל דִּינַיָּא וַאֲחִיב כָּל עַמָּא קָלָא

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(ל) עד אשר תפרה. תִּרְבֶּה, לשון פְּרִי, כְּמוֹ פְּרוּ וּרְבוּ (בר׳ א׳): (לא) ושתי. לשון הָשָׁתָה, וְהָיָה מִדָּתָן מִפְּנֵי שְׁבָאָה תַּחַת שְׁתַּיִם, שֶׁאֵין שִׁיתָה בְּלֹא ת״ו, וְהָאַחַת לְשִׁמּוּשׁ: עד הנהר. פְּרָת: וגרשתמו. וּתְגָרְשֵׁם: (לג) כי תעבד וגו׳. הֲרֵי אֵלּוּ כִּי מְשַׁמְּשִׁין בְּמָקוֹם אָשָׁר, וְכֵן בִּכְמָה מְקוֹמוֹת, וְזֶהוּ לְשׁוֹן אִי שֶׁהוּא אֶחָד מֵאַרְבַּע לְשׁוֹנוֹת שֶׁהַכִּי מְשַׁמֵּשׁ, וְגַם מָצִינוּ בְּהַרְבֵּה מְקוֹמוֹת אִם מְשַׁמֵּשׁ בִּלְשׁוֹן אָשָׁר, כְּמוֹ וְאִם תַּקְרִיב מִנְחַת בִּכּוּרִים (ויקי ב׳), שֶׁהִיא חוֹבָה:

כד (א) ואל משה אמר. פָּרָשָׁה זוֹ נֶאֶמְרָה קוֹדֶם עֲשֶׂרֶת הַדִּבְּרוֹת, בְּדִי בְּסָנֵן נֶאֱמְרָה לוֹ עֲלֵה (שבת פ״ח): (ב) ונגש משה לבדו. אֶל הָעֲרָפֶל: (ג) ויבא משה ויספר לעם. בּוֹ בַּיּוֹם: את כל דברי ה׳. מִצְוַת פָּרִישָׁה וְהַגְבָּלָה: ואת כל המשפטים. שָׁבַע מִצְוֹת שֶׁנִּצְטַוּוּ בְּנֵי נֹחַ, וְשַׁבָּת

land. 31And I will set thy boundaries from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will give the inhabitants of the land into your hand; and thou shalt drive them out before thee. 32Thou shalt make no covenant with them, nor with their gods. 33They shall not abide in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

24. 1And unto Moses he said, Come up unto the Eternal, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and prostrate yourselves afar off. 2And Moses alone shall step near the Eternal; but they shall not step nigh; neither shall the people go up with him. 3And Moses came and related to the people all the words of the Eternal, and all the judgments: and all the people answered *with* one voice, and said, All the words

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by the hornets were those of שני מלכי האמרי, "of the two kings of the Amorites" who are identical with Sihon and Og). But the Hivites lived on the other bank of the Jordan and somewhat beyond it[1]) *and yet it states here that the hornets would drive them out! They were indeed driven out by the hornets,* for our Rabbis have explained in Treatise Sota (36 a) *that* the hornets placed themselves on the *east* bank of the Jordan and *from there* cast the poison against them. **(29)** שממה DESOLATE — empty of human beings, for you are but few and not sufficient to fill it *all* up. ורבה עליך *means,* [LEST THE ANIMALS OF THE FIELD] MULTIPLY AGAINST THEE[2]). **(30)** עד אשר תפרה UNTIL THOU BE FRUITFUL — *i. e.* until you become many. תפרה is of the same root and meaning as פרי fruit, as, (Gen. I. 28) פרו ורבו "be fruitful and multiply". **(31)** ושתי is of the root שית or שות. The ת is dageshed, because it comes in place of two ת's (ושת-תי) — *one is necessary* because no grammatical form of שות can be without the ת *of the root,* and the other is a servile letter (part of the suffix). עד הנהר UNTO THE RIVER — the Euphrates. וגרשתמו *means* AND THOU SHALT DRIVE THEM OUT[3]). **(33)** כי תעבד וגו' FOR IF THOU SERVE etc. — Both particles כי *in this verse* have the meaning of אשר "that"[4]). It has this meaning in several passages. This is really the sense of the Aramaic word אי (Hebrew אם) which itself is one of the four meanings in which כי is used (cf. Git. 90 a. where the four usages of כי are given). In fact we find אם (אי) used in many passages in the sense of אשר, e. g., (Lev. II. 14) ואם תקריב *where it certainly should not be translated "if" — but "when thou offer an offering of thy first-fruits",* for this *offering is not optional but* is obligatory (cf. Rashi on that verse).

24. **(1)** ואל משה אמר AND UNTO MOSES HE SAID — This section was spoken before the Ten Commandments *were given* (i. e. אמר is the pluperfect); it was the fourth of Sivan when "Come up" was said to him. **(2)** וגנש משה לבדו AND MOSES ALONE SHALL STEP NEAR unto the thick darkness (cf. XX. 18). **(3)** ויבא משה ויספר לעם AND MOSES CAME AND RELATED TO THE PEOPLE — on that same day (the 4th of Sivan). את כל דברי ה' ALL THE WORDS OF THE LORD — the commands concerning their keeping apart from women and the setting of bounds at Mount Sinai (ib.). ואת כל המשפטים AND ALL THE JUDGMENTS *which had been ordained before the Sinaitic legislation*: the seven commands given to the "Sons of Noah" (the non-Israelite world)[5]), the law of the Sabbath,

NOTES

1) The word והלאה in Rashi does not mean that the Hivites lived far inland since this statement would then have no force. He merely uses an expression occurring in Num. XXXII. 19.

For Notes 2—5 see Appendix.

אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה: ד וַיִּכְתֹּב מֹשֶׁה אֶת כָּל־
דִּבְרֵי יְהוָה וַיַּשְׁכֵּם בַּבֹּקֶר וַיִּבֶן מִזְבֵּחַ תַּחַת הָהָר
וּשְׁתֵּים עֶשְׂרֵה מַצֵּבָה לִשְׁנֵים עָשָׂר שִׁבְטֵי יִשְׂרָאֵל:
ה וַיִּשְׁלַח אֶת־נַעֲרֵי בְּנֵי יִשְׂרָאֵל וַיַּעֲלוּ עֹלֹת וַיִּזְבְּחוּ
זְבָחִים שְׁלָמִים לַיהוָה פָּרִים: ו וַיִּקַּח מֹשֶׁה חֲצִי
הַדָּם וַיָּשֶׂם בָּאַגָּנֹת וַחֲצִי הַדָּם זָרַק עַל־הַמִּזְבֵּחַ:
ז וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ
כֹּל אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁמָע: ח וַיִּקַּח מֹשֶׁה
אֶת־הַדָּם וַיִּזְרֹק עַל־הָעָם וַיֹּאמֶר הִנֵּה דַם־הַבְּרִית
אֲשֶׁר כָּרַת יְהוָה עִמָּכֶם עַל כָּל־הַדְּבָרִים הָאֵלֶּה:
ט וַיַּעַל מֹשֶׁה וְאַהֲרֹן נָדָב וַאֲבִיהוּא וְשִׁבְעִים מִזִּקְנֵי
יִשְׂרָאֵל: י וַיִּרְאוּ אֵת אֱלֹהֵי יִשְׂרָאֵל וְתַחַת רַגְלָיו

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חַד וַאֲמָרוּ כָּל פִּתְגָמַיָּא דִּי מַלִּיל יְיָ נַעְבֵּד: ד וּכְתַב מֹשֶׁה יָת כָּל פִּתְגָמַיָּא דַיְיָ
וְאַקְדֵּם בְּצַפְרָא וּבְנָא מַדְבְּחָא בְּשִׁפּוֹלֵי טוּרָא וְתַרְתָּא עָשְׂרֵי קָמָן לְתַרֵי עֲסַר
שִׁבְטַיָּא דְיִשְׂרָאֵל: ה וּשְׁלַח יָת בּוּכְרֵי בְּנֵי יִשְׂרָאֵל וַאַסִּיקוּ עֲלָוָן וְקָרִיבוּ נִכְסַת
קוּדְשִׁין קֳדָם יְיָ תּוֹרִין: ו וּנְסִיב מֹשֶׁה פַּלְגוּת דְּמָא וְשַׁוִּי בְּמָזְרַקְיָא וּפַלְגוּת דְּמָא
זָרַק עַל מַדְבְּחָא: ז וּנְסִיב סִפְרָא דְקְיָמָא וּקְרָא קֳדָם עַמָּא וַאֲמָרוּ כֹּל דִּי מַלִּיל
יְיָ נַעְבֵּד וְנִקְבֵּל: ח וּנְסִיב מֹשֶׁה יָת דְּמָא וּזְרַק עַל מַדְבְּחָא לְכַפָּרָא עַל עַמָּא
וַאֲמַר הָא דִין דַּם קְיָמָא דִּגְזַר יְיָ עִמְּכוֹן עַל כָּל פִּתְגָמַיָּא הָאִלֵּין: ט וּסְלִק מֹשֶׁה
וְאַהֲרֹן נָדָב וַאֲבִיהוּא וְשַׁבְעִין מִסָּבֵי יִשְׂרָאֵל: י וַחֲזוֹ יָת יְקָר אֱלָהָא דְיִשְׂרָאֵל

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וְכִבּוּד אָב וָאֵם וּפָרָה אֲדֻמָּה וְדִינִין שֶׁנִּתְּנוּ לָהֶם בְּמָרָה (סנה' נ"ו): (ד) ויכתב משה. מִבְּרֵאשִׁית
וְעַד מַתַּן תּוֹרָה, וְכָתַב מִצְוֹת שֶׁנִּצְטַוּוּ בְּמָרָה: וישכם בבקר. בַּחֲמִשָּׁה בְסִוָן: (ה) את נערי.
הַבְּכוֹרוֹת: (ו) ויקח משה חצי הדם. מִי חִלְקוּ? מַלְאָךְ בָּא וְחִלְקוּ (ויק"ר ו'): באגנת. שְׁנֵי
אֲגָנוֹת, אֶחָד לַחֲצִי דָּם עוֹלָה וְאֶחָד לַחֲצִי דַּם שְׁלָמִים לְהַזּוֹת אוֹתָם עַל הָעָם. וּמִכָּאן לָמְדוּ
רַבּוֹתֵינוּ שֶׁנִּכְנְסוּ אֲבוֹתֵינוּ לִבְרִית בְּמִילָה וּטְבִילָה וְהַזָּאַת דָּמִים, שֶׁאֵין הַזָּאָה בְּלֹא טְבִילָה
(כריתות ט'): (ז) ספר הברית. מִבְּרֵאשִׁית וְעַד מַתַּן תּוֹרָה וּמִצְוֹת שֶׁנִּצְטַוּוּ בְּמָרָה: (ח) ויזרק.
עִנְיַן הַזָּאָה, וְתַרְגּוּמוֹ וּזְרַק עַל מַדְבְּחָא לְכַפָּרָא עַל עַמָּא: (י) ויראו את אלהי ישראל.
נִסְתַּכְּלוּ וְהִצִּיצוּ וְנִתְחַיְּבוּ מִיתָה, אֶלָּא שֶׁלֹּא רָצָה הַקָּדוֹשׁ־בָּרוּךְ־הוּא לְעַרְבֵּב שִׂמְחַת הַתּוֹרָה וְהִמְתִּין לָנָדָב

which the Eternal hath spoken will we do. [4]And Moses wrote all the words of the Eternal, and rose up early in the morning, and built an altar under the mountain, and twelve monuments, according the twelve tribes of Israel. [5]And he sent the lads of the children of Israel, and they offered burnt offerings, and sacrificed feast offerings of bulls unto the Eternal. [6]And Moses took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar. [7]And he took the book of the covenant, and read in the ears of the people: and they said, All that the Eternal hath spoken will we do, and hearken. [8]And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the Eternal hath made with you concerning all those words. [9]Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: [10]And they saw the God of Israel: and *there was* under his

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of filial respect, of the "red heifer"[1]) and regarding the administration of justice, *all of* which had been given to them already in Marah (cf. Sanh. 56a). **(4)** ויכתב משה AND MOSES WROTE [ALL THE WORDS OF THE LORD] — from בראשית up to (but not including) *the account of* the Giving of the Torah[2]) and he wrote down the commandments that were given to them in Marah[3]) (cf. Mech. on Ex. XIX. 10). וישכם בבקר AND ROSE UP EARLY IN THE MORNING — on the fifth of Sivan (cf. Rashi on XIX. 11) (Sabb. 88a). **(5)** את נערי THE LADS — the first-born sons (Onkelos). **(6)** ויקח משה חצי הדם AND MOSES TOOK THE HALF OF THE BLOOD — Who divided it into halves?[4]) An angel came down and divided it (Lev. R. 6). באגנת IN BASONS — There were two basons, one for *holding* the half of the blood of the burnt offering and the other for *holding* the half of the blood of the peace offerings, in order to sprinkle it (both bloods) on the people. From here have our Rabbis inferred that our ancestors entered into the covenant *with God* by means of circumcision, immersion and sprinkling of blood — *and although immersion is not mentioned in this paragraph it must have taken place*, for no sprinkling is effective without immersion *preceding it* (cf. Tosaphot Jeb. 46b ד"ה דאין הזאה בלא טבילה). **(7)** ספר הברית THE BOOK OF THE COVENANT — *the book which we have said contained the part of the Torah* from בראשית till the "Giving of the Torah" including the Commandments that were given *to them* at Marah (cf. Rashi on v. 4). **(8)** ויזרק means sprinkling — *he sprinkled it on the people* (*not he threw it against the people, as this word might imply; cf. e. g., Ex. IX. 8:* וזרקו משה השמימה). The Targum, however, renders it by: and he poured it (the blood) upon the altar as atonement for (על) the people, *adding the words "upon the altar", and taking* על העם *to denote "on behalf of the people", i. e. he poured it out to atone for the people.* **(10)** ויראו את אלהי ישראל NOW THEY SAW THE GOD OF ISRAEL — They gazed intently and *failing in this* they peeped *in their attempt*

NOTES

[1]) Cf. Note on XV. 25.

[2]) Rashi means that את דברי ה', "the words of the Lord", here refer to something different to what he has explained them to denote in v. 3.

[3]) Rashi probably emphasizes that he wrote down the commandments that had been given in Marah, because this book is afterwards (v. 7) described as ספר הברית "the book of the covenant". A covenant is made in reference to an arrangement that has been entered into, so that the ספר הברית is not likely to have contained only the narrative portions of the Torah, but must have contained those laws to which the people had already promised obedience in the word נעשה (v. 3).

[4]) The words "Moses took the half of the blood" suggest that it was already divided. Had Moses done this Scripture would have stated: "Moses divided the blood into two portions and took half of it . . .".

כְּמַעֲשֵׂה לִבְנַת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לְטָהַר׃
א וְאֶל־אֲצִילֵי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח יָדֹו וַיֶּחֱזוּ אֶת־
הָאֱלֹהִים וַיֹּאכְלוּ וַיִּשְׁתּוּ׃ ס ב וַיֹּאמֶר יְהוָה
אֶל־מֹשֶׁה עֲלֵה אֵלַי הָהָרָה וֶהְיֵה־שָׁם וְאֶתְּנָה לְךָ
אֶת־לֻחֹת הָאֶבֶן וְהַתּוֹרָה וְהַמִּצְוָה אֲשֶׁר כָּתַבְתִּי
לְהוֹרֹתָם׃ ג וַיָּקָם מֹשֶׁה וִיהוֹשֻׁעַ מְשָׁרְתֹו וַיַּעַל
מֹשֶׁה אֶל־הַר הָאֱלֹהִים׃ ד וְאֶל־הַזְּקֵנִים אָמַר
שְׁבוּ־לָנוּ בָּזֶה עַד אֲשֶׁר־נָשׁוּב אֲלֵיכֶם וְהִנֵּה אַהֲרֹן

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וּחְזָת כְּרָמָא יְקָרָה כְּעוֹבַד אָבָן טָבָא וּכְמָחֲזֵי שְׁמַיָּא לְבָרִירוּ׃ א וּלְרַבְרְבֵי
בְנֵי יִשְׂרָאֵל לָא הֲוָה נְזָקָא וַחֲזוֹ יָת יְקָרָא דַיְיָ וַהֲווֹ חָדָן כְּקָרְבָּנֵיהוֹן דְּאִתְקַבָּלוּ
בְּאַלּוּ אָכְלִין וְשָׁתָן׃ ב וַאֲמַר יְיָ לְמֹשֶׁה סַק לְקֳדָמַי לְטוּרָא וֶהֱוֵי תַמָּן וְאֶתֵּן לָךְ
יָת לוּחֵי אַבְנָא וְאוֹרָיְתָא וְתַפְקָדְתָּא דִּכְתָבִית לְאַלּוּפֵיהוֹן׃ ג וְקָם מֹשֶׁה וִיהוֹשֻׁעַ
מְשַׁמְשַׁנֵּהּ וּסְלֵק מֹשֶׁה לְטוּרָא דְּאִתְגְּלִי עֲלוֹהִי יְקָרָא דַיְיָ׃ ד וּלְסָבַיָּא אֲמַר
אוֹרִיכוּ־לָנָא הָכָא עַד דְּנְתוּב לְוָתְכוֹן וְהָא אַהֲרֹן וְחוּר עִמְּכוֹן מַן דְּאִית לֵהּ

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וַאֲבִיהוּא עַד יוֹם חֲנֻכַּת הַמִּשְׁכָּן, וְלוֹקְנִים עַד וַיְהִי הָעָם כְּמִתְאוֹנְנִים, וַתִּבְעַר בָּם אֵשׁ ה׳ וַתֹּאכַל בִּקְצֵה הַמַּחֲנֶה (במ׳ י״א)—בַּקְצִינִים שֶׁבַּמַּחֲנֶה (תנח׳): כמעשה לבנת הספיר. הִיא הָיְתָה לְפָנָיו בְּשָׁעַת הַשִּׁעְבּוּד, לְזִכּוּר צָרָתָן שֶׁל יִשְׂרָאֵל שֶׁהָיוּ מְשֻׁעְבָּדִים בְּמַעֲשֵׂה לְבֵנִים (ויק״ר ב׳): וכעצם השמים לטהר. מְשֻׁנָּאִלּוּ הָיָה אוֹר וְחָדְוָה לְפָנָיו: וכעצם. כְּתַרְגּוּמוֹ, לְשׁוֹן מַרְאָה: לטהר. לְשׁוֹן בָּרוּר וְצָלוּל: (יא) ואל אצילי. הֵם נָדָב וַאֲבִיהוּא וְהַזְּקֵנִים: לֹא שלח ידו. מִכְּלַל שֶׁהָיוּ רְאוּיִים לְהִשְׁתַּלַּח בָּהֶם יָד (תנח׳, ויק״ר כ׳): ויחזו את האלהים. הָיוּ מִסְתַּכְּלִין בּוֹ בְּלֵב גַּס מִתּוֹךְ אֲכִילָה וּשְׁתִיָּה, כַּךְ מִדְרַשׁ תַּנְחוּמָא, וְאַנְקְלוּס לֹא תִרְגֵּם כֵּן. אֲצִילֵי לְשׁוֹן גְּדוֹלִים, כְּמוֹ וּמֵאֲצִילֶיהָ קָרָאתִיךְ (יש׳ מ״א), וַיֶּאְצֹל מִן הָרוּחַ (במ׳ י״א), שֵׁשׁ אַמּוֹת אֲצִילָה (יח׳ מ״א):
(יב) ויאמר ה׳ אל משה. לְאַחַר מַתַּן תּוֹרָה: עלה אלי ההרה והיה שם. אַרְבָּעִים יוֹם: את לחת האבן והתורה והמצוה אשר כתבתי להורתם. כָּל שֵׁשׁ מֵאוֹת וּשְׁלֹשׁ עֶשְׂרֵה מִצְוֹת בִּכְלָל עֲשֶׂרֶת הַדִּבְּרוֹת הַן, וְרַבֵּינוּ סַעֲדְיָה פֵּרֵשׁ בְּאוֹהֲרוֹת שָׁיַּסַּד לְכָל דִּבּוּר וְדִבּוּר מִצוֹת הַתְּלוּיוֹת בּוֹ: (יג) ויקם משה ויהושע משרתו. לֹא יָדַעְתִּי מַה טִּיבוֹ שֶׁל יְהוֹשֻׁעַ כָּאן, וְאוֹמֵר אֲנִי, שֶׁהָיָה הַתַּלְמִיד מְלַוֵּה לָרַב עַד מָקוֹם הַנִּבְלַעַת תְּחוּמֵי הָהָר שֶׁאֵינוֹ רַשַּׁאי לַיְלַךְ מִשָּׁם וָהָלְאָה, וּמִשָּׁם וַיַּעַל מֹשֶׁה לְבַדּוֹ אֶל הַר הָאֱלֹהִים, וִיהוֹשֻׁעַ נָטָה שָׁם אָהֳלוֹ וְנִתְעַכֵּב שָׁם כָּל אַרְבָּעִים יוֹם, שֶׁכֵּן מָצִינוּ כְּשֶׁיָּרַד מֹשֶׁה וַיִּשְׁמַע יְהוֹשֻׁעַ אֶת קוֹל הָעָם בְּרֵעָה (שמ׳ ל״ב), לְמָדְנוּ, שֶׁלֹּא הָיָה יְהוֹשֻׁעַ עִמָּהֶם: (יד) ואל הזקנים אמר. בְּצֵאתוֹ מִן הַמַּחֲנֶה: שבו לנו בזה. וְהִתְעַכְּבוּ כַּאן עִם שְׁאָר הָעָם בַּמַּחֲנֶה, לִהְיוֹת נְכוֹנִים לִשְׁפּוֹט לְכָל אִישׁ רִיבוֹ: חור. בְּנוֹ שֶׁל מִרְיָם הָיָה וְאָבִיו כָּלֵב בֶּן

feet as it were a brickwork of sapphire, and as it were the body of heaven for purity. [11]And upon the nobles of the children of Israel he laid not his hand: and they beheld God, and did eat and drink. [12]And the Eternal said unto Moses, Come up to me into the mountain, and be there: and I will give thee the tablets of stone, and the law, and the commandment which I have written, to teach them. [13]And Moses rose, and his minister Joshua: and Moses went up into the mountain of God. [14]And he said unto the elders, Abide ye here for us, until we return unto you: and, behold, Aaron

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to catch a glimpse of the Supreme Being[1]), and *thereby* made themselves liable to death. But it was only because God did not wish to disturb the joy caused by the Giving of the Torah, that He *did not punish them instantly, but* waited (postponed the punishment) for Nadab and Abihu until the day when the Tabernacle was dedicated, *when they were stricken with death*, and for the elders until *the event of which the text relates*, (Num. XI. 16) "And when the people complained . . . and the fire of the Lord burned among them and destroyed בקצה המחנה" — those who were the קצינים "nobles" of the camp (Tanch. on Num. XI. 16). כמעשה לבנת הספיר AS IT WERE THE BRICK-WORK OF SAPPHIRE — This had been before Him during the period of *Egyptian* slavery as a symbol of Israel's woes — for they were subjected to *do* brick-work (cf. jer. Succah VI. 3; Lev. R. 23). וכעצם השמים לטהר AND AS IT WERE AS THE BODY OF HEAVEN FOR PURITY — *This implies that* as soon as they (the Israelites) were delivered there was radiance and rejoicing before Him[2]). וכעצם — *Translate it* as the Targum *does*: "as the appearance". לטהר means FOR BRIGHTNESS AND CLEARNESS. **(11)** ואל אצילי AND UPON THE NOBLES — these were Nadab and Abihu and the elders — לא שלח ידו HE LAID NOT HIS HAND — This implies that they well deserved that God should stretch forth His hand against them (Lev. R. 20). ויחזו את האלהים AND THEY BEHELD GOD [AND DID EAT AND DRINK] — They gazed at him intimately as though *their association with Him were* a matter of eating and drinking. Thus *does* the Midrash Tanchuma *explain it*. Onkelos, however, does not translate *the passage* this way (i. e. he does not take it in a depreciative sense that Nadab and Abihu and the elders acted improperly. His translation is: they beheld God's Glory and rejoiced in their offerings which were accepted as though they were eating and drinking). — אצילי means "the great men", as, (Is. XLI. 9) "I called thee from the chief men (אציליה) thereof"; (Num. XI. 17) "And he increased (ויאצל) some of the spirit" (cf. Rashi on Num. XI. 17 and Onk. on XI. 25); (Ezek. XLI. 8) "six cubits in its size (largeness) (אצילה)". **(12)** ויאמר ה' אל משה AND THE LORD SAID TO MOSES — after the Giving of the Law, עלה אלי ההרה והיה שם COME UP TO ME INTO THE MOUNTAIN AND REMAIN THERE forty days. את לחת האבן והתורה והמצוה אשר כתבתי להורתם [AND I WILL GIVE THEE] THE TABLETS OF STONE, AND THE LAW, AND THE COMMANDMENT WHICH I HAVE WRITTEN TO TEACH THEM — All the six hundred and thirteen commandments are implicitly contained in the Ten Commandments *and may therefore be regarded as having been written on the tablets*[3]). Rabbi Saadia[4]) specified in the אזהרות[5]) which he has composed those commandments which may be associated with each of the Ten Commandments. **(13)** ויקם משה ויהושע משרתו AND MOSES ROSE AND HIS MINISTER JOSHUA — I am not sure in what capacity Joshua appears here, but I think that as a disciple he was accompanying the teacher as far as the place where the bounds of the mountain were marked out, whence onward he was not permitted to proceed. From that point ויעל משה MOSES alone ASCENDED אל הר האלהים THE

NOTES

For Notes 1—5 see Appendix.

וְחוּר עִמָּכֶם מִי־בַעַל דְּבָרִים יִגַּשׁ אֲלֵהֶם: טו וַיַּעַל
מֹשֶׁה אֶל־הָהָר וַיְכַס הֶעָנָן אֶת־הָהָר: מפטיר טז וַיִּשְׁכֹּן
כְּבוֹד־יְהוָה עַל־הַר סִינַי וַיְכַסֵּהוּ הֶעָנָן שֵׁשֶׁת יָמִים
וַיִּקְרָא אֶל־מֹשֶׁה בַּיּוֹם הַשְּׁבִיעִי מִתּוֹךְ הֶעָנָן:
יז וּמַרְאֵה כְּבוֹד יְהוָה כְּאֵשׁ אֹכֶלֶת בְּרֹאשׁ הָהָר
לְעֵינֵי בְּנֵי יִשְׂרָאֵל: יח וַיָּבֹא מֹשֶׁה בְּתוֹךְ הֶעָנָן
וַיַּעַל אֶל־הָהָר וַיְהִי מֹשֶׁה בָּהָר אַרְבָּעִים יוֹם
וְאַרְבָּעִים לָיְלָה:

קי"ח. עזיא"ל. סימן. מגכ"י סימן: ומפטירין הדבר אשר היה אל ירמיהו בירמי' סי' לד:

פ פ פ

כה א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב דַּבֵּר אֶל־
בְּנֵי יִשְׂרָאֵל וְיִקְחוּ־לִי תְּרוּמָה מֵאֵת

אונקלוס

דִּינָא יִתְקְרֵב לֶקֳדָמֵיהוֹן: טו וּסְלִיק מֹשֶׁה לְטוּרָא וַחֲפָא עֲנָנָא יָת טוּרָא:
טז וּשְׁרָא יְקָרָא דַיְיָ עַל טוּרָא דְסִינַי וַחֲפָהִי עֲנָנָא שִׁתָּא יוֹמִין וּקְרָא לְמֹשֶׁה
בְּיוֹמָא שְׁבִיעָאָה מִגּוֹ עֲנָנָא: יז וְחֵיוַו יְקָרָא דַיְיָ כְּאֶשָׁא אָכְלָא בְּרֵישׁ טוּרָא לְעֵינֵי
בְּנֵי יִשְׂרָאֵל: יח וְעַל מֹשֶׁה בְּגוֹ עֲנָנָא וּסְלִק לְטוּרָא וַהֲוָה מֹשֶׁה בְּטוּרָא אַרְבְּעִין
יָמִין וְאַרְבְּעִין לֵילְוָן: פ פ פ

א וּמַלֵּיל יְיָ עִם מֹשֶׁה לְמֵימָר: ב מַלֵּל עִבְבֵי בְּנֵי יִשְׂרָאֵל וְיִפְרְשׁוּן קֳדָמַי
אַפְרְשׁוּתָא מִן כָּל גְּבַר דִּיִתְרְעֵה לִבֵּהּ תְּסְבּוּן יָת אַפְרְשׁוּתִי:

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יְפוּיָה, שֶׁנֶּאֱמַר וַיִּקַּח לוֹ כָּלֵב אֶת אֶפְרָת וַתֵּלֶד לוֹ אֶת חוּר (דהי"א ב'), אֶפְרָת זוֹ מִרְיָם כְּדְאִיתָא
בְּסוֹטָה: מי בעל דברים. מִי שֶׁיֵּשׁ לוֹ דִּין: (טז) ויכסהו הענן. רַבּוֹתֵינוּ חוֹלְקִין בְּדָבָר, יֵשׁ מֵהֶם
אוֹ' אֵלּוּ שִׁשָּׁה יָמִים שֶׁמֵּר"ח (עַד עֲצֶרֶת יוֹם מַתַּן תּוֹרָה), ויכסהו הענן לָהָר, ויקרא אל משה ביום
השביעי לוֹמַר עֲשֶׂרֶת הַדִּבְּרוֹת, וּמֹשֶׁה וְכָל יִשְׂרָאֵל עוֹמְדִים, אֶלָּא שֶׁחָלַק הַכָּתוּב כָּבוֹד לְמֹשֶׁה;
וְי"א ויכסהו הענן לְמֹשֶׁה ששת ימים לְאַחַר עֲשֶׂרֶת הַדִּבְּרוֹת, וְהֵם הָיוּ בְּתַחְלַת אַרְבָּעִים יוֹם
שֶׁעָלָה מֹשֶׁה לְקַבֵּל לוּחוֹת, וְלַמִּדְרָשׁ שֶׁכָּל הַנִּכְנָס לְמַחֲנֵה שְׁכִינָה טָעוּן פְּרִישָׁה שִׁשָּׁה יָמִים (יומא
ג'): (יח) בתוך הענן. עָנָן זֶה כְּמִין עָשָׁן הוּא, וְעָשָׂה לוֹ הַקָּבָ"ה לְמֹשֶׁה שְׁבִיל בְּתוֹכוֹ (שם ד'):

כה ב (ב) ויקחו לי תרומה. לִי—לִשְׁמִי: תרומה. הַפְרָשָׁה, יַפְרִישׁוּ לִי מִמֶּמוֹנָם נְדָבָה:
ידבנו לבו. לְשׁוֹן נְדָבָה וְהוּא לְשׁוֹן רָצוֹן טוֹב, פיישנ"ט בְּלַעַ"ז: תקחו את תרומתי. אָמְרוּ
רַבּוֹתֵינוּ שֶׁלֹּשׁ תְּרוּמוֹת אֲמוּרוֹת כַּאן, אַחַת תְּרוּמַת בֶּקַע לַגֻּלְגֹּלֶת שֶׁנַּעֲשׂוּ מֵהֶם הָאֲדָנִים,

and Hur *are* with you: he who has any matters to do, let him step nigh unto them. [15]And Moses went up into the mountain, and the cloud covered the mountain. [16]And the glory of the Eternal abode upon mount Sinai, and the cloud covered it six days: on the seventh day he called unto Moses out of the midst of the cloud. [17]And the sight of the glory of the Eternal *was* like devouring fire on the top of the mountain in the eyes of the children of Israel. [18]And Moses came into the midst of the cloud, and went up into the mountain: and Moses was in the mountain forty days and forty nights.

25. [1]And the Eternal spake unto Moses, saying, [2]Speak unto the children of Israel, that they take me a heave offering: of

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MOUNTAIN OF GOD, whilst Joshua pitched his tent there and stayed there during the whole forty days *which Moses spent on the mountain*. For thus we find that when Moses came down from the mountain *it states*, (XXXII. 17) "and Joshua heard the voice of the people that they shouted" — from which we may infer that he was not with them *in the camp*[1]). **(14)** ואל הזקנים אמר BUT UNTO THE ELDERS HE SAID when he left the camp (אמר in the sequence of verbs which we find here denotes the pluperfect; the tranlation therefore is: and to the elders he had said). שבו לנו בזה ABIDE YE HERE FOR US and stay ye with *all* the other people in the camp so as to be ready to decide his dispute for each man. חור [AND] HUR — He was the son of Miriam and his father was Caleb the son of Jephunneh, as it is said, (1 Chr. II. 9) "Caleb took unto him Ephrath, who bare him Hur"; *and* Ephrath is identical with Miriam, as it is stated in Treatise Sotah (11 b). מי בעל דברים HE WHO HAS ANY MATTER TO DO — *i. e.* he who has any law-suit. **(16)** ויכסהו הענן AND THE CLOUD COVERED IT (lit., "him") [SIX DAYS] — Our Rabbis are of different opinions as to what this passage means. Some of them hold that these were the six days from the first of Sivan (until the Feast of Weeks, the day of the Giving of the Law) *and that the word* ויכסהו *in the phrase* ויכסהו הענן *"the cloud covered him" or covered "it" means that it covered* the mountain, ויקרא אל משה ביום השביעי AND HE CALLED UNTO MOSES ON THE SEVENTH DAY of Sivan to utter the Ten Commandments. *It is true that* Moses and all Israel were standing *there* but the text states, *"He called unto Moses"* merely to give *special* honour to Moses *calling him by name*. Others, however, say *that the passage means:* AND THE CLOUD COVERED HIM — Moses, FOR SIX DAYS after the Ten Commandments *had been given*. These were at the beginning of the forty days *which Moses spent on Mount Sinai* when he went up to receive the Tablets, and *Scripture* teaches you that whosoever enters the camp of the Divine Majesty (here the mountain and later on the Holy of Holies) requires separation from others (must live in seclusion) for six days (Joma 4 a). **(18)** בתוך הענן INTO THE MIDST OF THE CLOUD — This cloud was *thick* like smoke[2]) and God made a path for Moses through it (ib. 4b).

תרומה

25. (2) ויקחו לי תרומה THAT THEY TAKE ME A HEAVE OFFERING — "Me" *means* to the glory of My Name[3]). תרומה is something set apart (cf. Onk.); *the meaning is*: let them set apart from their possessions a voluntary gift in My honour. ידבנו לבו — The word ידבנו is of the same root as נדבה (the נ in the latter being replaced by the Dagesh in the ד); it is a term denoting "good-will", apaisement in O. F. (cf. Rashi on Gen. XXXIII. 10 and Lev. XIX. 5). תקחו את תרומתי YE SHALL TAKE MY HEAVE OFFERING — Our Rabbis said: the expression

NOTES

For Notes 1—3 see Appendix.

כָּל־אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ תִּקְחוּ אֶת־תְּרוּמָתִי׃
ג וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאִתָּם זָהָב וָכֶסֶף
וּנְחֹשֶׁת׃ ד וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ וְעִזִּים׃
ה וְעֹרֹת אֵילִם מְאָדָּמִים וְעֹרֹת תְּחָשִׁים וַעֲצֵי
שִׁטִּים׃ ו שֶׁמֶן לַמָּאֹר בְּשָׂמִים לְשֶׁמֶן הַמִּשְׁחָה
וְלִקְטֹרֶת הַסַּמִּים׃ ז אַבְנֵי־שֹׁהַם וְאַבְנֵי מִלֻּאִים
לָאֵפֹד וְלַחֹשֶׁן׃ ח וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם׃
ט כְּכֹל אֲשֶׁר אֲנִי מַרְאֶה אֹתְךָ֫ אֶת תַּבְנִית הַמִּשְׁכָּן

אונקלוס

ג וְדָא אַפְרְשׁוּתָא דִּתְסְבוּן מִנְּהוֹן דַּהֲבָא וְכַסְפָּא וּנְחָשָׁא׃ ד וְתִכְלָא וְאַרְגְּוָנָא וְצִבַע
זְהוֹרִי וּבוּץ וְמַעְזִי׃ ה וּמַשְׁכֵי דְּדִכְרֵי מְסַמְּקֵי וּמַשְׁכֵי סַסְגּוֹנָא וְאָעֵי שִׁטִּין׃
ו מְשׁוּחָא לְאַנְהָרוּתָא בּוּסְמַיָּא לְמִשְׁחָא דְּרְכוּתָא וְלִקְטֹרֶת בּוּסְמַיָּא׃ ז אַבְנֵי
בוֹרָלָא וְאַבְנֵי אַשְׁלְמוּתָא לְסַקָּעָא בְּאֵפוֹדָא וּבְחוּשְׁנָא׃ ח וְיַעְבְּדוּן קֳדָמַי מַקְדְּשָׁא
וְאַשְׁרֵי שְׁכִנְתִּי בֵּינֵיהוֹן׃ ט כְּכֹל דִּי אֲנָא מַחֲוֵי יָתָךְ יָת דְּמוּת מַשְׁכְּנָא וְיָת דְּמוּת

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כְּמוֹ שֶׁמְּפֹרָשׁ בְּאֵלֶּה פְּקוּדֵי, וְאַחַת תְּרוּמַת הַמְּזֻבָּח בְּקַע לַגֻּלְגֹּלֶת לַקְּפוֹת לִקְנוֹת מֵהֶן קָרְבְּנוֹת צִבּוּר, וְאַחַת תְּרוּמַת הַמִּשְׁכָּן נְדָבַת כָּל אֶחָד וְאֶחָד (ירוש' שקל' א'). י"ג דְּבָרִים הָאֲמוּרִים בָּעִנְיָן כֻּלָּם הוּצְרְכוּ לִמְלֶאכֶת הַמִּשְׁכָּן אוֹ לִכְגְדֵי כְהֻנָּה כְּשֶׁתְּתַרְגְּמֵם בָּהֶם: (ג) זהב וכסף ונחשת וגו'. כֻּלָּם בָּאוּ בִנְדָבָה — אִישׁ אִישׁ מַה שֶּׁנָּדְבוּ לִבּוֹ — חוּץ מִן הַכֶּסֶף שֶׁבָּא בְּשָׁוֶה, מַחֲצִית הַשֶּׁקֶל לְכָל אֶחָד, וְלֹא מָצִינוּ בְּכָל מְלֶאכֶת הַמִּשְׁכָּן שֶׁהוּצְרַךְ שָׁם כֶּסֶף יוֹתֵר, שֶׁנֶּאֱמַר וְכֶסֶף פְּקוּדֵי הָעֵדָה וְגוֹ' בֶּקַע לַגֻּלְגֹּלֶת וְגוֹ', וּשְׁאָר הַכֶּסֶף הַבָּא שָׁם בִּנְדָבָה עָשָׂאוּהוּ לִכְלֵי שָׁרֵת: (ד) ותכלת. צֶמֶר צָבוּעַ בְּדַם חִלָּזוֹן וְצִבְעוֹ יָרוֹק (מנח' מ"ד): וארגמן. צֶמֶר צָבוּעַ מִמִּין צֶבַע שָׁשְׁמוֹ אַרְגָּמָן: ושש. הוּא פִּשְׁתָּן. ועזים. נוֹצָה שֶׁל עִזִּים, לְכָךְ תִּרְגֵּם אוּנְקְלוֹס וּמְעֵי — הַבָּא מִן הָעִזִּים — ולא עזים עַצְמָם, שֶׁתַּרְגֵּם שֶׁל עִזִּים עַזָּיָא: (ה) מאדמים. צְבוּעוֹת הָיוּ אָדוֹם לְאַחַר עִבּוּדָן: תחשים. מִין חַיָּה, וְלֹא הָיְתָה אֶלָּא לְשָׁעָה, וְהַרְבֵּה נָנִים הָיוּ לָהּ, לָכֵךְ מְתֻרְגָּם סַסְגּוֹנָא שֵׁשׁ וּמִתְפָּאֵר בְּנָנָיו שֶׁלּוֹ (שבת כ"ח): ועצי שטים. וּמַאַיִן הָיוּ לָהֶם בַּמִּדְבָּר? פֵּרַשׁ רַבִּי תַּנְחוּמָא: יַעֲקֹב אָבִינוּ צָפָה בְּרוּחַ הַקֹּדֶשׁ שֶׁעֲתִידִין יִשְׂרָאֵל לִבְנוֹת מִשְׁכָּן בַּמִּדְבָּר, וְהֵבִיא אֲרָזִים לְמִצְרַיִם וְנָטְעָם, וְצִוָּה לְבָנָיו לִטֹּל עִמָּהֶם כְּשֶׁיֵּצְאוּ מִמִּצְרַיִם: (ו) שמן למאר. שֶׁמֶן זַיִת זָךְ לְהַעֲלוֹת נֵר תָּמִיד: בשמים לשמן המשחה. שֶׁנַּעֲשָׂה לְמִשּׁוֹחַ כְּלֵי הַמִּשְׁכָּן וְהַמִּשְׁכָּן לְקַדְּשׁוֹ, וְהֻצְרְכוּ לוֹ בְּשָׂמִים, כְּמוֹ שֶׁמְּפֹרָשׁ בְּכִי תִשָּׂא: ולקטרת הסמים. שֶׁהָיוּ מְקַטִּירִין בְּכָל עֶרֶב וָבֹקֶר, כְּמוֹ שֶׁמְּפֹרָשׁ בְּוַאֲתָּה תְצַוֶּה, וּלְשׁוֹן קְטֹרֶת הַעֲלָאַת קִיטוֹר וְתִמְרַת עָשָׁן: (ז) אבני שהם. שְׁתַּיִם הֻצְרְכוּ שָׁם לִצְרֹךְ הָאֵפוֹד הָאָמוּר בְּוַאֲתָּה תְצַוֶּה: מלאים. עַל שֵׁם שֶׁעוֹשִׂין לָהֶם בַּזָּהָב מוֹשָׁב כְּמִין גּוּמָּא, וְנוֹתְנִין הָאֶבֶן שָׁם לְמַלְאוֹת הַגּוּמָּא, קְרוּיִים אַבְנֵי מִלּוּאִים, וּמְקוֹם הַמּוֹשָׁב קְרוּי מִשְׁבְּצֹת: לאפד ולחשן. אַבְנֵי הַשֹּׁהַם לָאֵפוֹד וְאַבְנֵי הַמִּלּוּאִים לַחֹשֶׁן; וְחֹשֶׁן וְאֵפוֹד מְפֹרָשִׁים בְּוַאֲתָּה תְצַוֶּה וְהֵם מִינֵי תַכְשִׁיט: (ח) ועשו לי מקדש. בֵּית קְדוּשָׁה: (ט) ככל אשר אני מראה אותך. כַּאן אֶת תַּבְנִית הַמִּשְׁכָּן, הַמִּקְרָא הַזֶּה מְחֻבָּר

every man whose heart impelleth him ye shall take my heave offering. 3And this *is* the heave offering which ye shall take of them: gold, and silver, and copper, 4And blue purple, and red purple, and crimson and fine linen, and goats' *hair*, 5And rams' skins dyed red, and tachash skins, and acacia wood. 6Oil for the light, spices for anointing oil, and for incense of aromatics, 7Onyx stones, and stones for setting in the ephod, and in the breastplate. 8And let them make me a sanctuary; that I may dwell in the midst of them. 9According to all that I shew thee, *after* the pattern of the dwelling,

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תרומה is used here three times, *being an allusion to three different heave offerings;* one is the heave offering which consisted of a beka (half a shekel) a head, and of which the sockets were made, as is set forth in the section אלה פקודי (XXXVIIII. 26, 27); another is the heave offering for the altar — a beka a head — *that was given* to the funds (more lit., "the basket", in which collections for communal or charitable purposes were made) from which to purchase the communal sacrifices; (see Rashi on XXX. 15) and *the other* one is *that implied in the word* תרומתי *"My heave offering" and referred to by the word* כסף *in the next verse* — the heave offering for the Tabernacle which was a free-will gift from each individual[1]) (jer. Shek. I. 1). Thirteen different articles (cf. Tanch.) that are mentioned in this section were all required either for the work of the Tabernacle (i. e. the construction of the Tabernacle or making the articles contained therein), or for the priests' garments, *as you will find* when you look closely into the matter[2]). **(3)** זהב וכסף ונחשת וגו' GOLD AND SILVER AND COPPER etc. — All these came (were brought) as voluntary gifts, each man giving as his heart prompted him, except that silver which was brought *by all* in equal quantities (cf. Rashi above), a half shekel by each person. For we do not find in *the account of* the entire work connected with the Tabernacle that any silver was needed *for the work there described in detail* over and above this, for it is said, (XXXVIII. 25, 26) "And the silver of them who were numbered of the congregation [was an hundred talents, etc.] ... a beka for every man etc." *and vv. 27 and 28 inform us that of this silver were made the sockets and the hooks.* Of the other silver which came (was brought) there, as a free-will gift they made the holy vessels (lit., vessels for service), *and it is this silver that is referred to in this verse and which is stated in the preceding verse as having been brought vol-*

NOTES

1) Part of the silver used for the Tabernacle was obtained by means of two levies — each of a beka a head. This sufficed for all the principal silver articles — those which had an independent use. But there were other silver articles, כלי שרת (see Rashi on v. 3) which were used in connection with the service of the Tabernacle, such as the trumpets and the bowls for receiving the blood of the sacrifices. These were to be made from silver given voluntarily by those whose hearts prompted them to do so. This, too, was a תרומה — something set apart from their property, and this God designates as His תרומה i. e. an offering given for the service in the Tabernacle carried out in His honour.

2) For Notes 2 see Appendix.

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untarily[1]). **(4)** ותכלת AND BLUE PURPLE — wool dyed with the blood of the חלזון (a kind of shell-fish), the colour of which was greenish-blue (Men. 44a). וארגמן AND RED PURPLE — wool coloured with a kind of dye the name of which is ארגמן. ושש — this is *what we call* LINEN. ועזים *is* GOATS' HAIR; therefore Onkelos tranlates it by וּמְעַזֵּי *which denotes* something that comes from the goats — not the goats themselves, for the Aramaic translation of עזים is עִזָּיָא[2]). **(5)** מאדמים RED — they were dyed red after having been tanned[3]). תחשים TACHASH was a kind of wild beast. It existed only at that time (when Israel built the Tabernacle). It was multi-coloured and therefore it is translated in the Targum by סַסְגּוֹנָה, *and it is so translated* because it delights (שָׂשׂ) and prides itself in its colours (גוֹנָא) (Sabb. 28ab; Tanch.)[4]). ועצי שטים AND SHITTIM WOOD — But from where did they get this in the wilderness? Rabbi Tanchuma explained it thus: Our father Jacob foresaw by *the gift of* the Holy Spirit that Israel would once build a Tabernacle in the wilderness: he therefore brought cedars to Egypt and planted them *there*, and bade his children take these with them when they would leave Egypt (Tanch.; cf. Gen. R. 94 and Rashi on XXVI. 15)[5]).

NOTES

[1]) The explanation which Rashi gives here follows that mentioned by Ibn Ezra in his commentary on this verse as having been given by "the Gaon", (Saadiah). He rejects this explanation and states that even though one of the articles in this list of sixteen (he probably reckons "spices for the oil of anointing and spices for the incense" as two) were not brought as a voluntary gift this term can still be applied to the articles generally.

[2]) It is selfevident that עזים here cannot mean "goats". It is not to be inferred from Rashi's comment that he had the reading מַעֲזֵי in the Targum and not מְעַזֵּי as is stated by Hezekiah ben Manoah, in his commentary חִזְקוּנִי. Rashi merely means that his explanation of עזים is borne out by the Targum, for if it signified goats the Targum would render it by עִזֵּי. This may be seen from the Targum on XXXV. 26, where the reading is מְעָזָיָא — they spun אית מעויא — where it is impossible that the מ should be punctuated as מַ, since the word is preceded by the accusative אית. This preformative מ gives to a noun a meaning which shows that the object denoted by the noun bears some relation to the root-meaning of the word; cf. מִצְוָה, מַפְתֵּחַ, מַעֲשֵׂר etc. See also Rashi on Num. XXXI. 20. According to Solomon b. Abraham ibn Parchon in his dictionary, עזים here is a singular noun denoting goat's hair. Similar formations are תָּמִים and קָדִים and צַמִּים.

[3]) They were not naturally red — skins of red-coloured rams. The word for these would be אדומים (cf. Num. XIX. 2; Zech. I. 8).

[4]) Cf. תורה תמימה where the author finds it strange that Rashi describes it as a חיה whilst the Talmud leaves undecided whether it was this or a בהמה. But Rashi may be using the word חיה in the sense of animal.

[5]) It is evident that Rashi was of the opinion that the Shittim tree was a kind of cedar.

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שמן למאר OIL FOR THE LIGHT — "clear olive-oil ... to make the flame ascend continually"[1]; בשמים לשמן המשחה SPICES FOR THE ANOINTING OIL which was made for the purpose of anointing the vessels of the Tabernacle and the Tabernacle *itself* in order to sanctify it. For this *oil* spices were required as is set forth in the section כי תשא (XXX. 23 ff.). ולקטרת הסמים AND FOR INCENSE OF AROMATIC SPICES that were burnt every evening and morning, as is set forth in the section ואתה תצוה (XXX. 7). The word קטרת signifies raising vapour (קימור) and a column of smoke[2]). **(7)** אבני שהם ONYX STONES — two were required there for the needs of the "ephod" which is mentioned in ואתה תצוה (XXVIII. 6 ff.). מלאים FOR SETTING (lit., filling in) — Because they made for them (for the stones) settings in gold — a kind of indentation — and they put the stone there (in it) to fill the indentation, they were called "filling-up stones"; the spot where the indentation is (i. e. the hollow spot) is called משבצת "setting". לאפד ולחשן FOR THE EPHOD AND THE BREASTPLATE *respectively*: the onyx stones for the ephod and "stones for setting" for the breastplate. Ephod and breastplate are described in ואתה תצוה. They were a kind of ornament *worn only by the High-Priest*. **(8)** ועשו לי מקדש AND LET THEM MAKE ME A SANCTUARY — Let them make to the glory of My Name (cf. Rashi on v. 2) a place of holiness[3]). **(9)** ככל אשר אני מראה אותך ACCORDING TO ALL THAT I AM SHOWING THEE here[4]), את תבנית המשכן THE PATTERN OF THE DWELLING. — This verse must

NOTES

[1]) Rashi here uses the words of a Biblical verse as he frequently does when these express the idea he wishes to convey. These words from XXVII. 20 explain שמן למאור, "oil for the lamp" — the oil was to make the flame ascend.

[2]) Rashi means nothing more than that the root קטר denotes to make something smoke — burning it so that the smoke ascends in a cloud. The words of the text therefore simply mean: "and for making the spices smoke".

[3]) Nouns with the preformative מ very frequently express the place where a thing is. Examples of this are numerous: מִשְׁכָּן, a place of dwelling, מִכְלָא a place of shutting up (a prison), מַצָּב, a place of standing, מוֹצָא a place of going-forth (exit), מָבוֹא, a place of coming in, מִזְרָח, a place of shining, מַעֲבָרָה a place of passing over, מוֹשָׁב, a place of sitting, מָנוֹחַ, a resting-place, and מָקוֹם itself: a place of standing erect etc. Similarly the noun מִקְדָּשׁ denotes a place where holiness is (בית קדושה). For the meanings of the various nouns with preformative, see the Kautzsch-Gesenius Hebrew Grammar, Eng. Transl. 2nd ed. p. 236. The matter is fully discussed in Barth's Nominalbildung (2nd ed.) pp. 233—273. This explanation is a stricking example of how one of the results of the modern scientific study of Hebrew grammar was long since anticipated by Rashi.

[4]) מראה is participle, "which I am showing thee now" i. e. here, while you are with Me; it does not mean, "which I shall show thee", for this would require, ככל אשר אֶרְאֶה אותך or ככל אשר יראך.

וְאֶת תַּבְנִיתָ כָּל־כֵּלָיו וְכֵן תַּעֲשׂוּ: ס כ וְעָשִׂוּ
אֲרֹן עֲצֵי שִׁטִּים אַמָּתַיִם וָחֵצִי אָרְכּוֹ וְאַמָּה וָחֵצִי
רָחְבּוֹ וְאַמָּה וָחֵצִי קֹמָתוֹ: כא וְצִפִּיתָ אֹתוֹ זָהָב טָהוֹר
מִבַּית וּמִחוּץ תְּצַפֶּנּוּ וְעָשִׂיתָ עָלָיו זֵר זָהָב סָבִיב:
כב וְיָצַקְתָּ לּוֹ אַרְבַּע טַבְּעֹת זָהָב וְנָתַתָּה עַל אַרְבַּע
פַּעֲמֹתָיו וּשְׁתֵּי טַבָּעֹת עַל־צַלְעוֹ הָאֶחָת וּשְׁתֵּי
טַבָּעֹת עַל־צַלְעוֹ הַשֵּׁנִית: כג וְעָשִׂיתָ בַדֵּי עֲצֵי שִׁטִּים
וְצִפִּיתָ אֹתָם זָהָב: כד וְהֵבֵאתָ אֶת־הַבַּדִּים בַּטַּבָּעֹת

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כָּל מָנּוֹהִי וְכֵן תַּעְבְּדוּן: כ וְתַעְבְּדוּן אֲרוֹנָא דְּאָעֵי שִׁטִּין תַּרְתֵּין־אַמִּין וּפַלְגָא
אָרְכֵּהּ וְאַמְּתָא וּפַלְגָא פְּתָיֵהּ וְאַמְּתָא וּפַלְגָא רוּמֵהּ: כא וְתָחֲפֵי יָתֵהּ דְּהַב דְּכִי
מִגּוֹ וּמִבָּרָא תְּחַפְּנֵהּ וְתַעְבֵּד עֲלוֹהִי זֵיר דְּדָהַב סְחוֹר סְחוֹר: כב וְתַתִּיךְ לֵהּ
אַרְבַּע עִזְקָן דְּדָהַב וְתִתֵּן עַל אַרְבַּע וָוֵיהֵּ וְתַרְתֵּין עִזְקָן עַל סְטָרֵהּ חַד וְתַרְתֵּין
עִזְקָן עַל סְטָרֵהּ תִּנְיָתָא: כג וְתַעְבֵּד אֲרִיחֵי דְּאָעֵי שִׁטִּין וְתַחֲפֵי יָתְהוֹן דְּהַבָּא:
כד וְתָעֵל יָת אֲרִיחָיָא בְּעִזְקָתָא עַל סְטָרֵי אֲרוֹנָא לְמִטַּל יָת אֲרוֹנָא בְּהוֹן:

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לַמִּקְרָא שֶׁלְּמַעְלָה הֵימֵנּוּ וַעֲשׂוּ לִי מִקְדָּשׁ כְּכָל אֲשֶׁר אֲנִי מַרְאֶה אוֹתְךָ: וכן תעשו. לְדוֹרוֹת (סנה׳ ט״ז), אִם יֵאבֵד אֶחָד מִן הַכֵּלִים, אוֹ כְּשֶׁתַּעֲשׂוּ לִי כְּלֵי בֵית עוֹלָמִים, כְּגוֹן שֻׁלְחָנוֹת וּמְנוֹרוֹת וְכִיּוֹרוֹת וּמְכוֹנוֹת שֶׁעֲשָׂה שְׁלֹמֹה, כְּתַבְנִית אֵלּוּ תַּעֲשׂוּ אוֹתָם; וְאִם לֹא הָיָה הַמִּקְרָא מְחֻבָּר לְמַעְלָה הַיְמֵנוּ, לֹא הָיָה לוֹ לִכְתּוֹב וְכֵן תַּעֲשׂוּ אֶלָּא בֵּן תַּעֲשׂוּ, וְהָיָה מְדַבֵּר עַל עֲשִׂיַּת אהֶל מוֹעֵד וְכֵלָיו: (י) ועשו ארון. כְּעֵין אֲרוֹנוֹת שֶׁעוֹשִׂים בְּלֹא רַגְלַיִם, עֲשׂוּיִם כְּמִין אַרְגָּז שֶׁקּוֹרִין אישקרי״ן בְּלַעַז, יוֹשֵׁב עַל שׁוּלָיו: (יא) מבית ומחוץ תצפנו. שְׁלֹשָׁה אֲרוֹנוֹת עָשָׂה בְצַלְאֵל, שְׁנַיִם שֶׁל זָהָב וְאֶחָד שֶׁל עֵץ, אַרְבַּע כְּתָלִים וְשׁוּלַיִם לְכָל אֶחָד וּפְתוּחִים מִלְּמַעְלָה, נָתַן שֶׁל עֵץ בְּתוֹךְ שֶׁל זָהָב וְשֶׁל זָהָב בְּתוֹךְ שֶׁל עֵץ וְחִפָּה שְׂפָתוֹ הָעֶלְיוֹנָה בְּזָהָב, נִמְצָא מְצֻפֶּה מִבַּיִת וּמִחוּץ (יומא ע״ב): זר זהב. כְּמִין כֶּתֶר מְקֻף לוֹ סָבִיב לְמַעְלָה מִשְׂפָתוֹ, שֶׁעָשָׂה הָאָרוֹן הַחִיצוֹן גָּבוֹהַּ מִן הַפְּנִימִי, עַד שֶׁעָלָה לְמוּל עוּבִי הַכַּפּוֹרֶת וּלְמַעְלָה הַיְמֵנוּ מִשָּׁהוּ, וּכְשֶׁהַכַּפֹּרֶת שׁוֹכֶבֶת עַל עוּבִי הַכְּתָלִים, עוֹלֶה הַזֵּר לְמַעְלָה מִכָּל עוּבִי הַכַּפֹּרֶת כָּל שֶׁהוּא וְהוּא סִימָן לְכֶתֶר תּוֹרָה: (יב) ויצקת. לְשׁוֹן הַתָּכָה, כְּתַרְגּוּמוֹ: פעמתיו. כְּתַרְגּוּמוֹ זְוָיָתָהּ: וּבְוָיוֹת הָעֶלְיוֹנוֹת סָמוּךְ לַכַּפֹּרֶת הָיוּ נְתוּנוֹת, שְׁתַּיִם מִכָּאן וּשְׁתַּיִם מִכָּאן לָרְחְבּוֹ שֶׁל אָרוֹן, וְהַבַּדִּים נְתוּנִים בָּהֶם, וְאָרְכּוֹ שֶׁל אָרוֹן מַפְסִיק בֵּין הַבַּדִּים, אַמָּתַיִם וַחֲצִי בֵּין בַּד לְבַד, שֶׁיִּהְיוּ שְׁנֵי בְנֵי אָדָם הַנּוֹשְׂאִין אֶת הָאָרוֹן מְהַלְכִין בֵּינֵיהֶם; וְכֵן מִפָּרָשׁ בְּמִנָחוֹת בְּפֶ׳ שְׁתֵּי הַלֶּחֶם (דף צ״ח): ושתי טבעת על צלעו האחת. הֵן הֵן אַרְבַּע טַבָּעוֹת שֶׁבְּתַחְלַת הַמִּקְרָא, וּפֵרֵשׁ לְךָ הֵיכָן הָיוּ: וַהֲנִי״ו זוֹ יְתֵירָה הִיא, וּפִתְרוֹנוֹ כְּמוֹ שְׁתֵּי טַבָּעוֹת, וְיֵשׁ לְךָ לְיַשְׁבָּהּ בֵּן: ושתי מן הטבעות האלו על צלעו האחת: צלעו. צַדּוֹ: (יג) בדי. מוֹטוֹת:

and the pattern of all the vessels thereof, even so shall ye make *it*. [10]And they shall make an ark *of* acacia wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. [11]And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a border of gold round about. [12]And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it. [13]And thou shalt make bars *of* acacia wood, and overlay them with gold. [14]And thou shalt bring the bars into the rings by

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be connected with the verse that precedes it, *thus*: And let them make for Me a sanctuary . . . according to all that I am showing thee (the words ושכנתי בתוכם being a parenthesis). וכן תעשו AND SO SHALL YE MAKE IT *also* in future generations (cf. Sanh. 16b); if one of the vessels is lost, or when you make for Me the vessels for the "House of Eternity" (another name for the Temple in Jerusalem), — as e. g., the tables, candlesticks, lavers and stands which Solomon had made[1]) — you shall make them after the pattern of these (the vessels of the Tabernacle). If, however, the verse were not to be connected with the preceding one *but formed a new statement*, Scripture ought not to have written: וכן תעשו "and so shall ye make them" but כן תעשו "so shall ye make them" and then it would be speaking of the making of the tent of meeting and its vessels *and not of the vessels of the Temple, and the translation would be: according to all that I am showing you the pattern of the Tabernacle and the pattern of all its vessels, even so shall you make them.* **(10)** ועשו ארון AND THEY SHALL MAKE AN ARK (ארון) — *It is so called because it had* the appearance of boxes (ארונות) which people make without feet — in the shape of a chest which is called escrin in O. F. which rests on its bottom. **(11)** מבית ומחוץ תצפנו WITHIN AND WITHOUT SHALT THOU OVERLAY IT — Bezalel made three arks, two of gold and one of wood, each having four walls (sides) and a bottom, being, however, open at the top. He put the wooden ark into the *larger* golden one and the *smaller* golden one into that of wood and covered its upper rim (that of the wooden ark) with gold; consequently it *can be said that the wooden ark* was overlaid *with gold* within and without (Joma 72b; jer. Shek. VI. 1). זר זהב A BORDER OF GOLD — a crown-like *ornament* encompassed it (the ark) round about above its rim, for he (Bezalel) made the outer ark *which was of gold* higher than the inner ones so that it stood up over against the thickness of the cover *which was made for it* and *even somewhat* beyond it. Now when the cover lay upon the thickness of the sides *of the two smaller arks* the crown-like ledge rose a little above the entire thickness of the cover. It was a symbol of the "crown of the Torah" *which was placed within that ark*[2]). **(12)** ויצקת — a term used of casting metal, as the Targum has it. סעמתיו — *Understand this* as the Targum *renders it*: ON ITS CORNERS. It was on the upper corners near to the cover that *the rings* were placed — two on one side *of the ark* and two on the other along the breadth of the ark, and the staves were put into them (the rings). The length of the ark *thus* formed a space of two cubits and a half between one stave and the other so that two men who were carrying the ark could walk *with ease* between *on the same side*. Thus is it explained in Treatise Menachot in the section *beginning with the words* שתי הלחם (98b). ושתי טבעות על צלעו האחת AND TWO RINGS IN THE ONE SIDE OF IT — These are the very four rings *spoken of* in the beginning of the verse but *here* Scripture explains to you where they were *fixed*. This ו *of the word* ושתי (the first time the word occurs here) is *really* redundant and the interpretation is as though it read, שתי טבעת (see Note on XXIV. 12). *Since however*

NOTES

For Notes 1—2 see Appendix.

עַל צַלְעֹת הָאָרֹן לָשֵׂאת אֶת־הָאָרֹן בָּהֶם: טו בְּמַבְּעֹת
הָאָרֹן יִהְיוּ הַבַּדִּים לֹא יָסֻרוּ מִמֶּנּוּ: טז וְנָתַתָּ אֶל־
הָאָרֹן אֶת הָעֵדֻת אֲשֶׁר אֶתֵּן אֵלֶיךָ: שני יז וְעָשִׂיתָ
כַּפֹּרֶת זָהָב טָהוֹר אַמָּתַיִם וָחֵצִי אָרְכָּהּ וְאַמָּה וָחֵצִי
רָחְבָּהּ: יח וְעָשִׂיתָ שְׁנַיִם כְּרֻבִים זָהָב מִקְשָׁה תַּעֲשֶׂה
אֹתָם מִשְׁנֵי קְצוֹת הַכַּפֹּרֶת: יט וַעֲשֵׂה כְּרוּב אֶחָד
מִקָּצָהּ מִזֶּה וּכְרוּב־אֶחָד מִקָּצָה מִזֶּה מִן־הַכַּפֹּרֶת
תַּעֲשׂוּ אֶת־הַכְּרֻבִים עַל־שְׁנֵי קְצוֹתָיו: כ וְהָיוּ
הַכְּרֻבִים פֹּרְשֵׂי כְנָפַיִם לְמַעְלָה סֹכְכִים בְּכַנְפֵיהֶם
עַל־הַכַּפֹּרֶת וּפְנֵיהֶם אִישׁ אֶל־אָחִיו אֶל־הַכַּפֹּרֶת
יִהְיוּ פְּנֵי הַכְּרֻבִים: כא וְנָתַתָּ אֶת־הַכַּפֹּרֶת עַל־הָאָרֹן

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טו בְּעִוְקָתָא דַּאֲרוֹנָא יְהוֹן אֲרִיחָיָא לָא יְעִדוּן מִנֵּהּ: טז וְתִתֵּן בַּאֲרוֹנָא יָת
סַהֲדוּתָא דִּי אֶתֵּן לָךְ: יז וְתַעְבֵּד כַּפֻּרְתָּא דְּדַהֲב דְּכֵי תַּרְתֵּין אַמִּין וּפַלְגָא אָרְכַּהּ
וְאַמְּתָא וּפַלְגָא פְּתָיֵהּ: יח וְתַעְבֵּד תְּרֵין כְּרוּבִין דְּדַהֲב נְגִיד תַּעְבְּדוּן מִתְּרֵין
סְטָרֵי כַּפֻּרְתָּא: יט וְעֲבֵד כְּרוּבָא חַד מִסְּטָרָא מִכָּא וּכְרוּבָא חַד מִסְּטָרָא מִכָּא
מִן כַּפֻּרְתָּא תַּעְבְּדוּן יָת כְּרוּבַיָּא עַל תְּרֵין סְטָרוֹהִי: כ וְיהוֹן כְּרוּבַיָּא פָּרְיסָן
גַּדְפֵּיהוֹן לְעֵלָּא מְסַלְּלִין בְּגַדְפֵּיהוֹן עַל כַּפֻּרְתָּא וְאַפֵּיהוֹן חַד לָקְבֵל חָד לְקִבֵל
כַּפֻּרְתָּא יְהוֹן אַפֵּי כְרוּבַיָּא: כא וְתִתֵּן יָת כַּפֻּרְתָּא עַל אֲרוֹנָא מִלְּעֵלָּא וּבַאֲרוֹנָא

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(טו) לא יסרו ממנו. לְעוֹלָם (יומא ע״ב): (טז) ונתת אל הארן. כְּמוֹ בָּאָרוֹן: העדת. הַתּוֹרָה, שֶׁהִיא לְעֵדוּת בֵּינִי וּבֵינֵיכֶם שֶׁצִּוִּיתִי אֶתְכֶם מִצּוֹת הַכְּתוּבוֹת בָּהּ: (יז) כפרת. כִּפּוּי עַל הָאָרוֹן, שֶׁהָיָה פָּתוּחַ מִלְמַעְלָה וּמְנִיחוֹ עָלָיו כְּמִין דַּף: אמתים וחצי ארכה. כְּאָרְכּוֹ שֶׁל אָרוֹן, וְרָחְבָּהּ כְּרָחְבּוֹ שֶׁל אָרוֹן, וּמְנֻחֶת עַל עוּבְיֵי הַכּוֹתָלִים אַרְבַּעְתָּם, וְאַע״פ שֶׁלֹּא נָתַן שִׁיעוּר לְעָבְיָהּ, פָּרְשׁוּ רַבּוֹתֵינוּ שֶׁהָיָה עָבְיָהּ טֶפַח (סוכה ה׳): (יח) כרבים. דְּמוּת פַּרְצוּף תִּינוֹק לָהֶם: מקשה תעשה. שֶׁלֹּא תַעֲשֵׂם בִּפְנֵי עַצְמָם וּתְחַבְּרֵם בְּרֹאשֵׁי הַכַּפֹּרֶת לְאַחַר עֲשִׂיָתָם כְּמַעֲשֵׂה צוֹרְפִים שְׁקוּרִין שולד״יר בְּלַעַז, אֶלָּא הַשֵּׁל זָהָב הָרָבֶה בְּתַחְלַת עֲשִׂיַּת הַכַּפֹּרֶת, וְהַכֵּה בְּפַטִּישׁ וּבְקוֹרְנָס בְּאֶמְצַע, וְרֹאשֵׁיהֶן בּוֹלְטִין לְמַעְלָה, וְצִיר הַכְּרוּבִים בִּבְלִישַׁת קְצוֹתָיו: מקשה. בטרי״ץ בְּלַעַז, כְּמוֹ דָּא לְדָא נָקְשָׁן (רני ה׳): קצות הכפרת. רָאשֵׁי הַכַּפֹּרֶת: (יט) ועשה כרוב אחד מקצה. שֶׁלֹּא תֹּאמַר שְׁנַיִם כְּרוּבִים לְכָל קָצֶה וְקָצֶה, לְכָךְ הִצְרִיךְ לִפְרֹשׁ כְּרוּב אֶחָד מִקָּצֶה מִזֶּה: מן הכפרת תעשו. מִן הַכַּפֹּרֶת תַּעֲשׂוּ אֶת הַכְּרוּבִים, וְהוּ פָּרוּשׁ שֶׁל מִקְשָׁה תַּעֲשֶׂה אוֹתָם, שֶׁלֹּא תַעֲשֶׂה בִּפְנֵי עַצְמָם וּתְחַבְּרֵם לַכַּפֹּרֶת:
(כ) פרשי כנפים. שֶׁלֹּא תַעֲשֶׂה כְּנָפֵיהֶם שׁוֹכְבִים אֶלָּא פְּרוּשִׂים וּגְבוֹהִים לְמַעְלָה אֵצֶל רָאשֵׁיהֶם,

the sides of the ark, that the ark may be borne with them. [15]The bars shall be in the rings of the ark: they shall not depart therefrom. [16]And thou shalt put into the ark the testimony which I shall give thee. [17]And thou shalt make a cover *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof. [18]And thou shalt make two cherubim *of* gold, *of* beaten work shalt thou make them, from the two extremities of the cover. [19]And make one cherub from the one extremity, and one cherub from the other extremity: *even* from the cover shall ye make the cherubim on the two extremities thereof. [20]And the cherubim shall spread *their* wings on high, sheltering the cover with their wings, and their faces *turned* one to another: towards the cover shall the faces of the cherubim be. [21]And thou shalt put the cover above upon the ark;

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the ו *is there* you may make it fit in thus: and two of these rings *shall be* on the one side of it *and two on the other side thereof.* צלעו *means* THE SIDE OF IT. **(13)** בדי *means* STAVES. **(15)** לא יסרו ממנו THEY SHALL NOT DEPART THEREFROM for ever (cf. Joma 72 a)[1]). ונתת אל הארן — *It must be explained* as though *it were written* בארון: [AND THOU SHALT PUT] INTO THE ARK, העדות THE TESTIMONY — the Torah (the Tablets; cf. Rashi on XL. 20) which is a testimony between Me and you that I have ordained the commandments written in it (Tanch. פקודי). **(17)** כסרת — A cover for the ark which was made open on top. He laid it upon it, *flat* like an *ordinary* slab. אמתים וחצי ארכה TWO CUBITS AND A HALF SHALL BE THE LENGTH THEREOF, as was the length of the ark, and its (the cover's) breadth was as the breadth of the ark (i. e. of the inner wooden ark, cf. Rashi on v. 11); *thus* it rested on the thickness of its four walls. Although it does not assign any size for its (the cover's) thickness our Rabbis have explained (applying to it a ג"ש) that the thickness thereof was one cubit (Succ. 5a). **(18)** כרבים CHERUBIM — They had the form of a child's face (ib.)[2]). מקשה תעשה OF BEATEN WORK SHALT THOU MAKE [THEM] — *i. e.* thou shalt not make them separately (apart from the actual lid) and join them to the ends of the lid after they have been made, like goldsmith's work which is called in O. F. souder (Engl. solder) — but lay down a large mass of gold (lit., much gold) when thou beginnest to make the lid and beat upon the middle part of it (the gold) with a hammer or with a mallet, so that its ends will project upward (stand out in relief), and *then* shape the cherubim out of the projecting edges. מקשה batediz (beaten work) in O. F. Similarly *we have* (Dan. V. 6) "and his knees knocked (נקשן) one against another". קצות הכפרת *means* THE EXTREMITIES OF THE COVER. **(19)** ועשה כרוב אחד מקצה AND MAKE ONE CHERUB FROM ONE EXTREMITY — In order that you should not say *that the preceding verse means* two cherubim on each extremity, it was necessary to expressly state: "one cherub from the one extremity and one cherub from the other extremity". מן הכפרת FROM THE COVER itself, תעשו את הכרבים SHALL YE MAKE THE CHERUBIM — This is the explanation of: (v. 18) "of beaten work shalt thou make them" — *that thou shalt make them out of the cover itself and* that thou shalt not make them by themselves and *afterwards* join them to the cover. **(20)** סרשי כנפים [AND THE CHERUBIM SHALL] SPREAD THEIR WINGS [ON HIGH] — *i. e.* that you shall not make their wings

NOTES

For Notes 1—2 see Appendix.

מִלְמָעְלָה וְאֶל־הָאָרֹן תִּתֵּן אֶת־הָעֵדֻת אֲשֶׁר אֶתֵּן
אֵלֶיךָ: כב וְנוֹעַדְתִּי לְךָ שָׁם וְדִבַּרְתִּי אִתְּךָ מֵעַל
הַכַּפֹּרֶת מִבֵּין שְׁנֵי הַכְּרֻבִים אֲשֶׁר עַל־אֲרֹן הָעֵדֻת
אֵת כָּל־אֲשֶׁר אֲצַוֶּה אֹותְךָ אֶל־בְּנֵי יִשְׂרָאֵל: פ
כג וְעָשִׂיתָ שֻׁלְחַן עֲצֵי שִׁטִּים אַמָּתַיִם אָרְכּוֹ וְאַמָּה
רָחְבּוֹ וְאַמָּה וָחֵצִי קֹמָתוֹ: כד וְצִפִּיתָ אֹתוֹ זָהָב טָהוֹר
וְעָשִׂיתָ לּוֹ זֵר זָהָב סָבִיב: כה וְעָשִׂיתָ לּוֹ מִסְגֶּרֶת
טֹפַח סָבִיב וְעָשִׂיתָ זֵר־זָהָב לְמִסְגַּרְתֹּו סָבִיב:
כו וְעָשִׂיתָ לּוֹ אַרְבַּע טַבְּעֹת זָהָב וְנָתַתָּ אֶת־הַטַּבָּעֹת

אונקלוס

תִּתֵּן יָת סַהֲדוּתָא דִּי אֶתֵּן לָךְ: כב וְאִזְמַן מֵימְרִי לָךְ תַּמָּן וַאֲמַלֵּל עִמָּךְ מֵעִלַּוֵי
כַּפֻּרְתָּא מִבֵּין תְּרֵין כְּרוּבַיָּא דִּי עַל־אֲרוֹנָא דְסַהֲדוּתָא יָת כָּל דִּי אֲפַקֵּד יָתָךְ
לְוָת בְּנֵי יִשְׂרָאֵל: כג וְתַעְבֵּד פָּתוֹרָא דְּאָעֵי שִׁטִּין תַּרְתֵּין אַמִּין אָרְכֵּה וְאַמְּתָא
פְּתָיוֹהִי וְאַמְּתָא וּפַלְגָא רוּמֵהּ: כד וְתַחֲפֵי יָתֵהּ דְּהַב דְּכֵי וְתַעְבֵּד לֵהּ זֵיר דְּהַב
סְחוֹר סְחוֹר: כה וְתַעְבֵּד לֵהּ גְּדַנְפָּא רוּמֵהּ פֻּשְׁכָּא סְחוֹר סְחוֹר וְתַעְבֵּד זֵיר
דְּהַב לִגְדַנְפֵּהּ סְחוֹר סְחוֹר: כו וְתַעְבֵּד לֵהּ אַרְבַּע עִזְקָן דְּהָבָא וְתִתֵּן יָת עִזְקָתָא

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שִׁיהֵא עָשָׂרָה טְפָחִים בָּחֻלָּל שֶׁבֵּין הַכְּנָפַיִם לַכַּפֹּרֶת, כְּרְאִיתָא בְּסָכָּה: (כא) וְאֶל הָארן תתן את העדת. לֹא יָדַעְתִּי לָמָּה נִכְפָּל, שֶׁהֲרֵי כְּבָר נֶאֱמַר וְנָתַתָּ אֶל הָאָרֹן אֵת הָעֵדֻת, וְיֵשׁ לוֹמַר, שֶׁבָּא לְלַמֵּד שֶׁבְּעוֹדוֹ אָרוֹן לִבְדּוֹ, בְּלֹא כַּפֹּרֶת, יִתֵּן תְּחִלָּה הָעֵדוּת לְתוֹכוֹ וְאַחַר כָּךְ יִתֵּן אֶת הַכַּפֹּרֶת עָלָיו, וְכֵן מָצִינוּ בְּשֶׁהִקִּים אֶת הַמִּשְׁכָּן, נֶאֱמַר וַיִּתֵּן אֶת הָעֵדָת אֶל הָאָרֹן וְאַחַר כָּךְ וַיִּתֵּן אֶת הַכַּפֹּרֶת עַל הָאָרֹן מִלְמָעְלָה: (כב) ונועדתי. כְּשֶׁאֶקְבַּע מוֹעֵד לְךָ לְדַבֵּר עִמְּךָ, אוֹתוֹ מָקוֹם אֶקְבַּע לְמוֹעֵד שָׁאֶבֹא שָׁם לְדַבֵּר אֵלֶיךָ: ודברתי אתך מעל הכפרת. וּבְמָקוֹם אַחֵר הוּא אוֹמֵר וַיְדַבֵּר ה' אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר (ויק' א'), זֶה הַמִּשְׁכָּן, מְחוּץ לַפָּרֹכֶת, נִמְצְאוּ שְׁנֵי כְתוּבִים מַכְחִישִׁין זֶה אֶת זֶה,—בָּא הַכָּתוּב הַשְּׁלִישִׁי וְהִכְרִיעַ בֵּינֵיהֶם: וּבבא משה אל אהל מועד, וַיִּשְׁמַע אֶת הַקּוֹל מְדַבֵּר אֵלָיו מֵעַל הַכַּפֹּרֶת וְגוֹ' (במ' ז'), מֹשֶׁה הָיָה נִכְנָס לַמִּשְׁכָּן, וְכֵיוָן שֶׁבָּא בְּתוֹךְ הַפָּתַח, קוֹל יוֹרֵד מִן הַשָּׁמַיִם לְבֵין הַכְּרוּבִים, וּמִשָּׁם יוֹצֵא וְנִשְׁמַע לְמֹשֶׁה בְּאֹהֶל מוֹעֵד (ספרי): ואת כל אשר אצוה אותך אל בני ישראל. הֲרֵי יְ"ו יְתֵרָה וּטְפָלָה, וְכָמוֹהָ הַרְבֵּה בַּמִּקְרָא, וְכֵן תִּפְתֹּר: וְאֵת אֲשֶׁר אֲדַבֵּר עִמְּךָ שָׁם אֵת כָּל אֲשֶׁר אֲצַוֶּה אוֹתְךָ אֶל בְּנֵי יִשְׂרָאֵל הוּא: (כג) קמתו. גּוֹבַהּ רַגְלָיו עִם עוּבְיֵי הַשֻּׁלְחָן: (כד) זר זהב. סִימָן לְכֶתֶר מַלְכוּת, שֶׁהַשֻּׁלְחָן שָׁם עוֹשֶׂר וּגְדֻלָּה, כְּמוֹ שֶׁאוֹמְרִים שֻׁלְחַן מְלָכִים: (כה) מסגרת. כְּתַרְגּוּמוֹ גְּדַנְפָּא: וְנֶחְלְקוּ חֲכָמֵי יִשְׂרָאֵל בַּדָּבָר, י"א לְמַעְלָה הָיְתָה סָבִיב לְשֻׁלְחָן כְּמוֹ לְבַזְבּוּן שֶׁבְּשִׁפַּת שֻׁלְחַן שָׁרִים, וְי"א לְמַטָּה הָיְתָה תְּקוּעָה מַרְגֵּל לְרַגֵּל בְּאַרְבַּע רוּחוֹת הַשֻּׁלְחָן, וְדַהּ הַשֻּׁלְחָן שׁוֹכֵב עַל אוֹתָהּ מִסְגֶּרֶת: ועשית זר זהב למסגרתו. הוּא זֵר הָאָמוּר לְמַעְלָה, וּפֵרֵשׁ לְךָ כָּאן שֶׁעַל הַמִּסְגֶּרֶת

and in the ark thou shalt put the testimony that I shall give thee. [22]And there I will be met by thee, and I will speak with thee from above the cover, from between the two cherubim which *are* upon the ark of the testimony, of all which I will command thee concerning the children of Israel. [23]Thou shalt also make a table *of* acacia wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. [24]And thou shalt overlay it with pure gold, and make thereto a border of gold round about. [25]And thou shalt make unto it a rim of an hand breadth round about, and thou shalt make a golden border to the rim thereof round about. [26]And thou shalt make for it four rings of gold, and put the rings

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touching the body but spreading on high *slightly* above *but almost* on the same level with their heads (cf. Succ. 5b) so that the hollow space between the wings and the cover shall be ten handbreadths, as it is explained in Treatise Succah (5b)[1]). **(21)** ואל הארן תתן את העדות AND IN THE ARK THOU SHALT PUT THE TESTIMONY — I do not know why this is repeated for it has already been commanded, (v. 16) "and thou shalt put the Testimony in the ark". One may say that it intends to tell us that whilst the ark is still by itself — *i. e.* without the cover — he should first put the Testimony into it, and only afterwards should he put the cover on it *for the first time*. Thus indeed do we find: that when he (Moses) erected the Tabernacle it is stated, (XL. 20) "and he [took and] put the Testimony into the ark", and afterwards it says, "and he put the cover upon the ark above it" (cf. jer. Shek. VI. 1)[2]). **(22)** ונועדתי AND [THERE] I WILL BE MET [BY THEE] — When I shall appoint you a place of meeting to speak to you that place will I appoint as the place of meeting whither I will come to speak to you[3]). ודברתי אתך מעל הכפרת AND I SHALL SPEAK WITH THEE FROM ABOVE THE COVER — In another passage, however, it says, (Lev. I. 1) "And God spake unto him out of the appointed tent, saying" — this is *that part of* the Tabernacle outside the partition veil *whilst the ark and the cover were on the other side of the veil* — consequently we have two verses contradicting each other! But there comes a third verse and reconciles them: (Num. VII. 89) "And when Moses came into the appointed tent to speak with Him, he heard the voice speaking unto him from off the covering etc." *This verse explains exactly what happened*: Moses came into the Tabernacle and as soon as he had passed the entrance a voice fell from heaven to *the place on the cover which was* between the cherubim, and from there it issued and was heard by Moses in the tent of meeting (outside the Holy of Holies; cf. Sifré and Rashi on Num. VII. 89). ואת כל אשר אצוה אותך אל בני ישראל AND OF ALL WHICH I SHALL COMMAND THEE CONCERNING THE CHILDREN OF ISRAEL — This ו *of the word* ואת is redundant and without import; there are many *sentences* similar to this in Scripture. *However if you wish to explain this* ו *the verse* must be interpreted as follows: [I shall speak with thee from above the cover] and that which (ואת) I

NOTES

1) The Temple of Solomon was thirty cubits in height (cf. 1 Kings VII. 2) and the cherubim that stood in that edifice were ten cubits high (ib. VI. 23), so that the cherubim reached to one-third of the height of the building. It is held that these proportions existed in the Tabernacle also. The latter was ten cubits high (cf. Ex. XXVI. 15), i. e. 60 handbreadths. The ark was one cubit and a half or 9 handbreadths in height (XXV. 10), and one handbreadth was the thickness of the cover (cf. Rashi on v. 17). Therefore the top of the lid was ten handbreadths above the floor .The cherubim which stood on the top of the lid were to reach to one-third of the height of the Tabernacle, i. e. to a height of 20 handbreadths, so that there should be a space of ten handbreadths between the tip of the wings and the top the cover.

For Notes 2—3 see Appendix.

עַל אַרְבַּע הַפֹּאֹת אֲשֶׁר לְאַרְבַּע רַגְלָיו: כז לְעֻמַּת הַמִּסְגֶּרֶת תִּהְיֶיןָ הַטַּבָּעֹת לְבָתִּים לְבַדִּים לָשֵׂאת אֶת־הַשֻּׁלְחָן: כח וְעָשִׂיתָ אֶת־הַבַּדִּים עֲצֵי שִׁטִּים וְצִפִּיתָ אֹתָם זָהָב וְנִשָּׂא־בָם אֶת־הַשֻּׁלְחָן: כט וְעָשִׂיתָ קְעָרֹתָיו וְכַפֹּתָיו וּקְשׂוֹתָיו וּמְנַקִּיֹתָיו אֲשֶׁר יֻסַּךְ בָּהֶן זָהָב טָהוֹר תַּעֲשֶׂה אֹתָם: ל וְנָתַתָּ עַל־הַשֻּׁלְחָן לֶחֶם פָּנִים לְפָנַי תָּמִיד: פ

אונקלוס

עַל אַרְבַּע זְוָיָתָא דִּי לְאַרְבַּע רַגְלוֹהִי: כז לָקֳבֵל גַּדְנָפָא יְהָוֻן עִזְקָתָא לְאַתָּרָא לַאֲרֵיחָיָא לְמִטַּל יָת פְּתוֹרָא: כח וְתַעְבֵּד יָת אֲרֵיחָיָא דְּאָעֵי שִׁטִּין וְתַחַפֵּי יָתְהוֹן דַּהֲבָא וְיהוֹן נָטְלִין בְּהוֹן יָת פְּתוֹרָא: כט וְתַעְבֵּד מָגִיסוֹהִי וּבָזְכוֹהִי וְקַסְוָתֵהּ וּמְכֵילָתֵהּ דְּיִתְנַסַּךְ בְּהֶן דְּהַב דְּכִי תַּעְבֵּד יָתְהוֹן: ל וְתִתֵּן עַל פְּתוֹרָא לְחֶם

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הָיְתָה: (כז) לעמת המסגרת תהיין הטבעת. בָּרַגְלַיִם תְּקוּעוֹת, כְּנֶגֶד רָאשֵׁי הַמִּסְגֶּרֶת: לבתים לבדים. אוֹתָן טַבָּעוֹת יִהְיוּ בָּתִּים לְהַכְנִים בָּהֶן הַבַּדִּים: לבתים. לְצוֹרֶךְ בתים לבדים, כְּתַרְגּוּמוֹ—אַתָרָא לַאֲרֵיחָיָא: (כח) ונשא בם. לְשׁוֹן נְפָעַל, יִהְיֶה נִשָּׂא בָּם אֶת הַשֻּׁלְחָן: (כט) ועשית קערתיו וכפתיו. קְעָרוֹתָיו זֶה דְּפוּס שָׁהָיָה עָשׂוּי כִּדְפוּס הַלֶּחֶם, וְהַלֶּחֶם הָיָה עָשׂוי כְּמִין תַּבָה פְּרוּצָה מִשְּׁתֵי רוּחוֹתֶיהָ, שׁוֹלִים לוֹ לְמַטָּה, וְקוֹבֵל מִכָּאן וּמִכָּאן כְּלַפֵּי מַעְלָה כְּמִין כּוֹתָלִים, וְלָכֵךְ קְרוּי לֶחֶם הַפָּנִים, שֶׁיֵּשׁ לוֹ פָּנִים רוֹאִין לְכָאן וּלְכָאן לְצַדֵּי הַבַּיִת מִזֶּה וּמִזֶּה, וְנוֹתֵן אָרְכּוֹ לְרָחְבּוֹ שֶׁל שֻׁלְחָן, וְכוֹתְלָיו וְקוּפִּים כְּנֶגֶד שְׁפַת הַשֻּׁלְחָן; וְהָיָה עָשׂוי לוֹ דְּפוּס זָהָב וּדְפוּס בַּרְזֶל, בְּשֶׁל בַּרְזֶל הוּא נֶאֱפֶה, וּכְשֶׁמּוֹצִיאוֹ מִן הַתַּנּוּר נוֹתְנוֹ בְּשֶׁל זָהָב עַד לְמָחָר בְּשַׁבָּת שֶׁמְּסַדְּרוֹ עַל הַשֻּׁלְחָן, וְאוֹתוֹ דְּפוּס קְרוּי קְעָרָה: וכפתיו. בָּזִיכִין שֶׁנּוֹתְנִין בָּהֶם לִבוֹנָה שְׁתַּיִם הָיוּ לִשְׁנֵי קְמָצֵי לִבוֹנָה שֶׁנּוֹתְנִין עַל שְׁתֵּי הַמַּעֲרָכוֹת, שֶׁנֶּאֱמַר וְנָתַתָּ עַל הַמַּעֲרֶכֶת לְבוֹנָה זַכָּה (ויק' כ"ד): וקשותיו. הֵן כְּמִין חֻצָאֵי קָנִים חֲלוּלִים הַמְּסָדְּקִין לְאָרְכָּן (מנח' צ"ו), דְּנִמְתָּן עוֹשֶׂה שֶׁל זָהָב, וּמְסַדֵּר ג' עַל רֹאשׁ כָּל לֶחֶם, שֶׁשִּׁבֵּב לֶחֶם הָאַחַר עַל גַּבֵּי אוֹתָן הַקָּנִים, וּמַבְדִּילִין בֵּין לֶחֶם לְלֶחֶם כְּדֵי שֶׁתִּבָּנֵם הָרוּחַ בֵּינֵיהֶם וְלֹא יִתְעַפְּשׁוּ: ובלשון ערבי כָּל דָּבָר חָלוּל קְרוּי קם"וא: ומנקיתיו. תַּרְגּוּמוֹ וּמְכֵילָתֵיהּ, הֵן סְנִיפִים כְּמִין יְתֵדוֹת זָהָב, עוֹמְדִין בָּאָרֶץ וּגְבוֹהִים עַד לְמַעְלָה מִן הַשֻּׁלְחָן הַרְבֵּה, כְּנֶגֶד נוֹבַהּ מַעֲרֶכֶת הַלֶּחֶם, וּמְצָצְלִים חֲמִשָּׁה פְּצוּלִים זֶה לְמַעְלָה מִזֶּה, וְרָאשֵׁי הַקָּנִים שֶׁבֵּין לֶחֶם לְלֶחֶם סְמוּכִין עַל אוֹתָן פְּצוּלִין, כְּדֵי שֶׁלֹּא יִכָּבֵד מַשָּׂא הַלֶּחֶם הָעֶלְיוֹנִים עַל הַתַּחְתּוֹנִים וְיִשָּׁבְרוּ; ולשון מְכֵילָתֵיהּ סוֹבְלוֹתָיו, כְּמוֹ נִלְאֵיתִי הָבֵיל (יר' ו'). אֲבָל לְשׁוֹן מְנַקִּיוֹת אֵינִי יוֹדֵעַ אֵיךְ נוֹפֵל עַל סְנִיפִין; וְיֵשׁ מַחְכְּמֵי יִשְׂרָאֵל אוֹמְרִים קִשְׁתָּיו אֵלּוּ סְנִיפִין, שֶׁמַּקְשִׁין אוֹתוֹ וּמַחֲזִיקִים אוֹתוֹ שֶׁלֹּא יִשָּׁבֵר, וּמְנַקִּיתָיו אֵלּוּ הַקָּנִים שֶׁמְּנַקִּין אוֹתוֹ שֶׁלֹּא יִתְעַפֵּשׁ (מנח' צ"ו), אֲבָל אוּנְקְלוּס שֶׁתִּרְגֵּם וּמְכֵילָתֵיהּ, הָיָה שׁוֹנֶה כִּדְבְרֵי הָאוֹמֵר מְנַקִּיוֹת הֵן סְנִיפִין: אשר יסך בהן. אֲשֶׁר יְכֻסֶּה בָּהֶן, וְעַל קִשְׁתָּיו הוּא אוֹמֵר אֲשֶׁר יֻסַּךְ, שֶׁהָיוּ עָלָיו כְּמִין סְכָךְ וְכִסּוּי, וְכֵן בְּמָקוֹם אַחֵר הוּא אוֹמֵר וְאֵת קְשׁוֹת הַנָּסֶךְ (במ' ד'), וְזֶה וֶה, יֻסַּךְ וְהַנָּסֶךְ, לְשׁוֹן סְכָךְ וְכִסּוּי הֵם: (ל) לחם פנים. שֶׁהָיוּ לוֹ פָּנִים כְּמוֹ שֶׁפֵּרַשְׁתִּי, וּמִנַּיִן הַלֶּחֶם וְסֵדֶר מַעֲרֻכוֹתָיו מִפָּרָשִׁים בָּאֵמֹר אֶל הַכֹּהֲנִים:

in the four corners that *are* on the four feet thereof. [27]Over against the rim shall the rings be for places for the bars to bear the table. [28]And thou shalt make the bars *of* acacia wood, and overlay them with gold, that the table may be borne with them. [29]And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to shelter withal: *of* pure gold shalt thou make them. [30]And thou shalt set upon the table shew bread before me always.

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shall speak to you will be everything I shall command thee concerning the children of Israel[1]). **(23)** קמתו THE HEIGHT THEREOF — *i. e.* the height of its legs together with the thickness of the table-board. **(24)** זר זהב A BORDER OF GOLD — a symbol of the royal crown, for the table is an emblem of wealth and greatness, as *may be seen from the fact that* people speak of one's "royal table" *when they wish to state one is exceedingly wealthy* (cf. Joma 72 b). **(25)** מסגרת — *Understand this* as the Targum *renders it*: גדנפא, A RIM. The Sages in Israel are of different opinion as to *what* this מסגרת *signifies*. Some say it was on top all the way round the table like the vertical ledge that is on the edges of the table of noble men, whilst others say it was fixed beneath *the table* from leg to leg on the four sides of the table and that the table-top rested upon that ledge (cf. Men. 96 b and Succ. 5 a). ועשית זר זהב למסגרתו AND THOU SHALT MAKE A GOLDEN BORDER TO THE RIM THEREOF — This is the same border spoken of above (v. 24), and here it explains to you that it was *fixed* to the rim. **(27)** לעמת המסגרת תהיין הטבעת OVER AGAINST THE RIM SHALL THE RINGS BE — inserted in the legs over against the extremities of the border. לבתים לבדים FOR PLACES FOR THE STAVES — These rings shall be receptacles in which to put the staves. לבתים *means* for the purpose of being (to serve as) receptacles

NOTES

[1]) It is evident that the author of the comment had the reading ואת whilst we have את. Ibn Ezra and the Chazkuni also read ואת (see Berliner's Note י and the ס' הזכרון). The entire passage is missing from many MSS of Rashi. Yet its language it typical of him; it may be compared with his comment on v. 12: ושתי טבעות על צלעו האחת. It may have been omitted just because it pointed to a reading other than the Massoretic. Norzi quotes a Massora showing that this is enumerated amongst the three passages where the phrase את כל (not ואת) occurs in association with the verb צוה when used in a future sense. He and the Biur state that in a MS of Rashi the following replaces the passage found in the ordinary editions: את כל אשר אצוה, את כתיב בלא וי"ו לומר ודברתי אתך מעל הכפרת, ומה, את כל אשר אצוה אותך אל בני ישראל. "The word is written without a ו. The meaning is: And I will speak with thee from off the cover. And what will I say to thee? All that I shall command thee unto the children of Israel". However, taking the passage as it stands it appears that an emendation is required, and that the word את between שם and כל should be struck out. For Rashi evidently supplies the words אשר אדבר עמך שם before כל in the Biblical text. This leaves no place for the word את to be construed as a sign of the accusative after the word הוא.

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for the staves[1]), as the Targum *has it*: places for the staves. **(28)** ונשא בם — The word ונשא is a passive (Niphal) form; *the meaning is*: THAT THE TABLE MAY BE BORNE BY THEM[2]). **(29)** ועשית קערתיו וכפתיו AND THOU SHALT MAKE THE DISHES THEREOF AND THE SPOONS THEREOF — קערתיו are the forms (moulds) that were made to fit the shape of the bread (Men. 97 a). The bread was shaped like a case broken open as regards two of its sides (two opposite sides of which have been removed; these are what we would call the front and the back). It had a bottom underneath[3]), but no top, and *this bottom* was turned up on both ends *to form*, as it were, walls. On this account it was called לחם הפנים, "bread with faces" — because it had faces (surfaces) looking in both directions towards the sides of the House (the Sanctuary). The bread was placed lengthwise across the breadth of the table with its sides standing up exactly in a line with the edge of the table. There were made for it a golden mould and an

NOTES

1) The בתים are the receptacles into which the staves pass. Now the ל prefixed may mean "for" and the meaning would then be: the rings shall be for receptacles for the staves. This would denote that a casing was made into which the stave was to be inserted, and this casing passed along the side of the table through the rings which were fixed above the two legs on that side. Thus the rings would have been made לבתים for, i. e. to hold the receptacles or casings. But the ל may also mean "for" in the sense of "as", "to serve the purpose of" (cf. Gen. I. 29: לכם יהיה לאכלה, to you it shall be as food; ib. XLV. 8: וישימני לאב לפרעה, and He appointed me as a counsellor to Pharaoh — a very frequent usage of the preposition). It is in this sense that Rashi takes it: the rings themselves were to serve as receptacles for the staves. These were to pass from one end of the table to the other through the rings and no casing was made to hold them. The word תהיין must be repeated before לבתים from the first half of the verse: the rings shall be to the staves as receptacles. It should be noted exactly in what sense the ל of לבדים is used. The words לבתים לבדים do not form one phrase: receptacles for the staves. A careful examination of all the passages in which the prefix ל has the meaning of "as", "serving as," will show that in almost every instance there is another word with ל prefixed denoting the person or thing which is thus served. Nor does it matter which of the two words precedes the other unless it be desired to emphasize one of them. Compare, for instance, (Is. LXIII. 10) ויהסך להם לאויב with תהסך לאכזר לי (Job XXX. 21); (Deut. XXVIII. 25) והיית לזועה לכל ממלכות הארץ with והייתם לו למרמס (Is. XXVIII. 18). The meaning here is therefore: they shall be to the staves as receptacles. The prefix ל in לבדים consequently has its ordinary meaning and Rashi does not deem it necessary to explain it. What he does is to to point out how the rings serve the staves as receptacles and this he does by the words: להכנים בהן הבדים, "by passing the staves through them."

2) This word may be 1st pers. pl. imperf. Kal, "we shall bear", or 3rd masc. sing. perf. Piel on the analogy of ל"ה verbs (cf. 2 Sam. XIX. 43; 1 Kings IX. 11; Amos IV. 2), "he shall bear continuously," when it would be used here, as in Amos, in an impersonal sense, "and one shall bear;" or 3rd masc. sing. perf. Niphal "he (it) shall be borne", or part. masc. Niphal, all of the root נשא. Rashi prefers to take it as a perfect Niphal, the subject, as often with passive verbs, being introduced by את.

3) Rashi states this because there is another view given in Menachot that the bread had no bottom in the ordinary sense of the word but was shaped like a boat the sides of which narrowed downwards until there was but a finger-breadth between them at the bottom.

iron mould: in the iron one it was baked, and when it was taken out from the oven it was put on the golden one until the next day, the Sabbath, when it was arranged on the table (the mould then being removed). This golden mould is *here* called קערה (Men. 94a; cf. also Berliner's Rashi 2nd ed. p. 426). וכפתיו AND ITS SPOONS — ladles (or rather, cups with flat bottoms) in which the incense was put. There were two *such vessels* for the two handfuls of incense which was put upon the piles *in which the loaves were arranged*, as it is said, (Lev. XXIV. 7) "And thou shalt put pure frankincense upon each pile". וקשתיו — These had the form of halves of hollow canes which are split along their length (Men. 96a). *Articles* similar to these were made of gold and three of them were set in a row above each loaf so that another loaf (that above it) should rest on top of the "canes"; thus they (these canes) separated one loaf from another so that air could enter between and they would not become mouldy (Men. 97a). In the Arabic language anything hollow is called קסוא (and this corresponds to the root of this word, which therefore denotes something hollow). מנקיותיו. — It is translated in the Targum by ומכילתיה "and the trestles (supports) thereof" (cf. Men. 96a). *According to him* these were attachments to the table like a kind of golden pegs (pillars) standing on the floor and reaching in height far above the table up to the height of the pile of bread. They were notched in five places, one above the other, and the ends of the canes which were between one loaf and another were supported on these notches so that the weight of the upper loaves should not press heavily upon the lower ones in which event these would be broken. The word מכילתיה *used by Onkelos as a rendering of* מנקיותיו denotes "bearers;" *it is of* the same *root* as *the verb in* (Jer. VI. 11) "I am weary to bear (הכיל) it." But as for the term מנקיות (which is a Piel of נקה and would denote "cleansers") I do not know how it is applicable to these attachments *the purpose of which was not to keep the bread clean but merely to serve as supports for the canes*. But there are some of the Jewish Sages who hold that קשתיו (connected with קשה "hard") are the pegs (or pillars) *and they are so called* because they *served to* keep it (the loaves) hard and firm, so that it should not break, whilst מנקיותיו are the "canes" which kept the bread clean so that it should not become mouldy. Onkelos, however, who translated מנקיותיו by מכילתיה understood it according to the opinion of him who holds that מנקיות were the supporting pillars (cf. Men. 97a). אשר יסך בהן *means* BY WHICH THEY SHALL BE COVERED. It is of the קשות, the "canes," that the words אשר יסך are said, because these lay over it like a cover and a screen. Thus, too, in another passage (Num. IV. 7) it says, ואת קשות הנסך, "and the קשות for covering;" both words, יסך and הנסך, denote screening and covering[1]). **(30)** לחם הפנים SHEW-BREAD (lit., bread of faces) — *It was so called* because it had "faces" (פנים) as I have explained (v. 29). The number of loaves and the way they were set in piles are fully explained in *the Sidrah* אמר אל הכהנים (Lev. XXIV. 5—9). **(31)** מקשה תיעשה

NOTES

[1]) יָסַךְ is taken as a Hophal of סכך. As regards נסך, this cannot be derived from any root other than נסך. But Rashi's theory of the formation of roots is that of modern grammarians: there are two so-called strong letters and a third may be added — a י or a נ before them, a ו between them, or the second letter may be duplicated — so forming different roots but all having a somewhat similar meaning. Thus here, נסך and סכך are formed from סך and both denote covering or screening. We may perhaps add סוך which has the sense of hedging or fencing about, screening a thing off, but in vertical manner, just as מָסָךְ may be a horizontal screen or a vertical one.

לא וְעָשִׂיתָ מְנֹרַת זָהָב טָהוֹר מִקְשָׁה תֵּיעָשֶׂה
הַמְּנוֹרָה יְרֵכָהּ וְקָנָהּ גְּבִיעֶיהָ כַּפְתֹּרֶיהָ וּפְרָחֶיהָ
מִמֶּנָּה יִהְיוּ: לב וְשִׁשָּׁה קָנִים יֹצְאִים מִצִּדֶּיהָ שְׁלֹשָׁה
קְנֵי מְנֹרָה מִצִּדָּהּ הָאֶחָד וּשְׁלֹשָׁה קְנֵי מְנֹרָה מִצִּדָּהּ
הַשֵּׁנִי: לג שְׁלֹשָׁה גְבָעִים מְשֻׁקָּדִים בַּקָּנֶה הָאֶחָד
כַּפְתֹּר וָפֶרַח וּשְׁלֹשָׁה גְבָעִים מְשֻׁקָּדִים בַּקָּנֶה
הָאֶחָד כַּפְתֹּר וָפֶרַח כֵּן לְשִׁשֶּׁת הַקָּנִים הַיֹּצְאִים
מִן־הַמְּנֹרָה: לד וּבַמְּנֹרָה אַרְבָּעָה גְבִעִים מְשֻׁקָּדִים

אונקלוס

אַפַּיָּא קְדָמַי תְּדִירָא: לא וְתַעְבֵּד מְנָרְתָּא דְּדַהַב דְּכִי גְּגִיד תִּתְעֲבֵד מְנָרְתָּא שַׁדַּהּ
וְקָנַהּ גַּבְלִידָהָא חוּרָהָא וְשׁוֹשַׁנָּתָא מִנַּהּ יְהוֹן: לב וְשִׁתָּא קְנִין נָפְקִין מִסְּטְרָתָא
תְּלָתָא קְנֵי מְנָרְתָּא מִסְּטַרַהּ חַד וּתְלָתָא קְנֵי מְנָרְתָּא מִסְּטַרַהּ תִּנְיָנָא: לג תְּלָתָא
כַּלִּידִין מְצַיָּרִין בְּקָנְיָא חַד חוּר וְשׁוֹשַׁן וּתְלָתָא כַּלִּידִין מְצַיָּרִין בְּקָנְיָא חַד חִוּר
וְשׁוֹשַׁן כֵּן לְשִׁתָּא קְנִין דְּנָפְקִין מִן מְנָרְתָּא: לד וּבִמְנָרְתָּא אַרְבְּעָא כַּלִּידִין מְצַיָּרִין

רש״י

(לא) מקשה תיעשה המנורה. שֶׁלֹּא יַעֲשֶׂנָּה חֲלוּלוֹת וְלֹא יַעֲשֶׂה קָנֶיהָ וְנַרוֹתֶיהָ אֲבָרִים אֲבָרִים
וְאַחַר כַּךְ יַדְבִּיקֵם, כְּדֶרֶךְ הַצּוֹרְפִים שֶׁקּוֹרִין שולד״יר בְּלַעַז, אֶלָּא בְּלֹקַח בָּאָה מַחֲתִיכָה אַחַת,
וּמְקִישׁ בְּקוֹרְנָס וְחוֹתֵךְ בִּכְלֵי הָאָמָנוּת וּמְפָרִיד הַקָּנִים אֵילָךְ וָאֵילָךְ: מקשה. תַּרְגּוּמוֹ גָּגִיד,
לְשׁוֹן הַמַּכָּה, שֶׁמַּמְשִׁיךְ אֶת הָאֲבָרִים מִן הָעֶשֶׁת לְבַאן וּלְבַאן בְּהַקָּשַׁת הַקּוֹרְנָס, וּלְשׁוֹן מַקָּשָׁה
מַכַּת קוֹרְנָס, בשדי״ץ בְּלַעַז, כְּמוֹ דָּא לְדָא נָקְשָׁן (דני׳ ה׳): תיעשה המנורה. מֵאֵלֶיהָ, לְפִי
שֶׁהָיָה משֶׁה מִתְקַשֶּׁה בָּהּ, אָמַר לוֹ הַקָּבָ״ה הַשְׁלֵךְ אֶת הַכִּכָּר לָאוּר וְהִיא נַעֲשֵׂית מֵאֵלֶיהָ, לָכֵךְ
לֹא נִכְתַּב תַּעֲשֶׂה (תנחי): ירכה. הוּא הֶרֶגֶל שֶׁלְּמַטָּה הֶעָשׂוּי כְּמִין תֵּבָה, וּשְׁלֹשָׁה רַגְלַיִם יוֹצְאִין
הַמָּנָה וּלְמַטָּה: וקנה. הַקָּנֶה הָאֶמְצָעִי שֶׁלָּהּ הָעוֹלֶה בְּאֶמְצַע הַיָּרֵךְ זָקוּף כְּלַפֵּי מַעְלָה, וְעָלָיו
נֵר הָאֶמְצָעִי עָשׂוּי כְּמִין בָּזָךְ, לְצוֹךְ הַשֶּׁמֶן לְתוֹכוֹ וְלֹתֶת הַפְּתִילָה: גביעיה. הֵן כְּמִין כּוֹסוֹת
שָׁעוֹשִׁין מִזְכּוּכִית, אֲרוּכִים וּקְצָרִים, וְקוֹרִין לָהֶם מדיר״נש בְּלַעַז, וְאֵלּוּ עֲשׂוּיִין שֶׁל זָהָב, וּבוֹלְטִין
וְיוֹצְאִין מִכָּל קָנֶה וְקָנֶה כְּמִנְיַן שְׁנָתָן בָּהֶם הַכָּתוּב, וְלֹא הָיוּ בָּהּ אֶלָּא לנוי: כפתריה. כְּמִין
תַּפּוּחִים הָיוּ, עֲגוּלִין סָבִיב, בּוֹלְטִין סְבִיבוֹת הַקָּנֶה הָאֶמְצָעִי, כְּדֶרֶךְ שֶׁעוֹשִׁין לַמְּנוֹרוֹת שֶׁלְּפָנֵי
הַשָּׂרִים, וְקוֹרִין לָהֶם פומיל״ש בְּלַעַז, וּמִנְיַן שְׁלָהֶם כָּתוּב בַּפָּרָשָׁה, כַּמָּה כַּפְתּוֹרִים בּוֹלְטִין
מִמֶּנָּה וְכַמָּה חָלָק בֵּין כַּפְתּוֹר לְכַפְתּוֹר: ופרחיה. צִיּוּרִין עֲשׂוּיִין בָּהּ כְּמִין פְּרָחִים: ממנה יהיו.
הַכֹּל מִקְשָׁה יוֹצֵא מִתּוֹךְ תְּחִיכַת הָעֶשֶׁת, וְלֹא יַעֲשֶׂה לְבַדָּם וְיַדְבִּיקֵם: (לב) יצאים מצדיה. לְכַאן
וּלְכַאן בַּאֲלַכְסוֹן, נִמְשָׁכִים וְעוֹלִין עַד כְּנֶגֶד גָּבְהָהּ שֶׁל מְנוֹרָה שֶׁהוּא קָנֶה הָאֶמְצָעִי, וְיוֹצְאִין מִתּוֹךְ
קָנֶה הָאֶמְצָעִי זֶה לְמַעְלָה מִזֶּה, הַתַּחְתּוֹן אָרוּךְ, וְשֶׁל מַעְלָה קָצַר הַמֵּנּוּ, וְהָעֶלְיוֹן קָצַר הַמֵּנּוּ, לְפִי
שֶׁהָיָה גּוֹבַהּ רְאשֵׁיהֶן שָׁוֶה לְגָבְהוֹ שֶׁל קָנֶה הָאֶמְצָעִי, הַשְּׁבִיעִי, שֶׁמִּמֶּנּוּ יוֹצְאִים הַשִּׁשָּׁה קָנִים:
(לג) משקדים. כְּתַרְגּוּמוֹ, מְצֻיָּרִים הָיוּ, כְּדֶרֶךְ שֶׁעוֹשִׂין לִכְלֵי כֶסֶף וְזָהָב שֶׁקּוֹרִים נייל״יר בְּלַעַז:
שלשה גבעים. בּוֹלְטִין מִכָּל קָנֶה וְקָנֶה, כְּפתר ופרח הָיָה לְכָל קָנֶה וְקָנֶה: (לד) ובמנרה ארבעה
גבעים. בְּנוּפָהּ שֶׁל מְנוֹרָה הָיוּ אַרְבָּעָה גְּבִיעִים—אֶחָד בּוֹלֵט בָּהּ לְמַטָּה מִן הַקָּנִים, וְהַשִּׁשָּׁה

[31]And thou shalt make a candelabrum of pure gold: *of* beaten work shall the candelabrum be made: its shaft, and its branches, its cups, its knobs, and its flowers, shall be of the same. [32]And six branches shall go out of the sides of it; three branches of the candelabrum out of the one side, and three branches of the candelabrum out of the other side: [33]Three cups made like unto almonds, *with* a knob and a flower in one branch, and three cups made like almonds in the other branch, *with* a knob and a flower: so in the six branches that go out of the candelabrum. [34]And in the candelabrum *shall be* four cups made like unto almonds

רש"י

המנורה OF BEATEN WORK SHALL THE CANDELABRUM BE MADE — *i. e.* one should not make it of separate pieces nor shall one make its branches or its lamps as separate limbs — a kind of work called souder in O. F., *Engl. to solder*, — but is was to be made in its entirety of a single mass *of gold*. He (who made it) beat it with the hammer and cut away with the implements of his craft thus making the branches spread out in this direction and in that (cf. Sifré on Num. VIII. 4). מקשה — *This word* is translated in the Targum by נגיד, an expression for "drawing out;" *he renders it thus* because the parts *of the candlestick* were drawn from the lump in this direction and in that by the blow of the hammer. The term מקשה denotes knocking with the hammer — batediz in O. F. — as *the verb in* (Dan. V. 6) "and his knees knocked (נקשן) one against another". תיעשה המנורה [OF BEATEN WORK] SHALL THE CANDELABRUM BE MADE — *The passive form used here in contradistinction to the active forms of* עשה *used throughout this section in connection with the making of the vessels indicates that it shall be made* of itself (automatically). Because Moses was puzzled by it (the work of the candlestick), the Holy One, blessed be He, said to him, "Cast the talent of gold into fire and it will be made of itself." For this reason it does not say here תַּעֲשֶׂה "thou shalt make" (Tanch. to שמיני and בהעלתך). ירכה — the foot (the base) below, which was made in form of a box, three legs coming out from it underneath. וקנה ITS SHAFT — its middle branch that rose from the central point of the base vertically upwards. On it was the middle lamp, made in the form of a cup into which to pour the oil and to put the wick. גביעיה — They were like that kind of goblets which are made of glass and which are long and slender; in O. F. they are termed maderins (cf. Rashi on Gen. XLIV. 2). These, however, were made of gold and came out as projections from each branch to the number which Scripture enjoins for them. They were on it for embellishment only. כפתריה ITS KNOBS — These were like apples, globular, projecting all round the middle branch (shaft), such as are made for candlesticks of princely houses (lit., which stand before the princes), and which are called pommeaux in O. F., *apple-shaped ornaments*. Their number is stated in this section — how many knobs projected from it (the middle branch) and how much was *left* plain[1]) between one knob and the other. ופרחיה AND ITS FLOWERS — Figures were made on it in the shape of flowers. ממנה יהיו SHALL BE OF THE SAME — All shall be of beaten work coming out of this block-shaped piece: one must not make *them* separately and *then* join them *on the branches*. **(32)** יצאים מצדיה [AND SIX BRANCHES] SHALL GO OUT OF ITS SIDE — on each side slantwise extending on high up to the level of the candlestick *proper*, i. e. of the middle branch. They came out from the middle branch, one above the other — the lowest being the longest, that above it being shorter than it, and the upper one even shorter than that, for the height of their tops was to be the same as the height of the middle branch — the seventh, *the central one*, from which the other six branches came out. **(33)** משקדים — *Understand this* as the Targum *has it*, מְצָיְרִין, chased. They were "modelled" in the way that is done on gold and silver vessels, *a kind of work* called in O. F. nieller[2]). שלשה גבעים THREE GOBLETS, projecting from each branch, כפתור ופרח AND A KNOB AND A

NOTES

For Notes 1—2 see Appendix.

כַּפְתֹּרֶיהָ וּפְרָחֶיהָ׃ לה וְכַפֹּתֹר תַּחַת שְׁנֵי הַקָּנִים
מִמֶּנָּה וְכַפֹּתֹר תַּחַת שְׁנֵי הַקָּנִים מִמֶּנָּה וְכַפֹּתֹר
תַּחַת־שְׁנֵי הַקָּנִים מִמֶּנָּה לְשֵׁשֶׁת הַקָּנִים הַיֹּצְאִים
מִן־הַמְּנֹרָה׃ לו כַּפְתֹּרֵיהֶם וְקָנֹתָם מִמֶּנָּה יִהְיוּ כֻלָּהּ
מִקְשָׁה אַחַת זָהָב טָהוֹר׃ לז וְעָשִׂיתָ אֶת־נֵרֹתֶיהָ
שִׁבְעָה וְהֶעֱלָה אֶת־נֵרֹתֶיהָ וְהֵאִיר עַל־עֵבֶר פָּנֶיהָ׃
לח וּמַלְקָחֶיהָ וּמַחְתֹּתֶיהָ זָהָב טָהוֹר׃ לט כִּכַּר זָהָב

אונקלוס

חֲזוֹרָהָא וְשׁוֹשַׁנָּהָא׃ לה וְחוֹר תְּחוֹת תְּרֵין קָנִין מִנַּהּ וְחוֹר תְּחוֹת תְּרֵין קָנִין
מִנַּהּ וְחוֹר תְּחוֹת תְּרֵין קָנִין מִנַּהּ לְשִׁתָּא קָנִין דְּנָפְקִין מִן מְנָרְתָּא׃ לו חוֹרֵיהוֹן
וְקָנֵיהוֹן מִנַּהּ יְהוֹן כֻּלַּהּ נְגִידָא חֲדָא הֲדָהַב דְּכִי׃ לז וְתַעְבֵּד יָת בּוֹצִינָהָא שִׁבְעָא
וְתַדְלֵק יָת־בּוֹצִינָהָא וְיהוֹן מְנַהֲרִין עַל־קֳבֵל אַפָּהָא׃ לח וְצִבְתָהָא וּמַחְתְּיָתָהָא
דְּהַב דְּכִי׃ לט כִּכְרָא דְּהַב דְּכִי יַעְבֵּד יָתַהּ יָת כָּל מָנְיָא הָאִלֵּין׃

רש״י

לְמַעְלָה מִן יְצִיאוֹת הַקָּנִים הַיּוֹצְאִין מִצִּדָּיו׃ מִשְׁקָדִים כִּפְתְרִיָּה וּפְרָחִיָּה. זֶה אֶחָד מִתֵּמְשָׁה מִקְרָאוֹת שֶׁאֵין לָהֶם הֶבְרֵעַ (יומא נ״ב), אֵין יָדוּעַ אִם גְּבִיעִים מִשְׁקָדִים אוֹ מִשְׁקָדִים כַּפְתּוֹרֵיהֶן וּפְרָחֵיהֶן׃
(לה) וכפתר תחת שני הקנים. מִתּוֹךְ הַכַּפְתֹּר הָיוּ הַקָּנִים נִמְשָׁכִים מִשְּׁנֵי צִדָּיו אֵילָךְ וָאֵילָךְ, כַּךְ שָׁנִינוּ בְּמַלְאֶכֶת הַמִּשְׁכָּן׃ נְבֹהָה שֶׁל מְנוֹרָה י״ח טְפָחִים, הָרַגְלַיִם וְהַפֶּרַח שִׁלְשָׁה טְפָחִים—הוּא הַפֶּרַח הָאָמוּר בַּיָּרֵךְ, שֶׁנֶּאֱמַר עַד יְרֵכָהּ עַד פִּרְחָהּ (במ׳ ח׳)—וּטְפָחַיִם חָלָק, וְטֶפַח שָׁבוּ נְבִיעַ מֵהָאַרְבָּעָה נְבִיעִים וְכַפְתּוֹר וָפֶרַח מִשְׁנֵי כַּפְתּוֹרִים וּשְׁנֵי פְּרָחִים הָאֲמוּרִים בַּמְּנוֹרָה עַצְמָהּ, שֶׁנֶּאֱמַר מִשְׁקָדִים כַּפְתֹּרֶיהָ וּפְרָחֶיהָ, לָמַדְנוּ שֶׁהָיוּ בַקָּנֶה שְׁנֵי כַּפְתּוֹרִים וּשְׁנֵי פְּרָחִים לְבַד מִן הַשְּׁלֹשָׁה כַּפְתּוֹרִים שֶׁהַקָּנִים נִמְשָׁכִין מִתּוֹכָן, שֶׁנֶּאֱמַר וְכַפְתֹּר תַּחַת שְׁנֵי הַקָּנִים וְגוֹ׳, וּטְפָחַיִם חָלָק, וְטֶפַח כַּפְתּוֹר וּשְׁנֵי קָנִים יוֹצְאִים מִמֶּנּוּ אֵילָךְ וָאֵילָךְ נִמְשָׁכִים כְּנֶגֶד נְבֹהָהּ שֶׁל מְנוֹרָה. טֶפַח חָלָק, וְטֶפַח כַּפְתּוֹר וּשְׁנֵי קָנִים יוֹצְאִים מִמֶּנּוּ, וְטֶפַח חָלָק, וְטֶפַח כַּפְתּוֹר וּשְׁנֵי קָנִים יוֹצְאִים מִמֶּנּוּ וְנִמְשָׁכִים וְעוֹלִין כְּנֶגֶד נְבֹהָהּ שֶׁל מְנוֹרָה, וּטְפָחַיִם חָלָק, נִשְׁתַּיְּרוּ שָׁם שְׁלֹשָׁה טְפָחִים שֶׁבָּהֶם שְׁלֹשָׁה נְבִיעִים וְכַפְתּוֹר וָפֶרַח, נִמְצְאוּ נְבִיעִים כ״ב—י״ח לְשִׁשָּׁה קָנִים, שְׁלֹשָׁה לְכָל אֶחָד וְאֶחָד, וְאַרְבָּעָה בְּנוֹפָהּ שֶׁל מְנוֹרָה, הֲרֵי כ״ב—וְאֶחָד עָשָׂר כַּפְתּוֹרִים, שִׁשָּׁה בְּשִׁשַּׁת הַקָּנִים. וּשְׁלֹשָׁה בְּנוֹפָהּ שֶׁל מְנוֹרָה שֶׁהַקָּנִים יוֹצְאִים מֵהֶם, וּשְׁנַיִם עוֹד בַּמְּנוֹרָה שֶׁנֶּאֱמַר מִשְׁקָדִים כַּפְתֹּרֶיהָ, וּמִיעוּט כַּפְתּוֹרִים שְׁנַיִם, הָאֶחָד לְמַטָּה אֵצֶל הַיָּרֵךְ, וְהָאֶחָד בְּנִי טְפָחִים הָעֶלְיוֹנִים עִם נִ׳ הַגְּבִיעִים, וְתִשְׁעָה פְּרָחִים הָיוּ לָהּ, שִׁשָּׁה לְשִׁשַּׁת הַקָּנִים, שֶׁנֶּאֱמַר בַּקָּנֶה הָאֶחָד כַּפְתּוֹר וָפָרַח, וּשְׁלֹשָׁה לַמְּנוֹרָה שֶׁנֶּאֱמַר מִשְׁקָדִים כַּפְתֹּרֶיהָ וּפְרָחֶיהָ, וּמִיעוּט פְּרָחִים שְׁנַיִם, וְאֶחָד מֵהָאָמוּר בְּפָרָשַׁת בְּהַעֲלֹתְךָ עַד יַרְכָּהּ עַד פִּרְחָהּ, וְאִם תְּדַקְדֵּק בְּמִשְׁנָה זוֹ הַכְּתוּבָה לְמַעְלָה, תִּמְצָאֵם בְּמִנְיָנָם אִישׁ אִישׁ בִּמְקוֹמוֹ׃
(לז) את נרתיה. בְּמִין בְּוִיכִין שָׁנוּתְנִין בְּתוֹכָן הַשֶּׁמֶן וְהַפְּתִילוֹת׃ והאיר על עבר פניה. עֲשֵׂה פִּי שִׁשַּׁת הַנֵּרוֹת שְׁבָרְאשֵׁי הַקָּנִים הַיּוֹצְאִים מִצִּדָּיו מְסֻבִּים כְּלַפֵּי הָאֶמְצָעִי, כְּדֵי שֶׁיִּהְיוּ הַנֵּרוֹת כְּשֶׁתַּדְלִיקֵם מֵאִירִים אֶל עֵבֶר פָּנֶיהָ—מוּטָב אוֹרָם אֶל צַד פְּנֵי הַקָּנֶה הָאֶמְצָעִי, שֶׁהוּא נוֹף הַמְּנוֹרָה׃
(לח) ומלקחיה. הֵם הַצְּבָתִים הָעֲשׂוּיִין לְקַח בָּהֶם הַפְּתִילָה מִתּוֹךְ הַשֶּׁמֶן, לְיַשְּׁבָן וּלְמָשְׁכָן בְּפִי הַנֵּרוֹת, וְעַל שֵׁם שֶׁלּוֹקְחִים בָּהֶם קְרוּיִים מֶלְקָחַיִם; וְצִבְתָהָא שְׁתַרְגֵּם אוּנְקְלוֹס לְשׁוֹן צְבָת,

with their knobs and their flowers. [35]And *there shall be* a knob under two branches of the same, and a knob under two branches of the same, and a knob under two branches of the same, according to the six branches that go out of the candelabrum. [36]Their knobs and their branches shall be of the same: all of it *shall be* one beaten work *of* pure gold. [37]And thou shalt make the seven lamps thereof: that when they set up the lamps thereof, they may give light over against it. [38]And the tongs thereof, and the snuff-dishes thereof, *shall be of* pure gold. [39]*Of* a talent of pure gold

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FLOWER was *also* on each branch[1]). **(34)** וכמגרה ארבעה גבעים AND IN THE CANDELABRUM SHALL BE FOUR CUPS — *i. e.* on the body of the candlestick (on the vertical branch), were four goblets, *viz.*, one jutting out from beneath the branches and three above the points from which emerged the branches that went out from its sides. משקדים כפתריה ופרחיה GOBLETS MODELLED, WITH THEIR KNOBS AND THEIR FLOWERS (or it may be translated also: GOBLETS, MODELLED WITH THEIR KNOBS AND FLOWERS — *The word* משקדים *being separated from the preceding by an* אתנחתא *seems to belong to the next words, to* כפתוריה ופרחיה, *but the fact that in the preceding verse it had been used of the goblets only suggests the reading* גביעים משקדים. This is one of the five verses *in Scripture* the syntactical construction of which is undecided: it is not clear *whether one should read* גביעים משקדים or משקדים כפתריה ופרחיה (Joma 52 ab)[2]). וכפתר תחת שני הקנים AND THERE SHALL BE A KNOB UNDER TWO BRANCHES — The branches were drawn out from the two sides of the knob to this direction and to that. Thus we are taught in the Boraitha dealing with the construction of the Tabernacle (ch. 10): The full height of the candlestick was eighteen handbreadths, the legs and the flower *taking up* three handbreadths. — This is the flower mentioned in connection with the base, as it says, (Num. VIII. 4) "unto the base thereof, unto the flower thereof". — Then there was *a space of* two handbreadths that was plain; then one handbreadth in which was one of the four goblets (mentioned v. 34) and a knob and a flower of those two knobs and those two flowers that are mentioned together with the candlestick proper — for it states, (v. 34) "[And on the candelabrum (i. e. on the shaft) there shall be four cups] made like unto almonds with their knobs and their flowers," which teaches us that there were on the middle branch two knobs and two flowers (the plural כפתריה ופרחיה without stating the number suggesting "two" of each kind) besides the three knobs from which the branches emerged and of which it is said, (v. 35) "And there shall be a knob under the two branches etc." — *Then there were the following:* two handbreadths that were plain; a handbreadth *made up of* a knob from which two branches emerged on each side, extending upward to the level of the candlestick *proper*; one handbreadth plain; one handbreadth *made up of* a knob with two branches emerging from it; one handbreadth plain, and a handbreadth *made up of* a knob from which two branches emerged and rose to the level of the candlestick *proper*; two handbreadths plain. Thus there remained three handbreadths in which were three goblets (three of the four mentioned in v. 34) and one knob and one flower (of the two mentioned ib.). Consequently the goblets were twenty-two — eighteen on the six branches, there being three on each, and four on the candlestick proper, making altogether twenty-two; — and *there were* eleven knobs, — six on the six branches, *one on each*, and three on the candlestick proper from which the branches emerged, and two more knobs on the candlestick *proper*, — for it says, "made like unto almonds with its knobs", and the minimum number implied by the plural כפתורים, is two. One of these was below near the base and the other in the upper three handbreadths together with the three goblets. Furthermore it had nine flowers, six on the six branches, — as it says, (v. 33) "with a knob and a flower on the one branch" — and three on the candlestick *proper, viz., two* as *is implied in what* is said "made like

NOTES

For Notes 1—2 see Appendix.

מָהֳר֖וֹר יֵעָשֶׂ֑ה אֹתָ֥ם וְאֶת־כָּל־הַכֵּלִ֖ים הָאֵֽלֶּה׃ מוְרָאֵ֕ה
וְעָשֵׂ֖ה בְּתַבְנִיתָ֑ם אֲשֶׁר־אַתָּ֥ה מָרְאֶ֖ה בָּהָֽר׃ ס
שלישי כו א וְאֶת־הַמִּשְׁכָּ֗ן תַּעֲשֶׂ֤ה עֶשֶׂר֙ יְרִיעֹ֔ת שֵׁ֥שׁ
מָשְׁזָ֖ר וּתְכֵ֣לֶת וְאַרְגָּמָ֑ן וְתוֹלַ֣עַת שָׁנִ֔י כְּרֻבִ֖ים מַעֲשֵׂ֥ה
חֹשֵׁ֖ב תַּעֲשֶׂ֥ה אֹתָֽם׃ ב אׇרֶךְ֙ הַיְרִיעָ֣ה הָאַחַ֔ת שְׁמֹנֶ֥ה
וְעֶשְׂרִ֖ים בָּאַמָּ֑ה וְרׇחַב֙ אַרְבַּ֣ע בָּאַמָּ֔ה הַיְרִיעָ֖ה
הָאֶחָ֥ת מִדָּ֖ה אַחַ֥ת לְכָל־הַיְרִיעֹֽת׃ ג חֲמֵ֤שׁ הַיְרִיעֹת֙
תְּהֻיֶ֣ינָה חֻבָּר֔וֹת אִשָּׁ֖ה אֶל־אֲחֹתָ֑הּ וְחָמֵ֥שׁ יְרִיעֹ֖ת חֻבְּר֥וֹת
אִשָּׁ֖ה אֶל־אֲחֹתָֽהּ׃ ד וְעָשִׂ֤יתָ לֻלְאֹת֙ תְּכֵ֔לֶת עַ֖ל שְׂפַ֣ת

אונקלוס

ט וְחַוִּי֙ וְעַבֵּ֣ד כְּדַרְמוּתְהוֹן֙ דְּאַתְּ֣ מִתְחַזֵּ֔י בְּטוּרָֽא׃ א וְיָת־מַשְׁכְּנָ֕א תַּעְבֵּ֖ד עַשַׂ֣ר יְרִיעָ֑ן
דְּבוּץ֙ שְׁזִ֣יר וְתְכֶ֔לָא וְאַרְגְּוָנָ֖א וּצְבַ֥ע זְהוֹרִ֛י צוּרַ֥ת כְּרוּבִ֖ין עוֹבַ֣ד אָמָ֑ן תַּעְבֵּ֖ד יָתְהוֹן׃
ב אׇרְכָּ֣א דִירְיָעְתָ֣א חֲדָ֔א עֶשְׂרִ֖ין וְתַמְנֵ֣י אַמִּ֑ין וּפוּתְיָ֣א אַרְבַּ֣ע אַמִּ֔ין דִּירְיָעְתָ֥א חֲדָ֖א
מְשַׁחְתָּ֣א חֲדָ֑א לְכָ֖ל יְרִיעָתָֽא׃ ג חֲמֵ֤שׁ יְרִיעָן֙ יְהֻוַ֣ין מְלַפְּפָ֔ן חֲדָ֖א עִם־חֲדָ֑א וַחֲמֵ֤שׁ
יְרִיעָן֙ מְלַפְּפָ֣ן חֲדָ֔א עִם־חֲדָֽא׃ ד וְתַעְבֵּ֣ד עֲנוּבִ֔ין דִּתְכֶ֖לָא עַ֣ל שִׂפְתָ֑א דִּירְיָעְתָ֥א

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טנייל"ש בְּלַעַז: ומחתתיה. הֵם כְּמִין בּוּיְכִין קְטַנִּים שֶׁחוֹתָה בָּהֶן אֶת הָאֵפֶר שֶׁבַּנֵּר בַּבֹּקֶר בַּבֹּקֶר, כְּשֶׁהוּא מֵטִיב אֶת הַנֵּרוֹת מֵאֵפֶר הַפְּתִילוֹת שֶׁדָּלְקוּ הַלַּיְלָה וְכָבוּ, וּלְשׁוֹן מַחְתָּה פוייש"ר־יא בְּלַעַז, כְּמוֹ לַחְתּוֹת אֵשׁ מִיָּקוּד (ישׁ' ל'): (לט) ככר זהב טהור. שֶׁלֹּא יִהְיֶה מִשְׁקָלָהּ עִם כָּל כַּלְיָהּ אֶלָּא כִּכָּר, לֹא פָּחוּת וְלֹא יוֹתֵר (מנח' פ"ח), וַהֲכִכָּר שֶׁל חוֹל שִׁשִּׁים מָנֶה, וְשֶׁל קֹדֶשׁ הָיָה כָּפוּל, ק"ד מָנֶה, וְהַמָּנֶה הוּא לִיטְרָא שֶׁשּׁוֹקְלִין בָּהּ כָּסֶף לְמִשְׁקַל קוֹלוֹנְיָא, וְהֵם מֵאָה זוּזִים—עֶשְׂרִים וַחֲמִשָּׁה סְלָעִים וַהֲפֶלַע אַרְבָּעָה זוּזִים: (מ) וראה ועשה. רְאֵה כָאן כָּהָר תַּבְנִית שֶׁאֲנִי מַרְאֶה אוֹתְךָ, מַגִּיד שֶׁנִּתְקַשָּׁה מֹשֶׁה בְּמַעֲשֵׂה הַמְּנוֹרָה עַד שֶׁהֶרְאָה לוֹ הַקָּבָ"ה מְנוֹרָה שֶׁל אֵשׁ (שם כ"ט): אשר אתה מראה. כְּתַרְגּוּמוֹ דְּאַתְּ מִתְחַזֵּי בְּטוּרָא; אִלּוּ הָיָה נָקוּד מַרְאֶה, בְּפַתַּח, הָיָה פִּתְרוֹנוֹ אַתָּה מַרְאֶה לַאֲחֵרִים, עַכְשָׁיו שֶׁנָּקוּד חֶסֶף קָמַץ, פִּתְרוֹנוֹ דְּאַתְּ מִתְחַזֵּי—שֶׁאֲחֵרִים מַרְאִים לְךָ (שֶׁהַנָּקוּד מַפְרִיד בֵּין עוֹשֶׂה לְנַעֲשָׂה):

כו (א) ואת המשכן תעשה עשר יריעת. לְהִיוֹת לוֹ לָנֶנ וְלִמְחִיצוֹת מְחוּץ לַקְּרָשִׁים, שֶׁהַיְרִיעוֹת תְּלוּיוֹת מֵאֲחוֹרֵיהֶן לְכַסּוֹתָן: שש משזר ותכלת וארגמן ותולעת שני. הֲרֵי אַרְבָּעָה מִינִין בְּכָל חוּט וְחוּט—אֶחָד שֶׁל פִּשְׁתָּן וּשְׁלֹשָׁה שֶׁל צֶמֶר—וְכָל חוּט וְחוּט כָּפוּל ו' הֲרֵי אַרְבָּעָה מִינִין כְּשֶׁהֵן שְׁזוּרִין יַחַד כ"ד כְּפָלִים לַחוּט (יומא ע"א): כרבים מעשה חשב. כְּרוּבִים הָיוּ מְצֻיָּרִין בָּהֶם בַּאֲרִיגָתָן, וְלֹא בִּרְקִימָה שֶׁהוּא מַעֲשֵׂה מַחַט, אֶלָּא בַּאֲרִיגָה בִּשְׁנֵי כוֹתָלִים, פַּרְצוּף אֶחָד מִכָּאן וּפַרְצוּף אֶחָד מִכָּאן—אֲרִי מִצַּד זֶה וְנֶשֶׁר מִצַּד זֶה—כְּמוֹ שֶׁאוֹרְגִין חֲגוֹרוֹת שֶׁל מֶשִׁי שְׁקוּרִין בְּלַעַז פייש"ש: (ג) תהיין חברת. תּוּפְרָן בְּמַחַט זוֹ בְּצַד זוֹ, חָמֵשׁ לְצַד זוֹ, וְחָמֵשׁ לְצַד זוֹ: אשה אל אחתה. כַּךְ דֶּרֶךְ הַמִּקְרָא לְדַבֵּר בְּדָבָר שֶׁהוּא לְשׁוֹן נְקֵבָה, וּבְדָבָר שֶׁהוּא לְשׁוֹן זָכָר אוֹמֵר אִישׁ אֶל

shall he make it with all these vessels. [40]And see that thou make *them* after their pattern, which was shewn thee in the mountain.

26. [1]Moreover thou shalt make the dwelling *of* ten curtains *of* fine twined linen, and blue purple, and red purple, and crimson: *with* cherubim, the work of an artist, shalt thou make them. [2]The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: for all the curtains shall be one measure. [3]The five curtains shall join together, one to another: and *other* five curtains *shall* join one to another. [4]And thou shalt make loops of blue purple upon the edge

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unto almonds with its knobs and its flowers" — and the minimum *number to be understood by the plural* פרחים is two, and one that is mentioned in the section בהעלתך, (Num. VIII. 4) "unto the base thereof and the flower thereof." If you will study the above quoted Boraitha minutely you will find them (the different parts of the candlestick) *enumerated* according to their number, each in its position *as laid down in this section* (Men. 28b). **(37)** את נרתיה ITS LAMPS — a kind of small bowls into which the oil and the wicks were put. והאיר על עבר פניה AND MAKE THEM[1]) GIVE LIGHT OVER AGAINST IT — Make the mouths of those six lamps which are on the top of the branches that come out from its sides so that they are turned towards the middle branch, in order that when you kindle the lamps they shall cast their light over against its (the candlestick's) front-side, *i. e.* their light should be directed in the direction of the front of the central branch which forms the candlestick proper. **(38)** ומלקחיה — These were tongs made for taking the wicks out from the oil, to put them in position and to draw them into the mouths. Because people took things with them they were called מלקחים, (from לקח, "to take"). The word צבתהא by which Onkelos renders it is the same as *the more familiar term* צבת, "a pair of tongs"; tenailles in O. F. ומחתתיה AND ITS SNUFF-DISHES — These were like small bowls into which the High Priest raked the ashes every morning when he cleansed out the lamps from the ashes of the wicks that had burned all night and had become extinguished. The word מחתה is fougère (feuchière) in O. F., as *in*, (Is. XXX. 14) "to rake (לחתות) fire from the hearth." **(39)** ככר זהב טהור OF A TALENT OF PURE GOLD [SHALL HE MAKE IT WITH ALL THESE VESSELS] — i. e. that its weight together with (את) all its vessels shall be exactly one talent, neither more nor less (cf. Men. 88b). A common (not holy) kikkar (one used for weighing ordinary articles) was sixty manehs, that used for sācred purposes double as much, hundred and twenty manehs; a maneh was equal to a litra (the Roman libra, a pound) by which silver is weighed, according to the standard weight of Cologne. This is hundred denars which is the equivalent of twenty-five Sela'im, one Sela being four denars (cf. Bech. 5a). **(40)** וראה ועשה AND SEE AND MAKE — See here, in the mountain, the pattern which I shew thee[2]). This teaches you that Moses was puzzled about the workmanship of the Menorah until the Holy One, blessed be He, showed him *the pattern of it in* a candlestick of fire[3]). אשר אתה מראה WHICH WAS SHOWN THEE — *Translate* as the Targum *does*: דאת מתחזי בטורא which thou hast been shown on the mountain. If it were punctuated with Patach (מַרְאָה) it would mean "which you show to others," now, however, that it is punctuated with חטף קמץ (our קמץ חטוף, short Kametz) it signifies, "which thou hast been shown" — *i. e.* which others show thee [for the punctuation distinguishes between the words denoting "one who does something" and "one who has something done to him"[4]) (i. e. between the active participle מַרְאֶה and the passive participle מָרְאֶה).]

26. **(1)** ואת המשכן תעשה עשר יריעת MOREOVER THOU SHALT MAKE THE DWELLING OF TEN CURTAINS — that they should serve it as a roof and *at*

NOTES

For Notes 1—4 see Appendix.

הַיְרִיעָה הָאַחַת מִקְצָה בַּחֹבָרֶת וְכֵן תַּעֲשֶׂה בִּשְׂפַת
הַיְרִיעָה הַקִּיצוֹנָה בְּמַחְבֶּרֶת הַשֵּׁנִית׃ ה חֲמִשִּׁים
לֻלָאֹת תַּעֲשֶׂה בַיְרִיעָה הָאֶחָת וַחֲמִשִּׁים לֻלָאֹת
תַּעֲשֶׂה בִּקְצֵה הַיְרִיעָה אֲשֶׁר בַּמַּחְבֶּרֶת הַשֵּׁנִית
מַקְבִּילֹת הַלֻּלָאֹת אִשָּׁה אֶל־אֲחֹתָהּ׃ ו וְעָשִׂיתָ
חֲמִשִּׁים קַרְסֵי זָהָב וְחִבַּרְתָּ אֶת־הַיְרִיעֹת אִשָּׁה
אֶל־אֲחֹתָהּ בַּקְּרָסִים וְהָיָה הַמִּשְׁכָּן אֶחָד׃ ז וְעָשִׂיתָ
יְרִיעֹת עִזִּים לְאֹהֶל עַל־הַמִּשְׁכָּן עַשְׁתֵּי־עֶשְׂרֵה

אונקלוס

חָדָא מִסְטָרָא בֵּית לוּפֵי וְכֵן תַּעֲבֵד בִּשְׁפָתָא דִירִיעָתָא בְּסִטְרָא דְּבֵית לוּפֵי
תִּנְיָנְתָא׃ ה חַמְשִׁין עֲנוּבִין תַּעֲבֵד בִּירִיעָתָא חָדָא וְחַמְשִׁין עֲנוּבִין תַּעֲבֵד בְּסִטְרָא
דִירִיעָתָא דְּבֵית לוּפֵי תִּנְיָנָא מְכַוְּנָן עֲנוּבַיָּא חֲדָא לָקֳבֵל חֲדָא׃ ו וְתַעֲבֵד חַמְשִׁין
פּוּרְפִּין דְּדָהֲבָ וּתְלַפֵּף יָת יְרִיעָתָא חֲדָא עִם חֲדָא בְּפוּרְפַּיָּא וְיֶהֵי מַשְׁכְּנָא חַד׃
ז וְתַעֲבֵד יְרִיעָן מְעַזֵּי לְכְרָסָא עַל מַשְׁכְּנָא חֲדָא עַסְרֵי יְרִיעָן תַּעֲבֵד יָתְהוֹן׃

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אָחִיו, כְּמוֹ שָׁנֵי בַּכְּרוּבִים וּפְנֵיהֶם אִישׁ אֶל אָחִיו (שמ' כ"ה): (ד) ללאת. לצוי"ש בְּלַעַז, וְכֵן תִּרְגֵּם אוּנְקְלוֹס עָנוּבִין, לְשׁוֹן עֲנִיבָה: מִקְצֵה בַּחֹבֶרֶת. בְּאוֹתָהּ שֶׁבְּסוֹף הַחִבּוּר, קְבוּצַת חֲמִשָּׁה הַיְרִיעוֹת קְרוּיָה חוֹבֶרֶת: וכן תעשה בשפת היריעה הקיצונה במחברת השנית. בְּאוֹתָהּ יְרִיעָה שֶׁהִיא קִיצוֹנָה. לְשׁוֹן קָצֶה, כְּלוֹמַר לְסוֹף הַחוֹבֶרֶת: (ה) מקבילת הללאת אשה אל אחתה. שְׁמוֹר שֶׁתַּעֲשֶׂה הַלֻּלָאוֹת בְּמִדָּה אַחַת. מְכֻוָּנֶת הַבְדָלָתָן זוֹ מִזּוֹ, וּכְמִדָּתָן בִּיְרִיעָה זוֹ כֵּן יִהְיוּ בַּחֲבֶרְתָּהּ, כְּשֶׁתִּפְרוֹשׁ חוֹבֶרֶת אַצֶּל חוֹבֶרֶת יִהְיוּ הַלּוּלָאוֹת שֶׁל יְרִיעָה זוֹ מְכֻוָּנוֹת כְּנֶגֶד לוּלָאוֹת שֶׁל זוֹ, וְזֶהוּ לְשׁוֹן מַקְבִּילוֹת—זוֹ כְּנֶגֶד זוֹ, תַּרְגּוּמוֹ שֶׁל נֹגֶד לָקֳבֵל. חֲמִשִּׁים אָרְכָּן ל"ח וְרָחְבָּן אַרְבַּע, וּכְשֶׁחִבֵּר חֲמֵשׁ יְרִיעוֹת יַחַד נִמְצָא רָחְבָּן עֶשְׂרִים, וְכֵן הַחוֹבֶרֶת הַשֵּׁנִית, וְהַמִּשְׁכָּן אָרְכּוֹ שְׁלֹשִׁים מִן הַמּוֹזָרָח לַמַּעֲרָב, שְׁנֵי עֶשְׂרִים קְרָשִׁים לִפְאַת נֶגֶב תֵּימָנָה, וְכֵן לַצָּפוֹן, וְכָל קֶרֶשׁ אַמָּה וַחֲצִי הָאַמָּה, הֲרֵי שְׁלֹשִׁים מִן הַמּוֹזָרָח לַמַּעֲרָב, רוֹחַב הַמִּשְׁכָּן מִן הַצָּפוֹן לַדָּרוֹם עֶשֶׂר אַמּוֹת, שֶׁנֶּאֱמַר וּלְיַרְכְּתֵי הַמִּשְׁכָּן יָמָּה וגו' וּשְׁנֵי קְרָשִׁים לַמִּקְצָעוֹת הָרֵי עֶשֶׂר—וּבְמִקּוֹמָם אֶפְרְשֵׁם לַמִּקְרָאוֹת הָלְלוּ—נוֹתֵן הַיְרִיעוֹת אָרְכָּן לְרָחְבּוֹ שֶׁל מִשְׁכָּן, עֶשֶׂר אַמּוֹת אֶמְצָעִיוֹת לְנֶגֶד חֲלַל רוֹחַב הַמִּשְׁכָּן, וְאַמָּה מִכָּאן וְאַמָּה מִכָּאן לְעוּבִי רָאשֵׁי הַקְּרָשִׁים שֶׁעָבְיָם אַמָּה, נִשְׁתַּיְרוּ ט"ז אַמָּה, ח' לַצָּפוֹן וְח' לַדָּרוֹם, מִכְסוֹת קוֹמַת הַקְּרָשִׁים שְׁנֵיהֶן עֶשֶׂר, נִמְצְאוּ שְׁתֵּי אַמּוֹת הַתַּחְתּוֹנוֹת מְגֻלּוֹת; רָחְבָּן שֶׁל יְרִיעוֹת אַרְבָּעִים אַמָּה כְּשֶׁהֵן מְחֻבָּרוֹת, עֶשְׂרִים אַמָּה לַחוֹבֶרֶת, שְׁלֹשִׁים מֵהֶן לְנֶגֶד חֲלַל הַמִּשְׁכָּן לְאָרְכּוֹ, וְאַמָּה כְּנֶגֶד עוּבִי רָאשֵׁי הַקְּרָשִׁים שֶׁבְּמַעֲרָב, וְאַמָּה לְכִסּוֹת עוּבִי הָעַמּוּדִים שֶׁבְּמִזְרָח—שֶׁלֹּא הָיוּ קְרָשִׁים בְּמִזְרָח, אֶלָּא חֲמִשָּׁה עַמּוּדִים שֶׁהַמָּסָךְ פָּרוּשׁ וְתָלוּי בְּוָוִין שֶׁבָּהֶן כְּמִין וִילוֹן—נִשְׁתַּיְרוּ שְׁמוֹנָה אַמּוֹת הַתְּלוּיִין עַל אֲחוֹרֵי הַמִּשְׁכָּן שֶׁבְּמַעֲרָב, וּשְׁתֵּי אַמּוֹת הַתַּחְתּוֹנוֹת מְגֻלּוֹת, זוֹ מָצָאתִי בְּבְרַיְתָא דְאַרְבָּעִים וְתִשַּׁע מִדּוֹת. אֲבָל בְּמַסֶּכֶת שַׁבָּת אֵין הַיְרִיעוֹת מְכַסּוֹת אֶת עַמּוּדֵי הַמִּזְרָח, וְתִשַּׁע אַמּוֹת תְּלוּיוֹת אֲחוֹרֵי הַמִּשְׁכָּן, וְהָכָתוּב בְּפָרָשָׁה זוֹ מְסַיְּעָנוּ, וְנָתַתָּ אֶת הַפָּרֹכֶת "תַּחַת" הַקְּרָסִים, וְאִם כִּדְבְרֵי הַבְּרַיְתָא הַזֹּאת, נִמְצֵאת פָּרוֹכֶת מְשׁוּכָה מִן הַקְּרָסִים וְלַמַּעְלָה אַמָּה: (ו) קרסי זהב. פירמי"ש בְּלַעַז, וּמְכַוְּנִים רֹאשָׁן אֶחָד בַּלּוּלָאוֹת שֶׁבְּחוֹבֶרֶת זוֹ וְרֹאשָׁן אֶחָד בַּלּוּלָאוֹת שֶׁבְּחוֹבֶרֶת זוֹ וּמְחַבְּרָן בָּהֶן: (ז) יריעת עזים. מְנוּחָה שֶׁל עִזִּים: לאהל על

of the one curtain from the extremity in the joining; and likewise shalt thou make in the outermost edge of *another* curtain, in the joining of the second. [5]Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the extremity of the curtain that *is* in the joining of the second: that the loops may take hold one of another. [6]And thou shalt make fifty catches of gold, and join the curtains together with the catches: and the dwelling *shall* be one. [7]And thou shalt make curtains *of* goat's *hair* to be a covering upon the dwelling: eleven

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the same thime as wall-coverings for the outside of the beards; — for the curtains hung behind them so as to cover them. שש משזר ותכלת וארגמן ותלעת שני OF FINE TWINED LINEN AND BLUE PURPLE, AND RED PURPLE, AND CRIMSON — Thus there were four different materials in every thread, one of linen and three of wool, each of the strands *of which a thread was composed* being sixfold (the word is taken here in the double sense of שש "linen" and of שש "six"). Consequently the four materials intertwined into one thread gave a twenty-four-fold thread (Joma 71b; Bor. d'Melechet ha-Mishkan ch. 2). כרבים מעשה חשב WITH CHERUBIM, THE WORK OF AN ARTIST — Cherubim were figured on them (on the curtains) in the process of weaving them, not *afterwards* by embroidery which is needlework — but by weaving it on its two surfaces, one design on one side, a different design on the other; *e. g.*, a lion on one side and an eagle on the other side, just as the silken girdles are woven which are called in O. F. faisee (Joma 72b, jer. Shek. VIII. 4). **(3)** תהיין חברת SHALL JOIN TOGETHER — They sewed them together with a needle, each five separately. אשה אל אחתה ONE TO ANOTHER (lit., a woman to her sister) — This is the idiom of Biblical Hebrew — to speak thus about a thing that is of the feminine gender *when it correlates it with a thing of the same kind.* In the case of a thing that is masculine it uses the expression איש אל אחיו, *lit., a man to his brother,* as it is said, *e. g.* of the cherubim (XXV. 20) "and their faces were turned איש אל אחיו". **(4)** ללאת are lacels in O. F. Similarly Onkelos translates it by ענובין, which has the meaning of "looping." מקצה בחברת FROM THE EXTREMITY IN THE JOINING — *i. e. the loops shall be made* on that curtain which is the last in the section. The combination of five curtains is *here* termed חוברת. — וכן תעשה בשפת היריעה הקיצונה במחברה השנית AND LIKEWISE SHALT THOU MAKE IN THE OUTERMOST EDGE OF ANOTHER CURTAIN IN THE JOINING OF THE SECOND — *i. e.* on that curtain which is the end-most — קיצונה is connected in meaning with קצה, end; — it is as much as to say: "at the end of the section." **(5)** מקבילת הללאת אשה אל אחתה — Be careful that you make the loops (place them on the curtains) to one measurement: that the spaces between one loop and the other be exactly the same, and *further,* as their measurement is on the one so shall it be on the other, so that when you lay out one section next to the other the loops of the one shall come exactly opposite those of the other. That is what is meant by the expression מקבילות, *viz.*, "one opposite the other". In the Targum the translation of נֶגֶד "opposite" is לקבל (hence the term מקבילות from קבל). The curtains were twenty-eight cubits long and four cubits wide, so when they joined five curtains together *along their lengths* it followed that their width was twenty cubits. The same was the case with the other section. The Tabernacle was thirty cubits in length from East to West, for it is said, (XXXVI. 23) "twenty boards for the south side (which was the long side of the Tabernacle) southward," and the same *is stated* with reference to the north side; and as each board was one cubit and a half in breadth you have thirty *cubits* from East to West. The width of the Tabernacle from North to South was ten cubits, for it is said, (XXXVI. 27, 28) "and for the side of the dwelling westward he made six boards . . . and two boards . . . for the corners of the dwelling," so you have ten *cubits* (this appears to give a breadth of twelve cubits, but each of the corner boards stood partly behind the thickness of the adjoining board that stood at right angles with it, and as the thickness was

יְרִיעֹת תַּעֲשֶׂה אֹתָם: ח אֹרֶךְ ו הַיְרִיעָה הָאַחַת
שְׁלֹשִׁים בָּאַמָּה וְרֹחַב אַרְבַּע בָּאַמָּה הַיְרִיעָה הָאֶחָת
מִדָּה אַחַת לְעַשְׁתֵּי עֶשְׂרֵה יְרִיעֹת: ט וְחִבַּרְתָּ אֶת־
חֲמֵשׁ הַיְרִיעֹת לְבָד וְאֶת־שֵׁשׁ הַיְרִיעֹת לְבָד וְכָפַלְתָּ
אֶת־הַיְרִיעָה הַשִּׁשִּׁית אֶל־מוּל פְּנֵי הָאֹהֶל: י וְעָשִׂיתָ
חֲמִשִּׁים לֻלָאֹת עַל שְׂפַת הַיְרִיעָה הָאֶחָת הַקִּיצֹנָה
בַּחֲבָרֶת וַחֲמִשִּׁים לֻלָאֹת עַל שְׂפַת הַיְרִיעָה הַחִבֶּרֶת
הַשֵּׁנִית: יא וְעָשִׂיתָ קַרְסֵי נְחֹשֶׁת חֲמִשִּׁים וְהֵבֵאתָ
אֶת־הַקְּרָסִים בַּלֻּלָאֹת וְחִבַּרְתָּ אֶת־הָאֹהֶל וְהָיָה
אֶחָד: יב וְסֶרַח הָעֹדֵף בִּירִיעֹת הָאֹהֶל חֲצִי הַיְרִיעָה
הָעֹדֶפֶת תִּסָּרַח עַל אֲחֹרֵי הַמִּשְׁכָּן: יג וְהָאַמָּה מִזֶּה

אונקלוס

ח אָרְכָּא דִירִיעָתָא חֲדָא תְּלָתִין אַמִּין וּפוּתְיָא אַרְבַּע אַמִּין דִּירִיעָתָא חֲדָא
מְשַׁוְיָתָא חֲדָא לַחֲדָא עָסְרֵי יְרִיעָן: ט וּתְלַפֵּף יָת חֲמֵשׁ יְרִיעָן לְחוֹד וְיָת שֵׁית
יְרִיעָן לְחוֹד וְתֵיעוּף יָת יְרִיעָתָא שְׁתִיתֵיתָא לָקֳבֵל אַפֵּי מַשְׁכְּנָא: י וְתַעְבֵּד
חַמְשִׁין עֲנוּבִין עַל שְׂפָתָא דִירִיעָתָא חֲדָא בִּסְטָרָא בֵּית לוּפֵי וַחֲמִשִּׁין עֲנוּבִין
עַל שְׂפָתָא דִירִיעָתָא דְּבֵית לוּפֵי תִּנְיָתָא: יא וְתַעְבֵּד פּוּרְפִּין דְּנְחָשָׁא חֲמִשִּׁין
וְתָעֵיל יָת פּוּרְפַּיָּא בַּעֲנוּבַיָּא וּתְלַפֵּף יָת מַשְׁכְּנָא וְיהֵי חָד: יב וְסַרְחָא דְּיִתְיְרָא
בִּירִיעַת מַשְׁכְּנָא פַּלְגוּת יְרִיעָתָא דְּיִתְיְרָא תִּסְרַח עַל אֲחֹרֵי מַשְׁכְּנָא: יג וְאַמְּתָא

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המשכן. לְפָרוֹשׁ אוֹתָן עַל הַיְרִיעוֹת הַתַּחְתּוֹנוֹת: (ח) שלשים באמה. שִׁכְּשָׁנוֹתַן אָרְכָּן לְרוֹחַב הַמִּשְׁכָּן, כְּמוֹ שָׁנָתַן אֶת הָרִאשׁוֹנוֹת, נִמְצְאוּ אַלּוּ עוֹדְפוֹת אַמָּה מִכָּאן וְאַמָּה מִכָּאן לְכַסּוֹת אַחַת מֵהַשְּׁתֵּי אַמּוֹת שֶׁנִּשְׁאֲרוּ מְגֻלּוֹת מִן הַקְּרָשִׁים, וְהָאַמָּה הַתַּחְתּוֹנָה שֶׁל קֶרֶשׁ שֶׁאֵין הַיְרִיעָה מְכַסָּה אוֹתוֹ הִיא הָאַמָּה הַתְּחוּבָה בְּנֶקֶב הָאָדָן, שֶׁהָאֲדָנִים נְּבוֹהִין אַמָּה: (ט) וכפלת את היריעה הששית. הָעוֹדֶפֶת בְּאֵלּוּ הָעֶלְיוֹנוֹת יוֹתֵר מִן הַתַּחְתּוֹנוֹת אֶל מוּל פְּנֵי הָאֹהֶל. חֲצִי רָחְבָּהּ הָיָה תָּלוּי וְכָפוּל עַל הַמָּסָךְ שֶׁבַּמִּזְרָח כְּנֶגֶד הַפֶּתַח, דּוֹמֶה לְכִלָּה צְנוּעָה הַמְכֻסָּה בְּצָעִיף עַל פָּנֶיהָ: (יב) וסרח הערף ביריעת האהל. עַל יְרִיעוֹת הַמִּשְׁכָּן: יְרִיעוֹת הָאֹהֶל הֵן הָעֶלְיוֹנוֹת שֶׁל עִזִּים, שֶׁקְּרוּיִים אֹהֶל, כְּמוֹ שֶׁאָמַר בָּהֶם לְאֹהֶל עַל הַמִּשְׁכָּן, וְכָל אֹהֶל הָאָמוּר בָּהֵן אֵינוֹ אֶלָּא לְשׁוֹן נֵו, שֶׁמַּאֲהִילוֹת וּמְסַכְּכוֹת עַל הַתַּחְתּוֹנוֹת, וְהֵן הָיוּ עוֹדְפוֹת עַל הַתַּחְתּוֹנוֹת חֲצִי הַיְרִיעָה לַמַּעֲרָב, שֶׁהַחֲצִי שֶׁל יְרִיעָה אַחַת עֶשְׂרֵה הַיְתָרָה הָיְתָה נִכְפֶּלֶת אֶל מוּל פְּנֵי הָאֹהֶל, נִשְׁאֲרוּ שְׁתֵּי אַמּוֹת רוֹחַב חֲצִיָּהּ עוֹדֵף עַל רוֹחַב הַתַּחְתּוֹנוֹת: תִּסְרַח על אחרי המשכן. לְכַסּוֹת שְׁתֵּי אַמּוֹת שֶׁהָיוּ מְגֻלּוֹת בַּקְּרָשִׁים: אחרי המשכן. הוּא צַד מַעֲרָבִי, לְפִי שֶׁהַפֶּתַח בַּמִּזְרָח שֶׁהֵן פָּנָיו, וְצָפוֹן וְדָרוֹם קְרוּיִין צְדָדִין לַיָּמִין וְלַשְּׂמֹאל:

curtains shalt thou make. [8]The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure. [9]And thou shalt join five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain opposite the front of the tent. [10]And thou shalt make fifty loops on the edge of the one curtain *that is* outermost in the joining, and fifty loops in the edge of the curtain which joineth the second. [11]And thou shalt make fifty catches of copper, and bring the catches into the loops, and join the tent together, that it may be one. [12]And the surplus of the curtains of the tent that exceedeth, *that is*, the exceeding half curtain, shall hang over the back of the dwelling. [13]And a cubit on the one side,

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one cubit it took off a cubit on each side from the inside measurement). — I shall explain these verses each on its place. — They spread the curtains with their length over the breadth of the Tabernacle, *whereby* the ten middle cubits *served* as a roofing for the inside over the width of the Tabernacle and a cubit on each side *of these ten cubits went* to *cover* the thickness of the boards which were one cubit thick, so that there remained altogether sixteen cubits — eight *hanging over* on the north side and eight on the south side, covering the vertical boards which were ten cubits in height; consequently the two lowest cubits *of the boards* were left showing. The breadth of the curtains after having been joined together was forty cubits, twenty cubits for each section. Thirty cubits of these *served* as a roofing for the inside of the Tabernacle over its length, and one cubit for the thickness of the tops of the boards of the westside and one *more* cubit to cover the thickness of the columns in the east side — for there were no boards in the east side but *there were* five columns on the hooks of which the screen was spread and hung as a kind of curtain (cf. XXVII. 10). Thus there remained eight cubits which hung on the back of the Tabernacle on the west side, *leaving* the two lowest cubits showing. This I have found in the Boraitha תו"מ מדות. But in Treatise Sabbath (8 b) *it is stated that* the curtains did not cover *the thickness of* the columns on the east side, and *consequently* there were n i n e cubits of the curtains hanging on the back of the Tabernacle. The text of this section suppports this view, since it says (v. 33) "and thou shalt hang up the partition veil u n d e r the catches;" for if it were as the Boraitha states the partition veil would have been distant from the catches one cubit to the West[1]). **(6)** קרסי זהב CATCHES OF GOLD — Fermels in O. F. They put one end of them into the loops on one section and the other end into the loops on the other section and they *thus* joined them (these sections) together by means of them. **(7)** יריעת עזים CURTAINS OF עזים — *i. e.* GOATS' HAIR (cf. Rashi on XXV. 4). לאהל על המשכן TO BE A COVERING UPON THE DWELLING — *i. e.* to spread them over the lower curtains (over those which had been already placed over the Tabernacle). **(8)** שלשים באמה [THE LENGTH OF ONE CURTAIN SHALL BE] THIRTY CUBITS — so that when they place them with their length over

NOTES

[1]) The interior of the Tabernacle was divided into two unequal parts. The first (reckoned from the entrance on the East) was 20 cubits long and was called the Holy Place or Sanctuary. Behind it was the Holy of Holies ten cubits in length. Between hung the Veil (פרכת), which was thus 10 cubits from the western wall. Now if the curtains covered only 8 cubits of the boards of that wall the position of the catches which were fixed 20 cubits from each end of the curtaining would have been 11 cubits from the wall since, beside the eight hanging over the boards, another cubit covered the thickness of the boards. Consequently the catches would have been one cubit further east from the Veil which was only ten cubits from the wall, or, as Rashi puts it, the Veil would have been one cubit distant from the catches to the West. Such an arrangement would not have led to the Veil hanging b e n e a t h the catches as is enjoined in v. 33. This could only be done if nine cubits of curtaining hung behind the edifice (cf. however, Mizrachi).

וְהָאַמָּה מִזֶּה וְהָאַמָּה מִזֶּה בָּעֹדֵף בְּאֹרֶךְ יְרִיעֹת הָאֹהֶל יִהְיֶה
סָרוּחַ עַל־צִדֵּי הַמִּשְׁכָּן מִזֶּה וּמִזֶּה לְכַסֹּתוֹ: יד וְעָשִׂיתָ
מִכְסֶה לָאֹהֶל עֹרֹת אֵילִם מְאָדָּמִים וּמִכְסֵה עֹרֹת
תְּחָשִׁים מִלְמָעְלָה: פ רביעי

טו וְעָשִׂיתָ אֶת־הַקְּרָשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים:
טז עֶשֶׂר אַמּוֹת אֹרֶךְ הַקָּרֶשׁ וְאַמָּה וַחֲצִי הָאַמָּה
רֹחַב הַקֶּרֶשׁ הָאֶחָד: יז שְׁתֵּי יָדוֹת לַקֶּרֶשׁ הָאֶחָד

אונקלוס

מִכָּא וְאַמְּתָא מִכָּא בִּדְרַתִּירָא בְּאָרְכָּא יְרִיעָתָא דְמַשְׁכְּנָא יְהֵי סְרִיחַ עַל סִטְרֵי
מַשְׁכְּנָא מִכָּא וּמִכָּא לְכַסָּיוּתֵהּ: יד וְתַעְבֵּד חוֹפָאָה לְפָרְסָא מַשְׁכֵי דִּרְכְרֵי
מְסַמְּקֵי וְחוֹפָאָה מַשְׁכֵי דְּסַסְגוֹנָא מִלְעֵלָּא: טו וְתַעְבֵּד יָת דַּפֵּי לְמַשְׁכְּנָא דְּאָעֵי
שִׁטִּין קָיְמִין: טז עֲשַׂר אַמִּין אָרְכָּא דְדַפָּא וְאַמְּתָא וּפַלְגוּת אַמְּתָא פִּתְיָא דְדַפָּא
חַד: יז תַּרְתִּין צִירִין לְדַפָּא חַד מְשַׁלְבִין חֲדָא לָקְבֵל חֲדָא כֵּן תַּעְבֵּד לְכֹל דַּפֵּי

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(יג) והאמה מזה והאמה מזה. לַצָּפוֹן וְלַדָּרוֹם: בערך בארך יריעת האהל. שֶׁהַן עוֹדְפוֹת עַל אֹרֶךְ יְרִיעוֹת הַמִּשְׁכָּן שְׁתֵּי אַמּוֹת: יהיה סרוח על צדי המשכן. לַצָּפוֹן וְלַדָּרוֹם, כְּמוֹ שֶׁפֵּרַשְׁתִּי לְמַעְלָה, לְמִדָּה תּוֹרָה דֶּרֶךְ אֶרֶץ שֶׁיְּהֵא אָדָם חָם עַל הַיָּפָה (ילק'): (יד) מכסה לאהל. לְאוֹתוֹ נַג שֶׁל יְרִיעוֹת עִזִּים עָשָׂה עוֹד מִכְסֶה אַחֵר שֶׁל עוֹרוֹת אֵילִים מְאָדָּמִים, וְעוֹד לְמַעְלָה מִמֶּנּוּ מִכְסֵה עוֹרוֹת תְּחָשִׁים: ואותן מכסאות לא היו מכסין אֶלָּא אֶת הַנָּג, אָרְכָּן לִ' וְרָחְבָּן י', אֵלּוּ דִבְרֵי רַבִּי נְחֶמְיָה. וּלְדִבְרֵי רַבִּי יְהוּדָה מִכְסֶה אֶחָד הָיָה, חֶצְיוֹ שֶׁל עוֹרוֹת אֵילִים מְאָדָּמִים וְחֶצְיוֹ שֶׁל עוֹרוֹת תְּחָשִׁים (שבת כ"ח): (טו) ועשית את הקרשים. הָיָה לוֹ לוֹמַר וְעָשִׂיתָ קְרָשִׁים, כְּמָה שֶׁנֶּאֱמַר בְּכָל דָּבָר וְדָבָר, מַהוּ הַקְּרָשִׁים? מְאוּתָן הָעוֹמְדִין וּמְיוּחָדִין לָךְ: יַעֲקֹב אָבִינוּ נָטַע אֲרָזִים בְּמִצְרַיִם, וּכְשֶׁמֵּת צִוָּה לְבָנָיו לְהַעֲלוֹתָם עִמָּהֶם כְּשֶׁיֵּצְאוּ מִמִּצְרַיִם, וְאָמַר לָהֶם שֶׁעָתִיד הַקָּבָ"ה לְצַוּוֹת אוֹתָן לַעֲשׂוֹת מִשְׁכָּן בַּמִּדְבָּר מֵעֲצֵי שִׁטִּים, וְאוּ שֶׁיִּהְיוּ מְזֻמָּנִים בְּיָדָכֶם; הוּא שֶׁיֹּאמַר הַבַּבְלִי בְּפִיּוּט שֶׁלּוֹ "טֶם מִשַּׁע מְוֹרָזִים קוֹרוֹת בָּתֵּינוּ אֲרָזִים". שֶׁנְּזָרְזוּ לִהְיוֹת מוּכָנִים בְּיָדָם מִקּוֹדֶם לָכֵן: עצי שטים עמדים. איתשט"נביש בְּלַעַז; שֶׁיְּהֵא אוֹרֶךְ הַקְּרָשִׁים זָקוּף לְמַעְלָה בְּקִירוֹת הַמִּשְׁכָּן, וְלֹא תַּעֲשֶׂה הַבְּתָלִים בְּקַרְשֵׁי שׁוֹכְבִים, לִהְיוֹת רֹחַב הַקְּרָשִׁים לְגוֹבַהּ הַכְּתָלִים קֶרֶשׁ עַל קֶרֶשׁ: (טז) עשר אמות ארך הקרש. לְמַדְנוּ גָּבְהוֹ שֶׁל מִשְׁכָּן עֶשֶׂר אַמּוֹת: ואמה וחצי האמה רחב. לְמַדְנוּ אָרְכּוֹ שֶׁל מִשְׁכָּן, לְעֶשְׂרִים קְרָשִׁים שֶׁהָיוּ בַּצָּפוֹן וּבַדָּרוֹם מִן הַמִּזְרָח לַמַּעֲרָב, שְׁלֹשִׁים אַמָּה: (יז) שתי ידות לקרש האחד. הָיָה חוֹרֵץ אֶת הַקֶּרֶשׁ מִלְמַטָּה בְּאֶמְצָעוֹ בְּגוֹבַהּ אַמָּה, מִנִּיחַ רְבִיעַ רָחְבּוֹ מִכָּאן, וּרְבִיעַ רָחְבּוֹ מִכָּאן, וְהֵן הֵן הַיְדוֹת, וְהָחָרִיץ חֲצִי רוֹחַב הַקֶּרֶשׁ בְּאֶמְצַע, וְאוֹתָן הַיְדוֹת מְכֻנִּים בָּאָרָנִים שֶׁהָיוּ חֲלוּלִים, וְהָאָרָנִים נְבָהָן אַמָּה וְיוֹשְׁבִים רְצוּפִים אַרְבָּעִים זֶה אֵצֶל זֶה, וידות הַקֶּרֶשׁ הַנִּכְנָסוֹת בַּחֲלַל הָאָרָנִים

and a cubit on the other side of the surplus in the length of the curtains of the tent, it shall hang over the sides of the dwelling on this *side* and on that *side*, to cover it. [14]And thou shalt make a covering for the tent *of* rams' skins dyed red, and a covering above *of* tachash skins. [15]And thou shalt make boards for the dwelling *of* acacia wood standing up. [16]Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board. [17]Two tenons *shall there be* in one board,

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the breadth of the Tabernacle in the same way as they put the first *curtains* (the length of which was 28 cubits) it follows that they are in excess by one cubit on this side and one cubit on that side, thus covering one of the two cubits of the boards left showing. The lowest cubit of the boards which no curtain covered was that cubit which was inserted in the hole of the socket, for the sockets *themselves* were one cubit high. **(9)** זכפלת את היריעה הששית AND THOU SHALT DOUBLE THE SIXTH CURTAIN which was additional in these upper *curtains* over and above the lower *curtains*, אל מול פני האהל OPPOSITE THE FRONT OF THE TENT; half of its breadth (two cubits) hung down, being doubled, over the screen which was on the east side before the entrance, *whereby the Tabernacle gained* the appearance of a modest bride who has her face covered by a veil. **(12)** וסרח הערף ביריעת האהל AND THE SURPLUS OF THE CURTAINS OF THE TENT over and above the *lower* curtains of the Tabernacle [SHALL HANG OVER etc.]. "The curtains of the אהל" were the upper ones made of goats' hair which Scripture calls אהל, as it states about them, (v. 7) "they shall be an אהל over the dwelling." The word אהל used in connection with them means only a covering (the word has not its usual meaning of "tent") because they formed a cover and a screen over the lower ones. They exceeded the lower ones by one half curtain on the west side. For the *other* half of the eleventh curtain which was in excess *of the number of the lower ones* was folded over to hang in front of the tent (the Tabernacle) (cf. v. 9). There therefore remained two cubits, — the breadth of the half of it — in excess of the width of the lower *curtains* (it is this which is here described as חצי היריעה העדפת "the half curtain that exceeded"). *This* תסרח על אחרי המשכן SHALL HANG OVER THE BACK OF THE TABERNACLE — to cover

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the two cubits of the boards that were left bare[1]). אחרי המשכן THE BACK OF THE TABERNACLE — *i. e.* the west side. *This is called "the back"* because the entrance was on the east side which was therefore its front. The north and the south are accordingly called the "sides" in the right and the left *directions.* **(13)** והאמה מזה והאמה מזה AND A CUBIT ON THE ONE SIDE AND A CUBIT ON THE OTHER SIDE — *i. e.* on the north and on the south, בעדף באורך יריעת האהל OF THE SURPLUS OF THE LENGTH OF THE CURTAINS OF THE TABERNACLE — *i. e.* which were in excess over the curtains of "the Tabernacle" (the woollen ones) by two cubits, יהיה סרוח על צדי המשכן SHALL HANG OVER THE SIDES OF THE TABERNACLE — on the north and on the south as I have explained above. The Torah *here* teaches *you* a rule of life — that a man should take care of his artistic objects (this the Torah does by commanding that the beautiful lower curtains should be protected by coarse upper ones) (Yalk. I. 422). **(14)** מכסה לאהל [AND THOU SHALT MAKE] A COVERING FOR THE אהל — For that roofing of goats' hair (which is termed אהל in this section) make still another covering of rams' skins dyed red, and above this also a covering of Tachash skins. These uppermost covers however covered the roof only (were not hanging over the sides), their length being 30 cubits and their width 10. This is the opinion of R. Nehemia (that the goats' skins and the layer of rams' and Tachash skins formed two different covers one above the other); according to R. Jehudah, however, there was only one cover, half of it being of rams' skins dyed red and half of it of Tachash skins (cf. Sabb. 28 a). **(15)** ועשית את הקרשים AND THOU SHALT MAKE THE BOARDS — It should be said: "Thou shalt make boards" (without the definite article), the same form which is used of each of the other things (parts of the Tabernacle)! What is the force of the term, "the boards?" *It speaks* of those *boards* that already existed as being designated for that purpose. *For* our father Jacob had planted cedars (shittim-trees) in Egypt and when he died he bade his sons carry them up with them when they would leave Egypt. He told them that God would once command them to erect a dwelling of shittim-trees in the wilderness. "See" — *added he* — "that they be ready in your possession!"

NOTES

[1]) Thus on the west-side the boards were entirely covered down to the ground, whilst on the north and south sides one cubit at the bottom was not covered, but as this cubit was fixed in the sockets no wood-work was visible on those sides.

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(cf. Rashi on XXV. 5). That is what the Babylonian[1]) embodied in his liturgical composition: The plant of those who had been admonished *by their father Jacob* grew up rapidly to become the cedars for the beams of our House (the Tabernacle), *which refers to the fact* that they had been admonished that they (the cedars) should be ready in their possession in advance (before they were needed). עצי שטים עמדים OF SHITTIM-WOOD STANDING UP — Estantivs in O. F.; *Engl. perpendicular.* — *This means* that the length of the boards shall be *placed* perpendicular in the walls of the Tabernacle and that you shall not make the walls of the boards placed horizontally so that the breadth of the boards should be along the height of the walls, one board upon the other. **(16)** עשר אמות ארך הקרש TEN CUBITS SHALL BE THE LENGTH OF A BOARD — This tells us that the height of the Tabernacle was ten cubits (since the boards were standing vertically). ואמה וחצי האמה רחב AND A CUBIT AND A HALF SHALL BE THE BREADTH — This teaches us that the length of the Tabernacle corresponding to the twenty boards which were on the north and on the south was 30 cubits from east to west. **(17)** שתי ידות לקרש האחד TWO TENONS THERE SHALL BE IN ONE BOARD — They cut out the lower part of the boards in the middle to a height of one cubit leaving one fourth of its width on the one side and one fourth of it on the other side. These *pieces on each side of the boards* were the ידות, the tenons. Thus the part cut out was one half of the breadth of the board ($^3/_4$ cubit) in its centre[2]). Now these tenons they fixed into the sockets which were made hollow. The sockets were one cubit in height and they lay in a line forty *of them*, one close against the other. The tenons of the boards that were fixed into the sockets were *then* cut away on three sides[3]), the depth of

NOTES

[1]) This was Rabbi Solomon ben Judah, of the tenth century. Rashi mentions him again in his commentary on Song of Songs IV. 10. It is difficult to understand why he gives him the appellation of "the Babylonian," for he does not appear to have been born in a Mohammedan country. He was the teacher of European Rabbis. The passage quoted is to be found in the composition commencing with the words אור ישע in the Service for the first morning of Passover.

[2]) See Appendix.

[3]) The tenons as made by cutting away the centre of the board, were three eighths of a cubit wide, and a cubit (the thickness of the board) in depth from front to back. They had to be decreased in width and depth in order that they might go right down into the socket. They were therefore cut away at the outside edge from front to back, and on the front and back surfaces portions were, so to speak "sliced off" to the height of a cubit.

מִשְׁלֶבֶת אִשָּׁה אֶל־אֲחֹתָהּ כֵּן תַּעֲשֶׂה לְכָל קַרְשֵׁי
הַמִּשְׁכָּן: יח וְעָשִׂיתָ אֶת־הַקְּרָשִׁים לַמִּשְׁכָּן עֶשְׂרִים
קֶרֶשׁ לִפְאַת נֶגְבָּה תֵּימָנָה: יט וְאַרְבָּעִים אַדְנֵי־כֶסֶף
תַּעֲשֶׂה תַּחַת עֶשְׂרִים הַקֶּרֶשׁ שְׁנֵי אֲדָנִים תַּחַת־
הַקֶּרֶשׁ הָאֶחָד לִשְׁתֵּי יְדֹתָיו וּשְׁנֵי אֲדָנִים תַּחַת־
הַקֶּרֶשׁ הָאֶחָד לִשְׁתֵּי יְדֹתָיו: כ וְלִצֶלַע הַמִּשְׁכָּן
הַשֵּׁנִית לִפְאַת צָפוֹן עֶשְׂרִים קָרֶשׁ: כא וְאַרְבָּעִים
אַדְנֵיהֶם כֶּסֶף שְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד
וּשְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד: כב וּלְיַרְכְּתֵי
הַמִּשְׁכָּן יָמָּה תַּעֲשֶׂה שִׁשָּׁה קְרָשִׁים: כג וּשְׁנֵי
קְרָשִׁים תַּעֲשֶׂה לְמִקְצַעֹת הַמִּשְׁכָּן בַּיַּרְכָתָיִם:

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מַשְׁכְּנָא: יח וְתַעְבֵּד יָת דַּפְיָא לְמַשְׁכְּנָא עָסְרִין דַּפִּין לִרוּחַ עֵבַר דָּרוֹמָא:
יט וְאַרְבְּעִין סַמְכִין דְּכַסַף תַּעְבֵּד תְּחוֹת עָסְרִין דַּפִּין תְּרֵין סַמְכִין תְּחוֹת דַּפָּא
חַד לְתַרְעֵין צְדָוֹהִי: כ וְלִסְטַר מַשְׁכְּנָא תִּנְיָנָא לְרוּחַ צָפוּנָא עָסְרִין דַּפִּין:
כא וְאַרְבְּעִין סַמְכֵיהוֹן דְּכַסַף תְּרֵין סַמְכִין תְּחוֹת דַּפָּא חַד וּתְרֵין סַמְכִין תְּחוֹת
דַּפָּא חַד: כב וְלִסְיָפֵי מַשְׁכְּנָא מַעַרְבָּאָה תַּעְבֵּד שִׁתָּא דַפִּין: כג וּתְרֵין דַּפִּין תַּעְבֵּד
לְזָוְיַת מַשְׁכְּנָא בְּסוֹפֵיהוֹן: כד וִיהוֹן מְכוֹנְנִין מִלְּרַע וְכַחֲדָא יְהוֹן מְכוֹנְנִין עַל רֵישֵׁהּ

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חֲרוּצוֹת מְשֻׁלֶּשֶׁת צְדֵיהֶן—רוֹחַב הֶחָרִיץ בְּעוּבְיוֹ שְׁפַת הָאָדָן—שֶׁיִּכָּסֶה הַקֶּרֶשׁ אֶת כָּל רֹאשׁ
הָאָדָן, שֶׁאִם לֹא כֵן, נִמְצָא רֵוַח בֵּין קֶרֶשׁ לְקֶרֶשׁ בְּעוּבְיוֹ שְׁפַת שְׁנֵי הָאֲדָנִים, שֶׁנִּפְסִיקוּ בֵּינֵיהֶם,
וְזֶהוּ שֶׁנֶּאֱמַר וְיִהְיוּ תוֹאֲמִים מִלְּמַטָּה, שֶׁיְּחַבְּרוּ אֶת צַדֵּי הַיְּדוֹת כְּדֵי שֶׁיִּתְחַבְּרוּ הַקְּרָשִׁים וְזֶה אֵצֶל
זֶה: משלבת. עֲשׂוּיוֹת כְּמִין שְׁלִיבוֹת סֻלָּם, וּמְבֻדָּלוֹת זוֹ מִזּוֹ, וּמַשְׁפִּין רָאשֵׁיהֶם לִכָּנֵס בְּתוֹךְ חֻלַּל
הָאָדָן כְּשְׁלִיבָה הַנִּכְנֶסֶת בְּנֶקֶב עַמּוּדֵי הַסֻּלָּם: אשה אל אחתה. מְכֻוָּנֶת זוֹ כְּנֶגֶד זוֹ, שֶׁיִּהְיוּ
חֲרִיצֵיהֶם שָׁוִים זוֹ כְּמִדַּת זוֹ, כְּדֵי שֶׁלֹּא יִהְיוּ שְׁתֵּי יָדוֹת זוֹ מְשׁוּכָה לְצַד פָּנִים וְזוֹ מְשׁוּכָה לְצַד
חוּץ בְּעוּבְיוֹ הַקֶּרֶשׁ שֶׁהוּא אַמָּה, וְתַרְגּוּם שֶׁל יָדוֹת צִירִין, לְפִי שֶׁדּוֹמוֹת לְצִירֵי הַדֶּלֶת הַנִּכְנָסִים
בְּחוּרֵי הַמִּפְתָּן: (יח) לפאת נגבה תימנה. אֵין פְּאָה זוֹ לְשׁוֹן מִקְצוֹעַ, אֶלָּא כָּל הָרוּחַ קְרוּיָה
פְּאָה, כְּתַרְגּוּמוֹ: לְרוּחַ עֵבַר דָּרוֹמָא: (כב) ולירכתי. לְשׁוֹן סוֹף, כְּתַרְגּוּמוֹ וְלִסְיָפֵי, וּלְפִי שֶׁהַפָּתַח
בַּמִּזְרָח, קְרוֹי מִזְרָח פָּנִים וְהַמַּעֲרָב אֲחוֹרַיִם, וְזֶהוּ סוֹף, שֶׁהַפָּנִים הוּא רֹאשׁ: תעשה ששה
קרשים. הֲרֵי תֵּשַׁע אַמּוֹת רֹחַב: (כג) ושני קרשים תעשה למקצעת. אֶחָד לְמִקְצוֹעַ צְפוֹנִית
מַעֲרָבִית, וְאֶחָד לְמַעֲרָבִית דְּרוֹמִית, כָּל שְׁמֹנֶה קְרָשִׁים בְּסֵדֶר אֶחָד הֵן, אֶלָּא שֶׁאֵלּוּ הַשְּׁנַיִם אֵינָם
בַּחֻלַּל הַמִּשְׁכָּן אֶלָּא חֲצִי אַמָּה מִזּוֹ וַחֲצִי אַמָּה מִזּוֹ נִרְאוֹת בֶּחָלָל, לְהַשְׁלִים רָחְבּוֹ לְעֶשֶׂר, וְהָאַמָּה

set in order one against another: thus shalt thou make for all the boards of the dwelling. [18]And thou shalt make the boards for the dwelling, twenty boards on the south side southward. [19]And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons. [20]And for the second side of the dwelling on the north side *there shall be* twenty boards: [21]And their forty sockets *of* silver; two sockets under one board, and two sockets under another board. [22]And for the back part of the dwelling westward thou shalt make six boards. [23]And two boards shalt thou make for the angles of the dwelling in the back part.

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the portions thus cut away being equal to the thickness of the rim of the sockets, so that *when the boards were fixed in the sockets* the *wood of the* board would cover the entire top of the socket. For if this were not so (if the tenons were not cut away on their outside edge) there would have been a space between one board and the next equal to the thickness of the rims of two sockets which would have separated them. That is what is meant when it says, (v. 24) "and they shall be coupled together beneath" — that they should cut away the sides of the tenons in order that the boards should join closely one to the other. משלבת *means* made like the rungs (שליבה) of a ladder and separated from each other and planed at their ends in order that they could be inserted into the hollow of the sockets like a rung which is fixed in the hole in the ladder's uprights[1]). אשה אל אחתה ONE TO THE OTHER — *i. e. the tenons* should correspond exactly one to the other[2]); *the meaning is* that the portions cut away from the fronts and backs shall be precisely equal, one *portion cut away* having the same measurement as another *portion cut away* in order that of two tenons one should not diverge from a straight line towards the front and the other diverge towards the outside (the back) in reference to the thickness of the board which was one cubit. The Targum renders ידות by צירין, pivots, because they resembled, *in one respect*, the pivots of a door which are inserted in the hole in the threshold[3]). **(18)** לסאת נגבה תימנה

NOTES

[1]) The comparison is near enough to be justified: in both cases there is a whittling down of the portion inserted in a hole. By משפין Rashi is referring to the cutting away of the tenon on three sides, mentioned in his previous comment.

[2]) The words אשה אל אחתה are not to be connected with משלבות: they are a further description of the ידות. These are to correspond exactly one with the other in their relation to the thickness of the board. If the same thickness of wood is not cut away from the front of each tenon, the front of one of them will be further away from the edge of the socket than is the front of the other tenon. A similar thing would happen if unequal portions are cut away from the backs of each tenon.

[3]) We must not think of a door with hinges but of one which is hung upon bolts fixed at the top and bottom, the ends of which go into holes.

ג וְיִהְיוּ תְאֹמִם מִלְּמַטָּה וְיַחְדָּו יִהְיוּ תַמִּים עַל־
רֹאשׁוֹ אֶל־הַטַּבַּעַת הָאֶחָת כֵּן יִהְיֶה לִשְׁנֵיהֶם לִשְׁנֵי
הַמִּקְצֹעֹת יִהְיוּ: ה וְהָיוּ שְׁמֹנָה קְרָשִׁים וְאַדְנֵיהֶם
כֶּסֶף שִׁשָּׁה עָשָׂר אֲדָנִים שְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ
הָאֶחָד וּשְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד: ו וְעָשִׂיתָ
בְרִיחִם עֲצֵי שִׁטִּים חֲמִשָּׁה לְקַרְשֵׁי צֶלַע־הַמִּשְׁכָּן

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לְעוּקְמָא חֲדָא כֵּן יְהֵי לְתַרְוֵיהוֹן לִתְרֵין זָוָיִן יְהוֹן: ה וְיהוֹן תְּמָנְיָא דַּפִּין
וְסַמְכֵיהוֹן דְּכְסַף שִׁתָּא עֲשַׂר סַמְכִין תְּרֵין סַמְכִין תְּחוֹת דַּפָּא חַד וּתְרֵין סַמְכִין
תְּחוֹת דַּפָּא חַד: ו וְתַעְבֵּד עַבְרֵי דְּאֲעֵי שִׁטִּין חַמְשָׁא לְדַפֵּי סְטַר־מַשְׁכְּנָא חַד:

רש״י

מִזֶּה וְהָאֵמָּה מִזֶּה בָּאוֹת בְּנֶגֶד אֵמַת עוּבִי קַרְשֵׁי הַמִּשְׁכָּן הַצָּפוֹן וְהַדָּרוֹם, כְּדֵי שֶׁיְּהֵא הַמִּקְצוֹעַ מְבֻחוּץ שָׁוֶה: (כד) ויהיו. כָּל הַקְּרָשִׁים תְּאֹמִים זֶה לָזֶה מִלְּמַטָּה, שֶׁלֹּא יַפְסִיק עוּבִי שְׁפַת שְׁנֵי הָאֲדָנִים בֵּינֵיהֶם לְהַרְחִיקָם זוֹ מִזּוֹ, וְהוּ שְׁפָרְשָׁתִי שֶׁיִּהְיוּ צִירֵי הַיְדוֹת חֲרוּצִים מִצַּדֵּיהֶן, שֶׁיְּהֵא רֹחַב הַקֶּרֶשׁ בּוֹלֵט לְצַדָּיו חוּץ לִידֵי הַקֶּרֶשׁ, לְכַסּוֹת אֶת שְׁפַת הָאָדָן, וְכֵן הַקֶּרֶשׁ שֶׁאָצְלוֹ, וְנִמְצְאוּ תְּאֹמִים זֶה לָזֶה: וְקֶרֶשׁ הַמִּקְצוֹעַ שֶׁבְּסֵדֶר הַמַּעֲרָב חָרוּץ לְרָחְבּוֹ בְּעָבְיוֹ כְּנֶגֶד חָרִיץ שֶׁל צַד קֶרֶשׁ הַצָּפוֹנִי וְהַדָּרוֹמִי, כְּדֵי שֶׁלֹּא יַפְרִידוּ הָאֲדָנִים בֵּינֵיהֶם: ויחדו יהיו תמים. כְּמוֹ תְּאֹמִים: על ראשו. שֶׁל קֶרֶשׁ: אל הטבעת האחת. כָּל קֶרֶשׁ וְקֶרֶשׁ הָיָה חָרוּץ מִלְּמַעְלָה בְּרָחְבּוֹ שְׁנֵי חֲרִיצִין, בְּשִׁנֵי צִדָּיו, כְּדֵי עוּבִי טַבַּעַת, וּמַכְנִיסוֹ בְּטַבַּעַת אַחַת, וְנִמְצָא מְתֻאִים לַקֶּרֶשׁ שֶׁאָצְלוֹ, אֲבָל אוֹתָן טַבָּעוֹת לֹא יָדַעְתִּי אִם קְבוּעוֹת הֵן, אִם מְטֻלְטָלוֹת, וּבְקֶרֶשׁ שֶׁבְּמִקְצוֹעַ הָיָה טַבַּעַת בְּעוּבְיוֹ הַקֶּרֶשׁ הַדָּרוֹמִי וְהַצָּפוֹנִי, וְרֹאשׁ קֶרֶשׁ הַמִּקְצוֹעַ שֶׁבְּסֵדֶר מַעֲרָב נִכְנָס לְתוֹכוֹ, וְנִמְצְאוּ שְׁנֵי הַכְּתָלִים מְחֻבָּרִים: כן יהיה לשניהם. לִשְׁנֵי הַקְּרָשִׁים שֶׁבְּמִקְצוֹעַ, לַקֶּרֶשׁ שֶׁבְּסוֹף צָפוֹן וְלַקֶּרֶשׁ הַמַּעֲרָבִי, וְכֵן לִשְׁנֵי הַמִּקְצוֹעוֹת: (כה) והיו שמנה קרשים. הֵן הָאֲמוּרוֹת לְמַעְלָה תַּעֲשֶׂה שִׁשָּׁה קְרָשִׁים וּשְׁנֵי קְרָשִׁים תַּעֲשֶׂה לְמִקְצֹעֹת, וְנִמְצְאוּ שְׁמֹנָה קְרָשִׁים בְּסֵדֶר מַעֲרָבִי; כַּךְ שְׁנוּיָה בַּמִּשְׁנָה מַעֲשֶׂה סֵדֶר הַקְּרָשִׁים בְּמִלְאכֶת הַמִּשְׁכָּן: הָיָה עוֹשֶׂה אֶת הָאֲדָנִים חֲלוּלִים וְחוֹרֵץ אֶת הַקֶּרֶשׁ מִלְּמַטָּה רְבִיעַ מִכָּאן וּרְבִיעַ מִכָּאן, וְהֶחָרִיץ חָצְיוֹ בְּאֶמְצַע, וְעָשָׂה לוֹ שְׁתֵּי יָדוֹת כְּמִין שְׁנֵי חֻמּוּקִין—וְלִי נִרְאֶה שֶׁהַגֵּרָסָא כְּמִין שְׁנֵי חַזָּקִין, כְּמִין שְׁתֵּי שְׁלִיבוֹת סְלָם הַמְבֻדָּלוֹת זוֹ מִזּוֹ, וּמְשָׁפוֹת לְכָנֶס בַּחֲלַל הָאָדָן כְּשְׁלִיבָה הַנִּכְנֶסֶת בְּנֶקֶב עַמּוּד הַסֻּלָּם, וְהוּא לְשׁוֹן מְשָׁלְבוֹת, עֲשׂוּיוֹת כְּמִין שְׁלִיבָה—וּמַכְנִיסָן לְתוֹךְ שְׁנֵי אֲדָנִים, שֶׁנֶּאֱמַר שְׁנֵי אֲדָנִים שְׁנֵי אֲדָנִים, וְחוֹרֵץ אֶת הַקֶּרֶשׁ מִלְּמַעְלָה אֶצְבַּע מִכָּאן וְאֶצְבַּע מִכָּאן, וְנוֹתֵן לְתוֹךְ טַבַּעַת אַחַת שֶׁל זָהָב כְּדֵי שֶׁלֹּא יְהִיוּ נִפְרָדִין זֶה מִזֶּה, שֶׁנֶּאֱמַר וְיִהְיוּ תְּאֹמִים מִלְּמַטָּה וְגוֹ', כַּךְ הִיא הַמִּשְׁנָה, וְהַפֵּרוּשׁ שֶׁלֹּא הִצְעָתִי לְמַעְלָה בְּסֵדֶר הַמִּקְרָאוֹת: (כו) בריחם. כְּתַרְגּוּמוֹ עַבְרִין, וּבְלַעַז אשפ״ריש: חמשה לקרשי צלע המשכן. אֵלּוּ חֲמִשָּׁה ג׳ הֵן, אֶלָּא שֶׁהַבְּרִיחַ הָעֶלְיוֹן וְהַתַּחְתּוֹן עֲשׂוּי מִשְּׁתֵּי חֲתִיכוֹת, זֶה מַבְרִיחַ עַד חֲצִי הַכּוֹתֶל וְזֶה מַבְרִיחַ עַד חֲצִי הַכּוֹתֶל, זֶה נִכְנָס בַּטַּבַּעַת מִצַּד זֶה, וְזֶה נִכְנָס בַּטַּבַּעַת מִצַּד זֶה, עַד שֶׁמְּגִיעִין זֶה לָזֶה, נִמְצָא שֶׁעֶלְיוֹן וְתַחְתּוֹן שְׁנֵיהֶן שֶׁהֵן אַרְבָּעָה, אֲבָל הָאֶמְצָעִי אָרְכּוֹ כְּנֶגֶד כָּל הַכּוֹתֶל, וּמַבְרִיחַ מִקְצֵה הַכּוֹתֶל וְעַד קְצֵהוּ, שֶׁנֶּאֱמַר וְהַבְּרִיחַ הַתִּיכֹן וְגוֹ' מַבְרִחַ מִן הַקָּצֶה אֶל הַקָּצֶה, שֶׁהָעֶלְיוֹנִים וְהַתַּחְתּוֹנִים הָיוּ לָהֶן טַבָּעוֹת בַּקְּרָשִׁים לְכָנֵס בְּתוֹכָן, שְׁתֵּי טַבָּעוֹת

[24]And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two angles. [25]And they shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board, and two sockets under another board. [26]And thou shalt make bolts *of* acacia wood; five for the boards of the one side of the dwelling.

רש"י

ON THE SOUTH SIDE SOUTHWARD — The word סאה here has not the meaning of "corner" (as e .g., Lev. XIX. 9, סאת שדך) but the whole side is called סאה, as the Targum has it: לרוח עבר דרומא. **(22)** ולירכתי AND FOR THE BACKPART — This is a term for "end", as the Targum renders it, ולסיפי, "for the ends." Because the entrance was on the east the east-side is called the front and the west-side the back. And this is *why it is described here by a word denoting* end, because the front is the head (the beginning) of a thing. תעשה ששה קרשים THOU SHALT MAKE SIX BOARDS — thus you have 9 cubits in the breadth. **(23)** ושני קרשים תעשה למקצעת AND TWO BOARDS SHALT THOU MAKE FOR THE CORNERS — one for the north-west corner and one for the south-west corner. All the eight boards were set in a row, only that *the entire width of* these two did not show in the interior of the Tabernacle, but only a half cubit on the one side and a half cubit on the other side could be seen in the interior, thus making up the breadth to ten cubits. The *remaining* cubit of one *board* and the *remaining* cubit of the other *board* came against the cubit thickness of the boards of the Tabernacle on the north and the south sides, so that the outside should be even[1]). **(24)** ויהיו AND THEY SHALL BE — all

NOTES

[1]) Rashi assumes that the inside measurements must be 30 by 10. If the end boards were placed so as to be entirely visible from within the Tabernacle without decreasing the length of 30 cubits, the western side when viewed from the exterior would present a broken line made up of 10 cubits in the middle plus a cubit on each side, the thickness of the end-boards on the north and south sides, which would recede from the line of the eight boards. This is the unevenness on the outside which Rashi suggests would be the result. Or, the meaning may be that the corner outside should be a level one; that is, that the end boards on the western side should form right angles with those respectively on the north and south sides. This would not be so if the end boards were placed so as to be entirely visible from inside without decreasing the length. It should be observed that the arrangement of the end-boards explained by Rashi is the only one that will keep the interior measurements of the Tabernacle 30 by 10. Any other arrangement of these end-boards would alter either the inside length or width or both.

רש"י

the boards shall be — תאמים COUPLED TOGETHER with each other, מלמטה BENEATH, so that the thickness of the edges of two *adjacent* sockets should not form a space between them, keeping them apart. That is what *I meant when* I explained (v. 17) that the pivot-like tenons of a board should be cut away on all sides, in order that the breadth of the board shall project at the sides beyond the tenons of the boards that it may cover the rim of the socket. In like manner was the adjacent board *treated*. The result was that they coupled together (stood one close against the other). Each end-board in the western row was cut away along its width into its thickness over against the portion cut away from the adjacent boards of the northern and southern wall, so that the sockets standing between should not part them (the end-board and that standing next to it on the north side or south side). ויחדו יהיו תמים AND THEY SHALL BE COUPLED TOGETHER — תמים *has* the same *meaning here* as תאמים *in the phrase immediately preceding*[1]). על ראשו ABOVE THE HEAD OF IT — *i. e.* of *each* board[2]). אל הטבעת האחת INTO ONE RING — Each board had on the top two *semi-circular* incisions ,one on each end *of its breadth,* tallying with the thickness of the ring *which was to be inserted into it*. They passed it (the board) into the same ring *into which the next board had been passed* (see illustration); Thus it (one board) joined close to the board next to it. I do not know however whether these rings were fixed to the boards or whether they were loose (not screwed down). In the case of the end-board the ring was inserted into *the incisions made in* the thickness of the north and south board respectively, and the top of the board which was in the west row *adjacent to it* was passed into it *also*. Thus the two *pairs of* walls (the western with the southern and northern respectively) were held together. כן יהיה לשניהם THUS SHALL IT BE FOR THEM BOTH — for the two end-boards; *e. g.*, for the board at the end of the north side and for the *adjacent*

NOTES

[1]) In Sabb. 98 b there is a difference of opinion as to the meaning of the word תמים. A view is there expressed that it signifies "to taper off" (from the root תמם "to cease"), i. e. that the boards, which were one cubit thick at the bottom, should taper off towards the top to the breadth of one finger. Rashi rejects this explanation holding that the word is the same as תאמים and that it conveys an instruction that the boards should join closely at the top.

[2]) Rashi points out that על ראשו refers to each board, for one would expect על ראשם, since the verb יהיו is in the plural.

רש"י

board in the western wall; and thus shall it be at both corners[1]). **(25)** והיו שמנה קרשים AND THEY SHALL BE EIGHT BOARDS — These are the same *boards* mentioned above (vv. 22—23): "Thou shalt make six boards" ... "and two boards shalt thou make for the corners"; consequently there were eight boards in the western row. The following is stated in that Mishna (paragraph) in *the Boraitha dealing with* "The structure of the Tabernacle" *which treats of* the method of arranging the boards of the Tabernacle: they made the sockets hollow, and cut away the board at the bottom, a quarter of its width *being left* on one side and a quarter on the other side, the portion cut away in the middle being one half its width. Thus they made for it (the board) two tenons like two חמוקין — I think the correct reading is, "like two חוקין" i. e. like two rungs of a ladder set at some distance one from the other. These were planed down so as to fix into the hollow of the socket just as a rung which is fixed into the hole in the ladder's upright. This is the meaning of משלבות, *viz.*, made like a rung (שליבה). They fixed them (the two tenons) into the two sockets as it says, (v. 19) "two sockets [under one board for its two tenons] and two sockets [under another board for its two tenons]". They cut out the board at the top a finger breadth on this side and a finger breadth on that side and put them (two semi-circular projecting pieces on two adjacent boards) into one golden ring in order that they (the boards) should not fall apart, as it says, "and they shall be coupled together beneath, [and they shall be coupled together above]." Thus the Mishna; its explanation I have set forth above following the order of the verses. **(26)** בריחים *are* BOLTS, as the Targum translates it: עברין; in O. F. esparres. חמשה לקרשי צלע המשכן FIVE FOR THE BOARDS OF THE ONE SIDE OF THE TABERNACLE — The five were *really only* three, but the upper and the lower bolts were each composed of two pieces, the one reaching to the middle of the wall *from one side* and the other reaching to the middle of the wall *from the other side*, the one passing through the *outermost* ring from one side and the other passing through the *outermost* ring from the other side, until, *passing through all the intermediate rings*, they met one against each other. Thus the upper and lower *bolts* were two which were *made* up of four[2]).

NOTES

[1]) Rashi means that לשני המקצעת יהיו is not a mere repetition of כן יהיה לשניהם. It is a separate statement: having done this to the two boards (לשניהם) at one corner the same shall be done לשני המקצעת, to the other corner.

[2]) שתים שהן ארבע is an expression frequently found in the Talmud; cf. Sabb. 2 a etc.

הָאֶחָד: כז וַחֲמִשָּׁה בְרִיחִם לְקַרְשֵׁי צֶלַע־הַמִּשְׁכָּן
הַשֵּׁנִית וַחֲמִשָּׁה בְרִיחִם לְקַרְשֵׁי צֶלַע הַמִּשְׁכָּן
לְיַרְכְּתַיִם יָמָּה: כח וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים
מַבְרֵחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה: כט וְאֶת־הַקְּרָשִׁים
תְּצַפֶּה זָהָב וְאֶת־טַבְּעֹתֵיהֶם תַּעֲשֶׂה זָהָב בָּתִּים
לַבְּרִיחִם וְצִפִּיתָ אֶת־הַבְּרִיחִם זָהָב: ל וַהֲקֵמֹתָ אֶת־
הַמִּשְׁכָּן כְּמִשְׁפָּטוֹ אֲשֶׁר הָרְאִיתָ בָּהָר: ס חמישי
לא וְעָשִׂיתָ פָּרֹכֶת תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי
וְשֵׁשׁ מָשְׁזָר מַעֲשֵׂה חֹשֵׁב יֵעָשֶׂה אֹתָהּ כְּרֻבִים:

אונקלוס

כז וְחַמְשָׁא עַבְרִין לְדַפֵּי סְטַר מַשְׁכְּנָא תִּנְיָנָא וְחַמְשָׁא עַבְרִין לְדַפֵּי סְטַר
מַשְׁכְּנָא לְסוֹפֵיהוֹן מַעַרְבָּא: כח וְעַבְּרָא מְצִיעָאָה בְּגוֹ דַּפַּיָּא מַעְבַּר מִן סָפֵי
לְסָפֵי: כט וְיָת דַּפַּיָּא תַּחֲפֵי דַּהֲבָא וְיָת עִזְקָתְהוֹן תַּעְבֵּד דַּהֲבָא אַתְרָא לְעַבְּרַיָּא
וְתַחְפֵּי יָת עַבְּרַיָּא דַּהֲבָא: ל וְתָקִים יָת־מַשְׁכְּנָא כְּהַלְכְתֵּהּ דִּי אִתְחֲזֵיתָא
בְּטוּרָא: לא וְתַעְבֵּד פָּרֻכְתָּא תְּכֶלְתָּא וְאַרְגְּוָנָא וּצְבַע זְהוֹרִי וּבוּץ שְׁזִיר עוֹבַד אֻמָּן

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לְכָל קֶרֶשׁ מְשֻׁלָּשִׁים בְּתוֹךְ עֶשֶׂר אַמּוֹת שֶׁל גּוֹבַהּ הַקֶּרֶשׁ—חֵלֶק אֶחָד מִן הַשְּׁבָעָה הָעֶלְיוֹנָה וּלְמַעְלָה, וְחֵלֶק אֶחָד מִן הַתַּחְתּוֹנָה וּלְמַטָּה, וְכָל חֵלֶק הוּא רְבִיעַ אוֹרֶךְ הַקֶּרֶשׁ, וּשְׁנֵי חֲלָקִים בֵּין שְׁבָעָת לִשְׁבָעַת כְּדֵי שֶׁיִּהְיוּ כָּל הַשְּׁבָעוֹת מְכֻוָּנִים זוֹ כְּנֶגֶד זוֹ—אֲבָל לַבְּרִיחַ הַתִּיכוֹן אֵין שְׁבָעוֹת, אֶלָּא הַקְּרָשִׁים נְקוּבִים בְּעָבְיָן, וְהוּא נִכְנָס בָּהֶם דֶּרֶךְ הַנְּקָבִים שֶׁהֵם מְכֻוָּנִין זֶה מוּל זֶה, וְזֶהוּ שֶׁנֶּאֱמַר "בְּתוֹךְ" הַקְּרָשִׁים: הַבְּרִיחִים הָעֶלְיוֹנִים וְהַתַּחְתּוֹנִים שֶׁבַּצָּפוֹן וְשֶׁבַּדָּרוֹם אוֹרֶךְ כָּל אֶחָד חֲמֵשׁ עֶשְׂרֵה אַמָּה, וְהַתִּיכוֹן אָרְכּוֹ שְׁלֹשִׁים אַמָּה, וְזֶהוּ מִן הַקָּצֶה אֶל הַקָּצֶה—מִן הַמִּזְרָח וְעַד הַמַּעֲרָב—וַחֲמִשָּׁה בְרִיחִים שֶׁבַּמַּעֲרָב אֹרֶךְ הָעֶלְיוֹנִים וְהַתַּחְתּוֹנִים שֵׁשׁ אַמּוֹת, וְהַתִּיכוֹן אָרְכּוֹ שְׁתַּיִם עֶשְׂרֵה, הֶנֶּגֶד רֹחַב שְׁמֹנָה קְרָשִׁים, כָּךְ הִיא מִפְרֶשֶׁת בִּמְלֶאכֶת הַמִּשְׁכָּן: (כט) בתים לבריחים. הַטַּבָּעוֹת שֶׁתַּעֲשֶׂה בָּהֶן יִהְיוּ בָּתִּים לְכָנֵס בָּהֶן הַבְּרִיחִים: וצפית את הבריחים זהב. לֹא שֶׁהָיָה הַזָּהָב מְדֻבָּק עַל הַבְּרִיחִים—שֶׁאֵין עֲלֵיהֶם שׁוּם צִפּוּי—אֶלָּא בַּקֶּרֶשׁ הָיָה קוֹבֵעַ בְּמִין שְׁתֵּי פִּיפִיּוֹת שֶׁל זָהָב, כְּמִין שְׁנֵי סְרָקֵי קָנֶה חֲלוּל, וְקוֹבְעָן אֵצֶל הַטַּבָּעוֹת לְכַאן וּלְכַאן, אָרְכָּן מְמַלֵּא אֶת רֹחַב הַקֶּרֶשׁ מִן הַטַּבָּעוֹת לְכַאן וּמִמֶּנּוּ לְכַאן, וְהַבְּרִיחַ נִכְנָס לְתוֹכוֹ וּמִמֶּנּוּ לַטַּבָּעוֹת וּמִן הַטַּבָּעוֹת לַפֶּה הַשֵּׁנִי, נִמְצְאוּ הַבְּרִיחִים מְצֻפִּים זָהָב כְּשֶׁהֵן תְּחוּבִין בַּקְּרָשִׁים: וְהַבְּרִיחִים הֲלֻלוּ מִבַּחוּץ הָיוּ בּוֹלְטוֹת, הַטַּבָּעוֹת וְהַפִּיפִיּוֹת לֹא הָיוּ נִרְאוֹת בְּתוֹךְ הַמִּשְׁכָּן, אֶלָּא כָּל הַבּוֹלֵט חָלָק מִבַּפְנִים: (ל) והקמת את המשכן. לְאַחַר שֶׁיֵּצֵא הַקִּימָהוּ: הראית בהר. קוֹדֶם לָכֵן, שֶׁאֲנִי עָתִיד לְלַמֶּדְךָ וּלְהַרְאוֹתְךָ סֵדֶר הֲקָמָתוֹ: (לא) פרכת. לְשׁוֹן מְחִיצָה הוּא, וּבִלְשׁוֹן חֲכָמִים פִּרְגּוֹד דָּבָר הַמַּבְדִּיל בֵּין הַמְּלַךְ וּבֵין הָעָם: תכלת וארגמן. כָּל מִין וָמִין הָיָה כָּפוּל בְּכָל חוּט וְחוּט שִׁשָּׁה חוּטִין: מעשה חשב. כְּבָר פֵּרַשְׁתִּי שֶׁזּוֹ הִיא אֲרִיגָה שֶׁל שְׁתֵּי קֵירוֹת, וְהַצִּיּוּרִין שֶׁמִּשְּׁנֵי עֲבָרֶיהָ אֵינָן דּוֹמִין זֶה לָזֶה: כרבים. צִיּוּרִין שֶׁל בְּרִיוֹת יֵעָשֶׂה בָהּ: (לב) ארבעה עמודי. תְּקוּעִים

[27]And five bolts for the boards of the other side of the dwelling, and five bolts for the boards of the side of the dwelling, for the two sides westward. [28]And the middle bolt in the midst of the boards shall reach from extremity to extremity. [29]And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bolts: and thou shalt overlay the bolts with gold. [30]And thou shalt rear up the dwelling according to the fashion thereof which was shewed thee in the mountain. [31]And thou shalt make a partition vail *of* blue purple, and red purple, and crimson, and fine twined linen the work of an artist: with cherubim shall it be made:

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As to the middle bolt its length was equal to *that of* the entire wall passing from one end of the wall to the other end, for it is said, (28) "And the middle bolt etc. shall reach from extremity to extremity." *This was therefore in one piece, and so we have the five of which this passage speaks.* For the upper and lower bolts had rings on the boards into which were to be inserted two rings for each board. *The bolts were* משלשים[1]) i. e. placed at three equidistant points along the ten cubits that formed the height of the board, *thus dividing the height into four equal portions,* — one portion *extending* from the upper ring to the top *of the board,* another from the lower *ring* to the bottom, each portion being a quarter of the board's height, and *the other* two portions were between the rings (from one ring to the central bolt and from there to the other ring). *This was done* in order that all the rings *in one row* should be exactly opposite one another *so that the bolt could be easily inserted.* The middle bolt, however, had no rings, but the boards were grooved right through their thickness and it (the middle bolt) passed through them by way of these grooves which were exactly opposite one another (all in one straight line). This is the meaning of what is stated, "[and the middle bolt] in the m i d s t of the boards." The upper *two* and the lower *two* bolts on the north and south side were each 15 cubits long, whilst the middle *bolt* was 30 cubits long. That is *what Scripture means by saying of this bolt that it shall reach* "from extremity to extremity" — from east to west. Of the five bolts on the west side the length of the *two* upper and the *two* lower ones was each six cubits whilst the middle one hade its length twelve *cubits* corresponding to the *aggregate* width of the eight boards (each of which was one cubit and a half). This is how it is explained in the Boraitha treating of the construction of the Tabernacle. **(29)** בתים לבריחם FOR PLACES FOR THE BOLTS — The rings which you shall make on them (the boards) shall serve as receptacles into which the bolts shall be inserted. וצפית את הבריחם זהב AND THOU SHALT OVERLAY THE BOLTS WITH GOLD — This does not mean that the gold should be attached to the bolts for there was no overlay o n t h e m, but on the boards there were fixed a kind of two gold staples *something* like the two longitudinal sections of a hollow cane. These were fixed close to each ring on both sides *of it.* The length *of the two staples* filled up the space along the width of the board, one *extending* from the ring in this direction, the other from it (the ring) *again* in the other direction. Thus the bolts appeared to be covered with gold when they were lying on the boards. These bolts formed a projection *on the walls* o u t s i d e. Thus neither the rings nor the staples were visible within the interior of the Tabernacle, but the entire surface of the wall within was unbroken. (נר' דמלאכת המשכן ס"א). **(30)** והקמת את המשכן AND THOU SHALT SET UP THE TABERNACLE — after it is c o m p l e t e d set it up[2]). הראית בהר *This must be translated:* WHICH THOU WILT before then HAVE BEEN SHOWN IN THE MOUTAIN — (The verb is future perfect). For later on I shall instruct thee and show thee the way to erect it. **(31)** פרכת is a term denoting a partition; in the language of the Sages (in Rabbinical Hebrew) פרגוד is something which separates the king from the people[3]). תכלת וארגמן BLUE

NOTES

For Notes 1—3 see Appendix.

לב וְנָתַתָּה אֹתָהּ עַל־אַרְבָּעָה עַמּוּדֵי שִׁטִּים מְצֻפִּים
זָהָב וָוֵיהֶם זָהָב עַל־אַרְבָּעָה אַדְנֵי־כָסֶף: לג וְנָתַתָּה
אֶת־הַפָּרֹכֶת תַּחַת הַקְּרָסִים וְהֵבֵאתָ שָׁמָּה מִבֵּית
לַפָּרֹכֶת אֶת אֲרוֹן הָעֵדֻת וְהִבְדִּילָה הַפָּרֹכֶת לָכֶם
בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקָּדָשִׁים: לד וְנָתַתָּ אֶת־
הַכַּפֹּרֶת עַל אֲרוֹן הָעֵדֻת בְּקֹדֶשׁ הַקָּדָשִׁים:
לה וְשַׁמְתָּ אֶת־הַשֻּׁלְחָן מִחוּץ לַפָּרֹכֶת וְאֶת־
הַמְּנֹרָה נֹכַח הַשֻּׁלְחָן עַל צֶלַע הַמִּשְׁכָּן תֵּימָנָה
וְהַשֻּׁלְחָן תִּתֵּן עַל־צֶלַע צָפוֹן: לו וְעָשִׂיתָ מָסָךְ
לְפֶתַח הָאֹהֶל תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ
מָשְׁזָר מַעֲשֵׂה רֹקֵם: לז וְעָשִׂיתָ לַמָּסָךְ חֲמִשָּׁה

אונקלוס

עֲבַד יָתְהּ צוּרַת כְּרוּבִין: לב וְתִתֵּן יָתָהּ עַל אַרְבְּעָא עַמּוּדֵי שִׁטִּין מְחַפְּנִין דַּהֲבָא
וְוֵיהוֹן דַּהֲבָא עַל אַרְבְּעָא סַמְכֵי דַכְסַף: לג וְתִתֵּן יָת פָּרְכְתָּא תְּחוֹת פּוּרְפַיָּא
וְתָעֵל תַּמָּן מִגּוֹ לְפָרְכְתָּא יָת אֲרוֹנָא דְסַהֲדוּתָא וְתַפְרֵשׁ פָּרְכְתָּא לְכוֹן בֵּין
קוּדְשָׁא וּבֵין קֹדֶשׁ קוּדְשַׁיָּא: לד וְתִתֵּן יָת כַּפֻּרְתָּא עַל אֲרוֹנָא דְסַהֲדוּתָא בְּקֹדֶשׁ
קוּדְשַׁיָּא: לה וּתְשַׁוֵּי יָת פְּחוֹרָא מִבָּרָא לְפָרְכְתָּא וְיָת מְנָרְתָּא לָקְבֵל פְּחוֹרָא עַל
צַדָּא דְמַשְׁכְּנָא דְרוֹמָא וּפְחוֹרָא תִּתֵּן עַל סְטַר צְפוּנָא: לו וְתַעְבֵּד פְּרָכָא לְתָרַע
מַשְׁכְּנָא תְּכֶלָּא וְאַרְגְּוָנָא יְצַבַע וְהוֹרִי וּבוּץ שְׁזִיר עוֹבַד צַיָּר: לז וְתַעְבֵּד לְפָרְסָא

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בְּתוֹךְ אַרְבָּעָה אֲדָנִים, וְאוּנְקְלִיּוֹת קְבוּעִין בָּהֶן, עֲקוּמִים לְמַעְלָה, לְהוֹשִׁיב עֲלֵיהֶן כְּלוֹנָס שֶׁראשׁ הַפָּרֹכֶת בָּרוּךְ בָּהּ, וְהָאוּנְקְלִיּוֹת הֵן הַנָּוִין—שֶׁהֲרֵי כְּמִין וָוִין הֵן עֲשׂוּיִם—וְהַפָּרֹכֶת אָרְכָּהּ עֶשֶׂר אַמּוֹת לָרָחְבּוֹ שֶׁל מִשְׁכָּן וְרָחְבָּהּ עֶשֶׂר אַמּוֹת כְּנֶגְבָּן שֶׁל קְרָשִׁים, פְּרוּסָה בִּשְׁלִישִׁית שֶׁל מִשְׁכָּן, שֶׁיְּהֵא הַיְמָנָה וְלִפְנִים עֶשְׂרִים אַמּוֹת וְהַיְמָנָה וְלַחוּץ עֶשְׂרִים אַמָּה, נִמְצָא בֵּית קָדְשֵׁי הַקָּדָשִׁים עֶשְׂרִים עַל עֶשֶׂר, שָׁנִי וְנָתַתָּה אֶת הַפָּרֹכֶת תַּחַת הַקְּרָסִים—הַמַּחְבְּרִים אֶת שְׁתֵּי חוּבָרוֹת שֶׁל יְרִיעוֹת הַמִּשְׁכָּן; רֹחַב הַחוּבֶרֶת עֶשְׂרִים אַמָּה, וּכְשֶׁפָּרַשְׂתָּ עַל גַּב הַמִּשְׁכָּן מִן הַפֶּתַח לַמַּעֲרָב, כָּלְתָה בִּשְׁנֵי שְׁלִישֵׁי הַמִּשְׁכָּן, וְהַחוּבֶרֶת הַשְּׁנִיָּת בְּפִתְחָהּ שְׁלִישׁוֹ שֶׁל מִשְׁכָּן, וְהַמּוֹתָר תָּלוּי לְאָחוֹרָיו לְכַסּוֹת אֶת הַקְּרָשִׁים: (לה) וְשַׂמְתָּ אֶת הַשֻּׁלְחָן. שֻׁלְחָן בַּצָּפוֹן, מָשׁוּךְ מִן הַכּוֹתֶל הַצְּפוֹנִי שְׁתֵּי אַמּוֹת וּמֶחֱצָה, וּמְנוֹרָה בַּדָּרוֹם, מְשׁוּכָה מִן הַכּוֹתֶל הַדְּרוֹמִי שְׁתֵּי אַמּוֹת וּמֶחֱצָה, וּמִזְבַּח הַזָּהָב נָתוּן כְּנֶגֶד אֲוִיר שֶׁבֵּין שֻׁלְחָן לִמְנוֹרָה מָשׁוּךְ קְמָעָא כְּלַפֵּי הַמִּזְרָח, וְכֻלָּם נְתוּנִים מִן חֲצִי הַמִּשְׁכָּן וְלִפְנִים; בֵּיצַד? אֹרֶךְ הַמִּשְׁכָּן מִן הַפֶּתַח לַפָּרֹכֶת עֶשְׂרִים אַמָּה, הַמִּזְבֵּחַ וְהַשֻּׁלְחָן וְהַמְּנוֹרָה מְשׁוּכִים מִן הַפֶּתַח לִצְדֵי מַעֲרָב עֶשֶׂר אַמּוֹת (יומא ל״ג): (לו) ועשית מסך. וילון, שֶׁהוּא מָסָךְ כְּנֶגֶד הַפֶּתַח, כְּמוֹ שַׂכְתְּ בַּעֲדוֹ (איוב א׳), לְשׁוֹן מָגִין: מעשה רקם. הַצּוּרוֹת עֲשׂוּיוֹת בּוֹ מַעֲשֵׂה מַחַט, כְּפַרְצוּף שֶׁל

[32]And thou shalt hang it upon four columns of acacia *wood* overlaid with gold: their hooks *shall be of* gold, upon four sockets of silver. [33]And thou shalt hang up the partition vail under the catches, that thou mayest bring in thither within the partition vail the ark of the testimony: and the partition vail shall divide unto you between the holy *place* and the most holy. [34]And thou shalt put the cover upon the ark of the testimony in the most holy *place*. [35]And thou shalt put the table without the partition vail, and the candelabrum over against the table on the side of the dwelling towards the south: and thou shalt put the table on the north side. [36]And thou shalt make a screen for the entrance of the tent, *of* blue purple, and red purple, and crimson, and fine twined linen, the work of an embroiderer. [37]And thou shalt make for the screen, five

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PURPLE, AND RED PURPLE — every material was intertwined in each strand by six threads. מעשה חשב THE WORK OF AN ARTIST — I have already explained (v. 9) that this is a weaving on the two surfaces, the designs on the two sides not being similar to one another. כרבים CHERUBIM — *i. e.* he shall make on it figures of *different* creatures[1]). **(32)** ארבעה עמודי FOUR COLUMNS inserted into four sockets. Hooks were fixed upon them, bent upward, upon each of which to hang a pole round which the top of the partition veil was wrappped. The hooks are the וים *mentioned in the text*, for they were made in the form of the letter ו"י. The partition veil was ten cubits long corresponding to the breadth of the Tabernacle and ten cubits wide as was the height of the boards[2]). It was hung at one-third of the length of the Tabernacle *from the western side* so that from it there should be inward (i. e. to that side) ten cubits and from it outward (to the entrance) twenty cubits. It follows therefore that the Holy of Holies was ten by ten cubits, *and this agrees with* what is said, (v. 33) "and thou shalt hang up the partition veil under the catches" that coupled the two sections of the curtaining of the Tabernacle together. *For* the breadth of one section was twenty cubits and when it was laid over the top of the Tabernacle from the entrance to the west, its end *with the catches* came at two-thirds of the *length of the* Tabernacle (20 cubits), *exactly where we have stated that the veil was hanging*. The second section covered the *other* third of *the length of* the Tabernacle (10 cubits) and what was left over (10 cubits) hung behind to cover the boards (which were 10 cubits in height; cf. Rashi on v. 5). **(35)** ושמת את השלחן AND THOU SHALT PUT THE TABLE [WITHOUT THE PARTITION VEIL] — The table was in the north, distant from the north wall two cubits and a half. The candelabrum was in the south, distant from the south wall two cubits and a half. The golden altar was opposite the space which was between the table and candelabrum drawn back slightly towards the east (cf. Rashi on XXX. 6). All these *three* were placed *in that part which extended* from one-half *the length* of the Tabernacle (not including the Holy of Holies) inward. How so? The length of the Tabernacle from the entrance to the partition veil was 20 cubits, and the altar, the table and the candelabrum were distant from the entrance in a western direction 10 cubits. **(36)** ועשית מסך AND THOU SHALT MAKE A SCREEN — a curtain which formed a protecting screen in front of the entrance, *the word* מסך *being of* the same *meaning* as *the verb in* (Job I. 10) "Hast Thou not hedged (שכת) him about?" It is an expression denoting protecting. מעשה רקם THE WORK OF AN EMBROIDERER — The designs were made on it by needle-work;

NOTES

[1]) Rashi points out that the words יעשה אתה are not to be joined with those that precede but with כרבים.

[2]) See Appendix.

עַמּוּדֵי שִׁטִּים וְצִפִּיתָ אֹתָם זָהָב וָוֵיהֶם זָהָב וְיָצַקְתָּ
לָהֶם חֲמִשָּׁה אַדְנֵי נְחֹשֶׁת: ס ששי כו א וְעָשִׂיתָ
אֶת־הַמִּזְבֵּחַ עֲצֵי שִׁטִּים חֲמֵשׁ אַמּוֹת אֹרֶךְ וַחֲמֵשׁ
אַמּוֹת רֹחַב רָבוּעַ יִהְיֶה הַמִּזְבֵּחַ וְשָׁלֹשׁ אַמּוֹת
קֹמָתוֹ: ב וְעָשִׂיתָ קַרְנֹתָיו עַל אַרְבַּע פִּנֹּתָיו מִמֶּנּוּ
תִּהְיֶינָ קַרְנֹתָיו וְצִפִּיתָ אֹתוֹ נְחֹשֶׁת: ג וְעָשִׂיתָ סִּירֹתָיו
לְדַשְּׁנוֹ וְיָעִיו וּמִזְרְקֹתָיו וּמִזְלְגֹתָיו וּמַחְתֹּתָיו לְכָל־
כֵּלָיו תַּעֲשֶׂה נְחֹשֶׁת: ד וְעָשִׂיתָ לוֹ מִכְבָּר מַעֲשֵׂה

אונקלוס

חַמְשָׁא עַמּוּדֵי שִׁטִּין וְתַחֲפֵי יָתְהוֹן דַּהֲבָא וְוֵיהוֹן דַּהֲבָא וְתַתִּיךְ לְהוֹן חַמְשָׁא
סַמְכֵי נְחָשָׁא: א וְתַעְבֵּד יָת מַדְבְּחָא דְּאָעֵי שִׁטִּין חֲמֵשׁ אַמִּין אָרְכָּא וַחֲמֵשׁ
אַמִּין פּוּתְיָא מְרַבַּע יְהֵי מַדְבְּחָא וּתְלַת אַמִּין רוּמֵהּ: ב וְתַעְבֵּד קַרְנוֹהִי עַל
אַרְבַּע זָוָיָתֵהּ מִנֵּהּ תְּהֶוְיָן קַרְנָוֹהִי וְתַחֲפֵי יָתֵהּ נְחָשָׁא: ג וְתַעְבֵּד פָּסַכְתָּרָתֵהּ
לְמַסְפֵּי קִטְמֵהּ וּמַגְרוֹפָיָתֵהּ וּמִזְרָקְתֵהּ וְצִנּוֹרָיֵתֵהּ וּמַחְתְּיָתֵהּ לְכָל מָנוֹהִי תַּעְבֵּד
נְחָשָׁא: ד וְתַעְבֵּד לֵהּ סְרָדָא עוֹבַד מְצַרְתָּא רְשָׁתָא וְתַעְבֵּד עַל מָצַרְתָּא אַרְבַּע

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עֵבֶר זֶה כְּדֵךְ פִּרְצוּף שֶׁל עֵבֶר זֶה: רקם. שֵׁם הָאָמָּנוּת, וְתַרְגּוּמוֹ עוֹבַד צַיָּר וְלֹא עוֹבַד צִיּוּר. מִדַּת הַמָּסָךְ כְּמִדַּת הַפָּרֹכֶת—עֶשֶׂר אַמּוֹת עַל עֶשֶׂר אַמּוֹת:

כז (א) ועשית את המזבח וגו', ושלש אמות קמתו. דְּבָרִים כְּתָבָן, דִּבְרֵי ר' יְהוּדָה, רַבִּי יוֹסֵי אוֹמֵר נֶאֱמַר כָּאן רָבוּעַ וְנֶאֱמַר בַּפָּנִימִי רָבוּעַ, מַה לְּהַלָּן גָּבְהוֹ פִּי שְׁנַיִם כְּאָרְכּוֹ, אַף כָּאן גָּבְהוֹ פִּי שְׁנַיִם כְּאָרְכּוֹ, וּמָה אֲנִי מְקַיֵּם וְשָׁלֹשׁ אַמּוֹת קֹמָתוֹ? מְשָׁפָּת סוֹבֵב וּלְמָעְלָה (זבח' ג"ט): (ב) ממנו תהיין קרנתיו. שֶׁלֹּא יַעֲשֶׂם לְבַדָּם וְיַחְבְּרֵם בּוֹ: וצפית אתו נחשת. לְכַפֵּר עַל עֲוֹוֹת מֻצַּת, שֶׁנֶּאֶמְרוּ וּמִצַּחַךְ נְחוּשָׁה (ישׁ' מ"ח): (ג) סירתיו. כְּמִין יוֹרוֹת: לדשנו. לְהַסִּיר דִּשְׁנוֹ לְתוֹכָם, וְהוּא שֶׁתִּרְגֵּם אוּנְקְלוֹס לְמַסְפֵּי קִטְמֵהּ—לְסַפּוֹת הַדֶּשֶׁן לְתוֹכָם; כִּי יֵשׁ מִלּוֹת בְּלָשׁוֹן עִבְרִית מְלֵאָה אַחַת מִתְחַלֶּפֶת בְּפִתְרוֹן לְשַׁמֵּשׁ בְּנָיָן וּסְתִירָה, כְּמוֹ וַתְּשָׁרֵשׁ שָׁרָשֶׁיהָ (תה' פ'), אֱוִיל מַשְׁרִישׁ (איוב ה'), וְחִלּוּפוֹ וּבְכָל תְּבוּאָתִי תְּשָׁרֵשׁ (איוב ל"א); וְכָמוֹהוּ בִּסְעָפֶיהָ פֹּרָיָה (ישׁ' י"ז), וְחִלּוּפוֹ מְסָעֲפָה פְּאֵרָה (ישׁ' י')—מְפַשַּׁחַ סְעִיפֶיהָ; וְכָמוֹהוּ וְזֶה הָאַחֲרוֹן עִצְמוֹ (ירי' נ')—שִׁבֵּר עֲצָמָיו; וְכָמוֹהוּ וַיְסַקְּלֵהוּ בָּאֲבָנִים (מ"א כ"א), וְחִלּוּפוֹ סַקְּלוּ מַאֲבֶן (ישׁ' ס"ב)—הָסִירוּ אֲבָנָיו, וְכֵן וַיְשַׁוְּקֵהוּ וַיְסַקְּלֵהוּ (שם ה'), אַף כָּאן לְדַשְּׁנוֹ—לְהָסִיר דִּשְׁנוֹ, וּבְלַעַז ארשצנדר"יר: ויעיו. כְּתַרְגּוּמוֹ, מִגְרְפוֹת שֶׁנּוֹטֵל בָּהֶם הַדֶּשֶׁן, וְהֵן כְּמִין כַּפּוֹי הַקְּדֵרָה שֶׁל מַתֶּכֶת דַּק וְלוֹ בֵּית יָד, וּבְלַעַז וודי"ל: ומזרקתיו. לְקַבֵּל בָּהֶם דַּם הַזְּבָחִים: ומזלגתיו. כְּמִין אֲזִקְלִיוֹת כְּפוּפִים, וּמַכָּה בָהֶם בַּבָּשָׂר וְנִתְחָבִים בּוֹ וּמַהֲפֵךְ בָּהֶן עַל גַּחֲלֵי הַמַּעֲרָכָה שֶׁיְּהֵא מְמַהֵר שְׂרֵפָתָן, וּבְלַעַז קרוצי"נש, וּבִלְשׁוֹן חֲכָמִים צְנוּרִיּוֹת (יומא י"ב): ומחתתיו. בֵּית קִבּוּל יֵשׁ לָהֶם לְטוּל בָּהֶן גֶּחָלִים מִן הַמִּזְבֵּחַ, לְשַׁאתָם עַל מִזְבַּח הַפְּנִימִי לְקַטֹּרֶת, וְעַל שֵׁם חֲתִיָּתָן קְרוּיִם מַחְתּוֹת, כְּמוֹ לַחְתּוֹת אֵשׁ מִיקוּד (ישׁ' ל'), לְשׁוֹן שְׂאִיבַת אֵשׁ מִמְּקוֹמָהּ, וְכֵן הַיַּחְתָּה אִישׁ אֵשׁ בְּחֵיקוֹ (משלי ו'): לכל כליו. כְּמוֹ כָּל כֵּלָיו: (ד) מכבר. לְשׁוֹן כְּבָרָה, שְׁקוּרִין קרי"בלא בְּלַעַז, כְּמִין לְבוּשׁ עֲשׂוּי לוֹ לַמִּזְבֵּחַ, עֲשׂוּי

columns *of* acacia *wood*, and overlay them with gold: *and* their hooks *shall be of* gold: and thou shalt cast five sockets of copper for them.

27. [1]And thou shalt make an altar *of* acacia wood, five cubits long, and five cubits broad; the altar shall be square: and the height thereof *shall be* three cubits. [2]And thou shalt make the horns of it upon the four corners thereof: its horns shall be of the same: and thou shalt overlay it with copper. [3]And thou shalt make its pots to receive its ashes, and its shovels, and its bowls, and its fleshhooks, and its firepans: all the vessels thereof thou shalt make *of* copper. [4]And thou shalt make for it a grate of

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as were the figures on one side so were the figures on the other side. רקם — *This word* is the name of the workman (an embroiderer), not the name of the trade (embroidery). The Targum therefore should be עובד צַיָּר "work of an embroiderer," not עובד צִיּוּר "work of embroidery." The size of the screen was the same as the size of the partition veil, *viz.*, 10 cubits by 10 cubits.

27. **(1)** ועשית את המזבח וגו' ושלש אמות קמתו AND THOU SHALT MAKE AN ALTAR etc. AND THE HEIGHT THEREOF SHALL BE THREE CUBITS — These words *should be understood* as they are written (i. e. to mean exactly what they say — that its height was three cubits); this is the opinion of R. Jehudah. R. José, however, says: it is stated here, "[the altar shall be] square" and it is stated with reference to the inner (the golden) altar, (XXX. 2) "square [shall it be]." How was it there (in the case of the latter)? Its height was twice its length ("a cubit the length thereof, and a cubit the breadth thereof, . . . and two cubits the height thereof")! So, also, here: the height shall be twice its length, *i. e. ten cubits. And if you ask*, how, then, do I explain the words "and three cubits the height thereof?" *I reply that this gives the measurement* from the edge of the surround (סובב) upwards (whilst 10 cubits was the actual height from the ground to the top of the altar) (cf. Rashi on v. 5). **(2)** ממנו תהיין קרנתיו ITS HORNS SHALL BE OF THE SAME — *i. e.* he shall not make them separately and afterwards attach them to it (to the altar). וצפית אתו נחשת AND THOU SHALT OVERLAY IT WITH COPPER — to atone for sins committed with effrontery (more lit., with impudence of forehead, the Hebrew expression for effrontery being, "having a copper forehead,") as it is said, (Is. XLVIII. 4) "[Because I know that thou art obstinate] and that thy forehead is copper" (cf. our English expression "brazen-faced") (Ṭanch.). **(31)** סיריתיו — a kind of pot. לרשנו *means* TO REMOVE ITS ASHES in them. That is *exactly* as Onkelos translated it: למסקי קטמה, to remove the ashes into them. *For although in its primary sense* דֶּשֶׁן *would mean to cover with ashes, it has also the meaning of removing the ashes*, for there are in the Hebrew language certain expressions *with the peculiarity* that the same word changes in meaning so as to

רֶשֶׁת נְחֹשֶׁת וְעָשִׂיתָ עַל־הָרֶשֶׁת אַרְבַּע טַבְּעֹת
נְחֹשֶׁת עַל אַרְבַּע קְצוֹתָיו: ה וְנָתַתָּה אֹתָהּ תַּחַת
כַּרְכֹּב הַמִּזְבֵּחַ מִלְמָטָה וְהָיְתָה הָרֶשֶׁת עַד חֲצִי
הַמִּזְבֵּחַ: ו וְעָשִׂיתָ בַדִּים לַמִּזְבֵּחַ בַּדֵּי עֲצֵי שִׁטִּים
וְצִפִּיתָ אֹתָם נְחֹשֶׁת: ז וְהוּבָא אֶת־בַּדָּיו בַּטַּבָּעֹת
וְהָיוּ הַבַּדִּים עַל־שְׁתֵּי צַלְעֹת הַמִּזְבֵּחַ בִּשְׂאֵת אֹתוֹ:
ח נְבוּב לֻחֹת תַּעֲשֵׂה אֹתוֹ כַּאֲשֶׁר הֹרְאָה אֹתְךָ
בָּהָר כֵּן יַעֲשׂוּ: ס שביעי ט וְעָשִׂיתָ אֶת חֲצַר

אונקלוס

עוֹבֶק דִּנְחָשָׁא עַל אַרְבַּע סְטָרוֹהִי: ה וְתִתֵּן יָתֵהּ תְּחוֹת סוֹבְבֵי מַדְבְּחָא מִלְרָע
וּתְהֵי מְצַרְפָא עַד פַּלְגוּת מַדְבְּחָא: ו וְתַעְבֵּד אֲרַיתָיָא לְמַדְבְּחָא אֲרַיחֵי דְּאָעֵי
שִׁטִּין וְתַחֲפֵי יָתְהוֹן נְחָשָׁא: ז וְיֶעֱל יָת אֲרַיחוֹהִי בְּעוֹבְקָהָא וִיהוֹן אֲרַיתָיָא עַל
תְּרִין סְטָרֵי מַדְבְּחָא בְּמִטַּל יָתֵהּ: ח חֲלִיל לוּחֵי תַּעְבֵּד יָתֵהּ כְּמָא־דִי אַחֲוִי יָתָךְ
בְּטוּרָא כֵּן יַעְבְּדוּן: ט וְתַעְבֵּד יָת דָּרַת מַשְׁכְּנָא לִרוּחַ עֵבֶר דָּרוֹמָא סְרָדִין

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חורין חורין, כְּמִין רֶשֶׁת; וּמִקְרָא זֶה מְסֹרָס וְכֹה פִּתְרוֹנוֹ: וְעָשִׂיתָ לוֹ מִכְבַּר נְחֹשֶׁת מַעֲשֵׂה רֶשֶׁת:
(ה) כרכב המזבח. סוֹבֵב; כָּל דָּבָר הַמַּקִּיף סָבִיב בְּעִגּוּל קְרוּי כַּרְכֹּב, כְּמוֹ שֶׁשָּׁנִינוּ בְּהֵיכַל שׁוּחֲטִין
אֵלּוּ הֵן גּוֹלְמֵי כְלֵי עֵץ כָּל שֶׁעָתִיד לָשׁוּחַ וּלְכַרְכֵּב, וְהוּא כְּמוֹ שֶׁעוֹשִׂים חֲרִיצִין עֲגוּלִין בְּקַרְשֵׁי
דָּפְנֵי הַתֵּבוֹת וְסַפְסְלֵי הָעֵץ, אַף לַמִּזְבֵּחַ עָשָׂה חָרִיץ סָבִיבוֹ, וְהָיָה רָחְבוֹ אַמָּה בְּרָפְנוֹ לְנוֹי וְהוּא
לְסוֹף שָׁלֹשׁ אַמּוֹת שֶׁל גָּבְהוֹ כְּדִבְרֵי הָאוֹמֵר גָּבְהוֹ פִּי שְׁנַיִם כְּאָרְכּוֹ, הָא מַה אֲנִי מְקַיֵּם וְשָׁלֹשׁ
אַמּוֹת קוֹמָתוֹ? מִשָּׁפַת סוֹבֵב וּלְמַעְלָה, אֲבָל סוֹבֵב לְהִלּוֹךְ הַכֹּהֲנִים לֹא הָיָה לְמִזְבַּח הַנְּחֹשֶׁת,
אֶלָּא עַל רֹאשׁוֹ לִפְנִים מִקַּרְנוֹתָיו, וְכֵן שָׁנִינוּ בְּזָבָחִים: אִי זֶהוּ כַּרְכּוֹב? בֵּין קֶרֶן לְקֶרֶן; וְהָיָה
רוֹחַב אַמָּה, וְלִפְנִים מֵהֶן אַמָּה שֶׁל הִלּוּךְ רַגְלֵי הַכֹּהֲנִים, שְׁתֵּי אַמּוֹת הֲלָלוּ קְרוּיִים כַּרְכּוֹב;
וְרַקְדֵּקְנוּ שָׁם וְהָכְתִּיב תַּחַת כַּרְכֹּב הַמִּזְבֵּחַ מִלְמָטָה? לְמַדְנוּ שֶׁהַכַּרְכּוֹב בְּרָפְנוֹ הוּא וּלְבוּשׁ
הַמִּכְבָּר תַּחְתָּיו? וְתֶרֶשׁ הַמִּתְרָץ תְּרֵי הַוּוּ, חַד לְנוֹי וְחַד לַכֹּהֲנִים דְּלֹא יִשְׁתָּרְנוּ, זֶה שֶׁבְּדוֹקָן לְנוֹי
הָיָה, וּמִתַּחְתָּיו הַלְבִּישׁוּ הַמִּכְבָּר וְהֵגִיעַ רָחְבוֹ עַד חֲצִי הַמִּזְבֵּחַ, וְהוּא הָיָה סִימָן לַחֲצִי גָּבְהוֹ,
לְהַבְדִּיל בֵּין דָּמִים הָעֶלְיוֹנִים לְדָמִים הַתַּחְתּוֹנִים; וּכְשֶׁנִּדּוּ עָשׂוּ לְמִזְבַּח בֵּית עוֹלָמִים דְּגִמַּת חוּט
הַסִּקְרָא בְּאֶמְצָעוֹ, וְכֶבֶשׁ שֶׁהָיוּ עוֹלִין בּוֹ אַע״פ שֶׁלֹּא פֵּרְשׁוּ בְּעִנְיָן זֶה, כָּבָר שָׁמַעְנוּ בְּפָרָשַׁת מִזְבַּח
אֲדָמָה תַּעֲשֶׂה לִי לֹא תַּעֲלֶה בְמַעֲלוֹת—לֹא תַּעֲשֶׂה לוֹ מַעֲלוֹת בְּכֶבֶשׁ שָׁלוּ, אֶלָּא כֶּבֶשׁ חָלָק, לְמַדְנוּ
שֶׁהָיָה לוֹ כֶּבֶשׁ; כְּךָ שָׁנִינוּ בְּמִכִּילְתָא. וּמִזְבַּח אֲדָמָה הוּא מִזְבַּח הַנְּחֹשֶׁת, שֶׁהָיוּ מְמַלְּאִין חֻלָּלוֹ
אֲדָמָה בְּמָקוֹם חֲנִיָּתָן, וְהַכֶּבֶשׁ הָיָה בְּדָרוֹם הַמִּזְבֵּחַ, מְבַדֵּל מִן הַמִּזְבֵּחַ מְלֹא חוּט הַשַּׂעֲרָה, וְרַגְלָיו
מַגִּיעִין עַד אַמָּה סָמוּךְ לְקַלְעֵי הֶחָצֵר שֶׁבַּדָּרוֹם, כִּדְבְרֵי הָאוֹמֵר עֶשֶׂר אַמּוֹת קוֹמָתוֹ, וּלְדִבְרֵי
הָאוֹמֵר דְּבָרִים כִּכְתָבָן—שָׁלֹשׁ אַמּוֹת קוֹמָתוֹ—לֹא הָיָה אוֹרֶךְ הַכֶּבֶשׁ אֶלָּא עֶשֶׂר אַמּוֹת, כַּךְ מָצָאתִי
בְּמִשְׁנַת אַרְבָּעִים וְתֵשַׁע מִדּוֹת, וְזֶה שֶׁהוּא מְבַדֵּל מִן הַמִּזְבֵּחַ מְלֹא הַחוּט, בְּמַסֶּכֶת וְזֹאת הַתּוֹרָה
(דף ס״ב) לְמִדּוּהוּ מִן הַמִּקְרָא: (ו) בטבעת. בְּאַרְבַּע טַבָּעוֹת שֶׁנַּעֲשׂוּ לַמִּכְבָּר: (ח) נבוב לחת.
כְּתַרְגּוּמוֹ חָלִיל לוּחִין, לְחוֹת עֲצֵי שִׁטִּים מִכָּל צַד וְהֶחָלָל בְּאֶמְצַע, וְלֹא יֵהָא כָּלוּ עֵץ אֶתָד שֶׁיְּהֵא

network *of* copper; and upon the net shalt thou make four copper rings in the four extremities thereof. [5]And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. [6]And thou shalt make bars for the altar, bars *of* acacia wood, and overlay them with copper. [7]And the bars shall be brought into the rings, and the bars shall be put upon the two sides of the altar to bear it. [8]Hollow with tablets shalt thou make it: as it was shewed thee in the mountain, so shall they make *it*. [9]And thou shalt make the enclosure of

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be used to denote both "construction" and "destruction," (having a positive and a negative meaning). Examples are: (Ps. LXXX. 10) "and didst cause it to take deep root (ותשרש)"; (Job V. 3) "*I have seen* the foolish taking root (משריש)," whilst *we have* its opposite (negative) *meaning in*, (Job XXXI. 12) "and thou wouldst root out (תשרש) all my increase." Similar to it is, (Is. XVII. 6) "in the utmost fruitful branches (בסעיפיה)," and its opposite, (ib. X. 33) "The Lord of hosts shall מסעף", *i. e.* shall lop off the branches thereof. Similar to it is also (Jer. L. 17) "And this last person עִצְּמוֹ" — "has broken his bones" *although the primary meaning of* עצם *is to be strongboned.* Similar to it is, (1 Kings XXI. 13) "and stoned him with stones (ויסקלהו)" *i. e. heaped up stones above him*, and its opposite is, (Is. LXII. 10) "סקלו the stones" — i. e. remove its stones; and so, too, (Is. V. 2) "And he fenced it and gathered out the stones thereof (ויסקלהו)." Thus here, also, לדשנו *means* to remove its ashes. In O. F. à discendrer.[1]) ויעיו AND ITS SHOVELS — as the Targum renders it, מגרפות, shovels by which the ashes were removed. They had the form of the lid of a pot, of thin metal, *but* having a handle. In O. F. vedil. ומזרקתיו AND ITS BOWLS, in which to receive the blood of the sacrifices. ומולגתיו AND ITS FLESHHOOKS — These had the form of bent hooks; they stuck them forcibly into the flesh so that they penetrated it, and with them they turned the flesh over upon the coals of the fire-place in order that it might become the more quickly consumed. In O. F. these are called crochets and in the language of our Sages צנוריות (Joma 12a). ומחתתיו AND ITS FIRE-PANS — These had a cavity to hold things so that the coals might be taken in them from the altar in order to carry them on to the inner altar for the incense. And because of their use for raking the coals into them (חתיה) they were called מחתות. *This word is of* the same *root and meaning* as *the verb in*, (Is. XXX. 14) "לחתות fire from the fire-place," which has the meaning of drawing fire from its place. Similar is, (Prov. VI. 27) "Can a man rake (היחתה) fire into

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[1]) See Appendix.

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his bosom?" לכל כליו *means* ALL THE VESSELS THEREOF [THOU SHALT MAKE OF COPPER] (i. e. it does not mean: "thou shalt make things of copper, for (i. e. to serve as) all its vessels" but the ל is redundant; cf. Rashi on XIV. 28). **(4)** מכבר A GRATE — מכבר is an expression connected with כברה, a sieve which is called in O. F. crible. A kind of covering was made for the altar, constructed with many holes just like a net. *The words of* this verse *are* transposed, and its explanation is as follows: And thou shalt make for it a grate of copper, of network[1]). **(5)** כרכב המזבח THE COMPASS OF THE ALTAR — כרכב is a surround. Anything which encompasses an object all the way round is called כרכב, just as we read in *the Talmudical section beginning with the words* הכל שוחטין (Chul. 25a): The following come under the description of unfinished wooden vessels — all such as have still to be polished and to be rounded off (ולכרכב; i. e. making a rim by hollowing out the centre). This is similar to the *practice of* making rounded grooves in the boards that form the sides of chests and wooden chairs[2]). For the altar too he made a hollowing round about — its width was a cubit — in its wall for ornamentation. It was *made* at the end of three cubits of its height (measuring from the top of the altar)[3]). This is according to the view of him who says (cf. v. 1): its (the altar's) height was twice its length. And *if you ask* how, *then,* can I explain *the statement,* "and the height thereof shall be three cubits" *I reply, that this gives the measurement* from the edge of the surround upwards. *This surround served only as an ornamentation,* but a surround for the priests to walk upon *when officiating* the copper altar had only on its top within its horns (running from one horn to the other). Thus we read in Treatise Zebachim (62a): What is the כרכב? *The sunken space* between one horn *of the altar* and the other, this being a cubit in width, and from that space inward (towards the centre of the altar) *a space of another* cubit upon which the priests could walk right round the altar, *thus making a surround two cubits in width.* These two cubits were called כרכב. The criticism is there made *to this definition:* But is it not written, "[and thou shalt put it (the grate)] under the compass of the altar beneath" — which *statement* teaches us that the כרכב was on the side of the altar and not on its top since the covering formed by the grate was beneath it? Whereupon the Talmud replies (lit., the replier

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1) The word נחשת describes the material of the grate not that of the network.

2) Rashi compares it to decorative work on these articles with which his disciples were familiar.

3) There is another reading: six cubits. This is measured from the ground.

replies), that *in fact* there were two surrounds, one for ornamentation (that below) and another (on the top) for the priests that they should not slip off when walking round. The one on the side *of the altar* was intended for ornamentation, and beneath it they put the grate as a covering and its width reached to the middle of its (the altar's) height, *measuring this from the ground.* It *also* served to mark the middle of its height separating *the two halves of the altar's side upon which were put respectively* the sacrifical blood *which had to be sprinkled* above (on the upper part; this was the blood of a חטאת) and the blood *which had to be sprinkled* below (that of שלמים, עולה and אשם). Corresponding to this there was made for the altar in the "Eternal House" (the Temple at Jerusalem) a sign consisting of a red line (Zeb. 53a; Middoth III. 1). As to the ascent (כבש — the inclined plane) upon which they went up *to the top of the altar,* it is true that Scripture does not expressly mention it in this section but we have *it* already implied *in the statement* in the section *beginning with the words* מזבח אדמה תעשה לי (Ex. XX. 21—23): "Thou shalt not go up by steps [unto my altar]" — *i. e.* thou shalt not make steps on its ascent, but thou shalt make an unbroken ascent, — this tells us that it had such an ascent. — So do we read in the Mechilta (to Ex. XX. 23). — For the altar of earth *there spoken of* is identical with the altar of copper *described here and it was called an altar of earth* because they used to fill the hollow space within it (within its coppered walls) with earth at *every* place where they encamped *in the wilderness.* This ascent was on the south of the altar, *its top* standing away from the altar just a hair's breadth (i. e. almost touching the altar). Its foot reached to the cubit adjacent to the hangings of the court on the south, (i. e. it was one cubit distant from those hangings of the enclosure). This *latter statement* is according to him who holds that its height (that of the altar) was ten cubits, whilst according to him who holds that the command, (v. 1) "and three cubits shall be the height thereof" is to be taken literally (cf. Rashi on v. 1) the length of the ascent was only ten cubits, *for since the altar was lower the slope leading to its top could not be a very long one.* So did I find in the Boraitha דמ"מ מדות (cf. Yalk. I. 419). And *as regards* this *statement* that it stood away from *the top of* the altar just a hair's breadth, in Treatise Zebachim (62b) they (the Rabbis) derived it from a Biblical text. **(7)** ובאו בדיו [AND THE BARS SHALL BE BROUGHT] INTO THE RINGS — into the four rings made for the grate (v. 4). **(8)** נבוב לחת HOLLOW WITH TABLETS — *Render it* as the Targum *does,* חליל לוחין, hollow as regards boards (לוחין is what is termed an accusative

הַמִּשְׁכָּן לִפְאַת נֶגֶב־תֵּימָנָה קְלָעִים לֶחָצֵר שֵׁשׁ
מָשְׁזָר מֵאָה בָאַמָּה אֹרֶךְ לַפֵּאָה הָאֶחָת׃ י וְעַמֻּדֵיהֶן
עֶשְׂרִים וְאַדְנֵיהֶם עֶשְׂרִים נְחֹשֶׁת וָוֵי הָעַמֻּדִים
וַחֲשֻׁקֵיהֶם כָּסֶף׃ יא וְכֵן לִפְאַת צָפוֹן בָּאֹרֶךְ קְלָעִים
מֵאָה אֹרֶךְ וְעַמֻּדָו עֶשְׂרִים וְאַדְנֵיהֶם עֶשְׂרִים נְחֹשֶׁת
וָוֵי הָעַמֻּדִים וַחֲשֻׁקֵיהֶם כָּסֶף׃ יב וְרֹחַב הֶחָצֵר לִפְאַת־
יָם קְלָעִים חֲמִשִּׁים אַמָּה עַמֻּדֵיהֶם עֲשָׂרָה וְאַדְנֵיהֶם
עֲשָׂרָה׃ יג וְרֹחַב הֶחָצֵר לִפְאַת קֵדְמָה מִזְרָחָה
חֲמִשִּׁים אַמָּה׃ יד וַחֲמֵשׁ עֶשְׂרֵה אַמָּה קְלָעִים

סועמדיו ק׳

אונקלוס

לְרַתָּא דִּבּוּץ שְׁוִיר מְאָה בְּאַמִּין אֹרְכָּא לְעֵבֶר חַד׃ י וְעַמּוּדוֹהִי עֲשְׂרִין
וְסַמְכֵיהוֹן עֲשְׂרִין נְחָשָׁא וְוֵי עַמּוּדַיָּא וְכִבּוּשֵׁיהוֹן כְּסַף׃ יא וְכֵן לְרוּחַ צִפּוּנָא
בְּאָרְכָּא סְרָדִין מְאָה אָרְכָּא וְעַמּוּדוֹהִי עֲשְׂרִין וְסַמְכֵיהוֹן עֲשְׂרִין נְחָשָׁא וְוֵי
עַמּוּדַיָּא וְכִבּוּשֵׁיהוֹן דִּכְסַף׃ יב וּפוּתְיָא דְּרַתָּא לְרוּחַ מַעַרְבָּא סְרָדִין חַמְשִׁין
אַמִּין עַמּוּדֵיהוֹן עַשְׂרָא וְסַמְכֵיהוֹן עַשְׂרָא׃ יג וּפוּתְיָא דְּרַתָּא לְרוּחַ קְדוּמָא
מָדִינְחָא חַמְשִׁין אַמִּין׃ יד וַחֲמֵשׁ עֲשְׂרֵי אַמִּין סְרָדִין לְעִבְרָא עַמּוּדֵיהוֹן תְּלָתָא

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עָבְיוֹ חָמֵשׁ אַמּוֹת עַל חָמֵשׁ אַמּוֹת כְּמִין סָרָן׃ (ט) קלעים. עֲשׂוּיִין כְּמִין קַלְעֵי סְפִינָה, נְקָבִים נְקָבִים, מַעֲשֵׂה קְלִיעָה וְלֹא מַעֲשֵׂה אוֹרֵג, וְתַרְגּוּם סְרָדִים כְּתַרְגּוּמוֹ שֶׁל מִכְבָּר הַמִּתְרָגֵם סְרָדָה, לְפִי שֶׁהֵן מְנֻקָּבִין כִּכְבָרָה׃ לפאה האחת. כָּל הָרוּחַ קְרוּי פֵּאָה׃ (י) ועמדיו עשרים. חָמֵשׁ אַמּוֹת בֵּין עַמּוּד לְעַמּוּד׃ ואדניהם. שֶׁל הָעַמּוּדִים נְחֹשֶׁת, הָאֲדָנִים יוֹשְׁבִים עַל הָאָרֶץ וְהָעַמּוּדִים תְּקוּעִים לְתוֹכָן׃ הָיָה עוֹשֶׂה כְּמִין קַנְדָּסִין, שֶׁקּוֹרִין פל״ש בְּלַעַז, אָרְכָּן שִׁשָּׁה טְפָחִים וְרָחְבָּן שְׁלֹשָׁה, וְטַבַּעַת נְחֹשֶׁת קְבוּעָה בּוֹ בְּאֶמְצָעוֹ וְכוֹרֵךְ שְׂפַת הַקֶּלַע סְבִיבָיו בְּמֵיתָרִים כָּנֶגֶד כָּל עַמּוּד וַעֲמוּד, וְתוֹלֶה הַקְּנָדָם דֶּרֶךְ טַבַּעְתּוֹ בָּאֲנָקְלִיּוֹת שֶׁבָּעַמּוּד הָעֲשׂוּי כְּמִין ו״ו—רֹאשׁוֹ זָקוּף לְמַעְלָה וְרֹאשׁוֹ אֶחָד תָּקוּעַ בָּעַמּוּד—כְּאוֹתָן שֶׁעוֹשִׂין לְהַצִּיב דְּלָתוֹת, שֶׁקּוֹרִין גונ״ש בְּלַעַז, וְרֹחַב הַקֶּלַע תָּלוּי מִלְמַטָּה וְהִיא קוֹמַת מְחִיצוֹת הֶחָצֵר׃ ווי העמדים. הֵם הָאֲנָקְלִיּוֹת׃ וחשקיהם. מְקָפִין הָיוּ הָעַמּוּדִים בְּחוּשֵׁי כֶּסֶף סָבִיב, וְאֵינִי יוֹדֵעַ אִם עַל פְּנֵי כֻלָּן, אִם בְּרֹאשָׁם, אִם בְּאֶמְצָעָם, אַךְ יוֹדֵעַ אֲנִי שֶׁחָשׁוּק לְשׁוֹן חֻגּוֹרָה, שֶׁכֵּן מָצִינוּ בִּכְלֵי מִשְׁכָּן בְּנִבְעָה וְעִמּוֹ צֶמֶד חֲמוֹרִים חֲבוּשִׁים (שופ׳ י״ט), תַּרְגּוּמוֹ חֲשׁוּקִים׃ (יג) לפאת קדמה מזרחה. פְּנֵי הַמִּזְרָח׃ קֶדֶם לְשׁוֹן פָּנִים, אָחוֹר לְשׁוֹן אֲחוֹרַיִם, לְפִיכָךְ הַמִּזְרָח קְרוּי קֶדֶם שֶׁהוּא פָּנִים, וּמַעֲרָב קְרוּי אָחוֹר, כְּמָה דְּאַתְּ אָמַר הַיָּם הָאַחֲרוֹן (דב׳ י״א), וַמָּא מַעַרְבָּא׃ חמשים אמה. אוֹתָן נ׳ אַמָּה לֹא הָיוּ סְתוּמִים כְּלָם בַּקְּלָעִים, לְפִי שֶׁשָּׁם הַפֶּתַח, אֶלָּא ט״ו אַמָּה קְלָעִים לְכָתֵף הַפֶּתַח מִכָּאן, וְכֵן לְכָתֵף הַשֵּׁנִית, נִשְׁאַר רֹחַב חָלָל הַפֶּתַח בֵּינֹתַיִם כ׳ אַמָּה, וְזֶהוּ שֶׁנֶּאֱמַר הֶחָצֵר מָתְחוֹ כ׳ אַמָּה—וילון לְמָתְחוֹ כְּנֶגֶד הַפֶּתַח

the dwelling: for the south side southward *there shall be* hangings for the enclosure *of* fine twined linen of an hundred cubits long for one side. [10]And twenty columns thereof and their twenty sockets *shall be of* copper; the hooks of the columns and their cross-bars *shall be of* silver. [11]And likewise for the north side in length *there shall be* hangings of an hundred *cubits* long, and its twenty columns and their twenty sockets *of* copper: the hooks of the columns and their cross-bars of silver. [12]And *for* the breadth of the enclosure on the west side *shall be* hangings of fifty cubits: their columns ten, and their sockets ten. [13]And the breadth of the enclosure on the east side eastward *shall be* fifty cubits. [14]The hangings of one side *shall be* fifteen cubits:

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of respect): boards of shittim-wood on all sides (cf. v. 1) and a hollow space in the middle; it shall not be in its entirety a single *block of* wood, the thickness of which *in two directions* should be five cubits by five cubits — like the trunk of a tree, *which has been hollowed out.* **(9)** קלעים HANGINGS — made like the sails of ships[1]), full of holes, of plaited work and not weaver's work. The rendering in the Targum, סרדין, is the same as the rendering of מִכְבָּר, which it renders *by the singular* סרדא; this is because they, *both the hangings and the grate,* are riddled with holes like a sieve. לסאה האחת FOR ONE SIDE — the entire side (not only the corner; cf. Rashi on XXVI. 18) is called סאה. **(10)** ועמדיו עשרים AND TWENTY COLUMNS THEREOF — There was a space of five cubits between one column and the other ואדניהם AND THE SOCKETS of the columns SHALL BE OF COPPER (i. e. the word נחשת is to be connected only with the preceding word ואדניהם, not with ועמדיו at the beginning of the verse). The sockets rested on the ground and the columns were inserted in them. There was made a kind of rail which is called pals in O. F., six handbreadths by three, and a copper ring was fixed in its centre. They folded the upper edge of the curtaining round it (round each rail) by cords *at the places where the curtaining came* opposite each column and they hung the rail by its ring on the hook which was on the column and which was made like *the letter* ו — one of its ends being bent upward and the other end being driven into the column, like those hooks which are made to fix doors upon them, and which are called in O. F. gonds. Thus the width of curtain was hanging down and this *width* formed the height of the walls of the court. ווי העמדים are the hooks *already mentioned.* וחשקיהם AND THEIR FILLETS — The columns were encircled with silver threads. I do not know, however, whether *this was done* over their whole surface or at the top *only* or round the middle *only,* but I do know that חשוק denotes "tied on", for we find in *the account of* the concubine of Gibeah (Judg. XIX. 10): "there were with him a couple of asses saddled (חבושים lit., bound)" which *latter word* the Targum renders by חשוקים. **(13)** לסאת קדמה מזרחה ON THE EAST SIDE EASTWARDS — *The last two words are the same as* פני המזרח. The word קדם is synonymous with פנים, the face (the front side of any thing), and אחור is the same term as אֲחֹרַיִם, the buttocks, the back-side. The East is therefore called קדם because it is the front part *of the world; correspondingly,* the West is called אחור, the back part *of the world*[2]) just as you speak of (Deut. XI. 24) הים האחרון the Hinder Sea, which the Targum renders by "the Western Sea." חמשים אמה FIFTY CUBITS — These fifty cubits were not all filled in with curtaining, because the entrance was there; there were only fifteen cubits of curtaining at

NOTES

[1]) The comparison of the hangings to ships' sails extends only to the manner in which they were attached to the columns, as Rashi describes below, this being much the same as sails are hung on the masts. The words נקבים נקבים therefore refer to the hangings, not to the sails.

[2]) See Appendix.

לַכְּתֵף עַמֻּדֵיהֶם שְׁלֹשָׁה וַאדְנֵיהֶם שְׁלֹשָׁה:
טו וְלַכְּתֵף הַשֵּׁנִית חֲמֵשׁ עֶשְׂרֵה קְלָעִים עַמֻּדֵיהֶם
שְׁלֹשָׁה וַאדְנֵיהֶם שְׁלֹשָׁה: טז וּלְשַׁעַר הֶחָצֵר מָסָךְ
עֶשְׂרִים אַמָּה תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ
מָשְׁזָר מַעֲשֵׂה רֹקֵם עַמֻּדֵיהֶם אַרְבָּעָה וַאדְנֵיהֶם
אַרְבָּעָה: מפטיר יז כָּל־עַמּוּדֵי הֶחָצֵר סָבִיב מְחֻשָּׁקִים
כֶּסֶף וָוֵיהֶם כֶּסֶף וַאדְנֵיהֶם נְחֹשֶׁת: יח אֹרֶךְ הֶחָצֵר
מֵאָה בָאַמָּה וְרֹחַב וחֲמִשִּׁים בַּחֲמִשִּׁים וְקוֹמָה
חָמֵשׁ אַמּוֹת שֵׁשׁ מָשְׁזָר וַאדְנֵיהֶם נְחֹשֶׁת: יט לְכָל־

אונקלוס

וְסַמְכֵיהוֹן תְּלָתָא: טו וּלְעִבְרָא תִּנְיָנָא חֲמֵשׁ עֲשְׂרֵי סְרָדִין עַמּוּדֵיהוֹן תְּלָתָא
וְסַמְכֵיהוֹן תְּלָתָא: טז וְלִתְרַע דַּרְתָּא פְּרָסָא עֶשְׂרִין אַמִּין תְּכֶלָא וְאַרְגְּוָנָא וּצְבַע
זְהֹרֵי וּבוּץ שְׁזִיר עוֹבַד צַיָּר עַמּוּדֵיהוֹן אַרְבְּעָא וְסַמְכֵיהוֹן אַרְבְּעָא: יז כָּל
עַמּוּדֵי דַרְתָּא סָחוֹר סְחוֹר מְכַבְּשִׁין כְּסַף וְוֵיהוֹן כְּסַף וְסַמְכֵיהוֹן נְחָשָׁא:
יח אָרְכָּא דְּדַרְתָּא מְאָה בְּאַמִּין וּפוּתְיָא חַמְשִׁין בְּחַמְשִׁין וְרוּמָא חֲמֵשׁ אַמִּין
דְּבוּץ שְׁזִיר וְסַמְכֵיהוֹן נְחָשָׁא: יט לְכֹל מָאנֵי מַשְׁכְּנָא בְּכֹל פֻּלְחָנֵהּ וְכָל סְכּוֹחֵי
וְכָל סְכֵּי דְּדַרְתָּא נְחָשָׁא: ס ס ס

רש"י

כ' אַמָּה אֹרֶךְ, כְּרֹחַב הַפֶּתַח: (יד) עמדיהם שלשה. חָמֵשׁ אַמּוֹת בֵּין עַמּוּד לְעַמּוּד, בֵּין עַמּוּד שֶׁבְּרֹאשׁ הַדָּרוֹם הָעוֹמֵד בְּמִקְצוֹעַ דְּרוֹמִית מִזְרָחִית עַד עַמּוּד שֶׁהוּא מִן הַשְּׁלִשָּׁה שֶׁבְּמִזְרָח חָמֵשׁ אַמּוֹת, וּמִמֶּנּוּ לַשֵּׁנִי חָמֵשׁ אַמּוֹת, וּמִן הַשֵּׁנִי לִשְׁלִישִׁי חָמֵשׁ אַמּוֹת, וְכֵן לַכָּתֵף הַשֵּׁנִית, וְאַרְבָּעָה עַמּוּדִים לָמָסָךְ, הֲרֵי עֶשְׂרֵה עַמּוּדִים לְמִזְרָח כְּנֶגֶד י' לַמַּעֲרָב: (טו) כל עמודי החצר סביב וגו'. לְפִי שֶׁלֹּא פֵּרֵשׁ נְוֵיהֶן וַחֲשׁוּקֵיהֶם וְאַדְנֵי נְחֹשֶׁת אֶלָּא לְצָפוֹן וְלַדָּרוֹם, אֲבָל לְמִזְרָח וּמַעֲרָב לֹא נֶאֱמַר נְוֵיהֶן וַחֲשׁוּקֵיהֶם וְאַדְנֵי נְחֹשֶׁת, לָכֵךְ בָּא וְלִמֵּד כַּאן: (יח) ארך החצר. הַצָּפוֹן וְהַדָּרוֹם שֶׁמִּן הַמִּזְרָח לַמַּעֲרָב מאה באמה: ורחב חמשים בחמשים. חָצֵר שֶׁבְּמִזְרָח הָיְתָה מְרֻבַּעַת, חֲמִשִּׁים עַל חֲמִשִּׁים, שֶׁהַמִּשְׁכָּן אָרְכּוֹ שְׁלֹשִׁים וְרָחְבּוֹ עֶשֶׂר, הָעֲמִיד מִזְרָח פִּתְחוֹ בְּשִׁפַּת נ' הַחִיצוֹנִים שֶׁל אוֹרֶךְ הֶחָצֵר, נִמְצָא כְּלוּ בַּחֲמִשִּׁים הַפְּנִימִיִּים וְכָלָה אָרְכּוֹ לְסוֹף שְׁלֹשִׁים, נִמְצְאוּ עֶשְׂרִים אַמָּה רֶוַח לַאֲחוֹרָיו בֵּין הַקְּלָעִים שֶׁבַּמַּעֲרָב לִירִיעוֹת שֶׁל אֲחוֹרֵי הַמִּשְׁכָּן, וְרֹחַב הַמִּשְׁכָּן עֶשֶׂר אַמּוֹת, בְּאֶמְצַע רוֹחַב הֶחָצֵר, נִמְצְאוּ לוֹ עֶשְׂרִים אַמָּה רֶוַח לַצָּפוֹן וְלַדָּרוֹם מִן קַלְעֵי הֶחָצֵר לִירִיעוֹת הַמִּשְׁכָּן, וְכֵן לַמַּעֲרָב, וַחֲמִשִּׁים עַל חֲמִשִּׁים חָצֵר לְפָנָיו: וקומה חמש אמות. גּוֹבַהּ מְחִיצוֹת הֶחָצֵר וְהוּא רֹחַב הַקְּלָעִים: ואדניהם נחשת. לְהָבִיא אַדְנֵי הַמָּסָךְ, שֶׁלֹּא תֹּאמַר לֹא נֶאֶמְרוּ אַדְנֵי נְחֹשֶׁת אֶלָּא לְעַמּוּדֵי הַקְּלָעִים אֲבָל אַדְנֵי הַמָּסָךְ שֶׁל מִן אַחַר, כֵּן נִרְאָה בְּעֵינַי

their columns three, and their sockets three. [15]And on the other side *shall be* hangings fifteen *cubits*: their columns three, and their sockets three. [16]And for the gate of the enclosure *shall be* a screen of twenty cubits, *of* blue purple, and red purple, and crimson, and fine twined linen, the work of an embroiderer: *and* their columns *shall be* four, and their sockets four. [17]All the columns round about the enclosure *shall be* cross-barred with silver; their hooks *shall be* of silver, and their sockets of copper. [18]The length of the enclosure *shall be* an hundred cubits, and the breadth fifty everywhere, and the height five cubits of fine twined linen, and their sockets *of* copper. [19]All

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the side of the entrance in the one direction, similarly on the other side thereof. Thus there was left the width of the open space at the entrance consisting of 20 cubits between (between the two lengths of curtaining to the right and left of the entrance). This is what is meant by: (v. 16) "and for the gate of the enclosure a veil of twenty cubits" — a veil serving as a screen for the entrance, twenty cubits long, equal to the breadth of the entrance. **(14)** עמדיהם שלשה THEIR COLUMNS THREE — There were five cubits *space* between one column and another column: between the column at the end of the southern *row*, standing at the southeast corner, to the *first* column which was one of the three in the east there were five cubits; from that to the second, five cubits, and from the second to the third, five cubits. It was similar at the other side *of the entrance*. And four columns for the screen *are mentioned here*, so that you have ten columns for the east corresponding to the ten columns in the west side (v. 12). **(17)** כל עמודי החצר סביב וגו' ALL THE COLUMNS ROUND ABOUT THE ENCLOSURE etc. — Because Scripture expressly mentioned hooks and fillets and copper sockets in connection only with the north and the south, and with regard to the east and the west there is no mention of hooks and fillets and copper sockets (cf. vv. 14, 15, where there is indeed mention of sockets but it is not stated that they should be of copper), therefore Scripture now comes and gives directions *that the sockets of all the pillars that are round about should be of copper*. **(18)** ארך החצר THE LENGTH OF THE ENCLOSURE — *i. e.* its north and south sides *which run* from east to west, SHALL BE A HUNDRED CUBITS. ורחב חמשים בחמשים AND THE BREADTH FIFTY EVERYWHERE — *The part of* the enclosure in the east side was a square of fifty by fifty cubits[1]), for the Tabernacle was thirty cubits long and 10 cubits wide. Its entrance was placed in the east at the end of the outer fifty *cubits* of the length of the enclosure; consequently it (the Tabernacle) was entirely within the inner (the western) fifty cubits and its length finished up at the end of *another* thirty cubits (thus using up eighty cubits in the middle of the length of the enclosure); it followed therefore that it had a space of twenty cubits behind, between the hangings *of the enclosure* in the west and the curtains of the back of the Tabernacle. The breadth of the Tabernacle *was using up* ten cubits in the middle of the breadth of the enclosure; thus it had a space of twenty[2]) cubits on the north and on the south between the hangings of the enclosure and the curtains of the Tabernacle and there was a similar space in the west, *as shown above*, whilst fifty by fifty was the court in front of it (cf. Erub. 23 b). וקמה חמש אמות AND THE HEIGHT FIVE CUBITS — The height of the partitions of the enclosure *was five cubits* and this was *formed by* the breadth of the curtaining[3]). ואדניהם נחשת AND THEIR SOCKETS OF COPPER — *This statement is intended* to include the sockets of the screen — that you should not say: sockets of copper are prescribed only for the columns of the curtaining (v. 17), but the sockets of the screen *which are not stated to be of copper (v. 16) may be* of another material; this, it appears to me, is

NOTES

For Notes 1—3 see Appendix.

כְּלֵי הַמִּשְׁכָּן בְּכָל עֲבֹדָתוֹ וְכָל־יִתְדֹתָיו וְכָל־יִתְדֹת
הֶחָצֵר נְחֹשֶׁת:

ט יעי"ו סימן סל"ו סימן: ומפטירין וה' נתן חכמה לשלמה. במלאכים ח בסימן ס':

ס ס ס

כ וְאַתָּה תְּצַוֶּה | אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן
זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד:
כא בְּאֹהֶל מוֹעֵד מִחוּץ לַפָּרֹכֶת אֲשֶׁר עַל־הָעֵדֻת
יַעֲרֹךְ אֹתוֹ אַהֲרֹן וּבָנָיו מֵעֶרֶב עַד־בֹּקֶר לִפְנֵי יְהוָה
חֻקַּת עוֹלָם לְדֹרֹתָם מֵאֵת בְּנֵי יִשְׂרָאֵל: ס
כח א וְאַתָּה הַקְרֵב אֵלֶיךָ אֶת־אַהֲרֹן אָחִיךָ וְאֶת־
בָּנָיו אִתּוֹ מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לְכַהֲנוֹ־לִי אַהֲרֹן נָדָב

אונקלוס

כ וְאַתְּ תְּפַקֵּד יָת בְּנֵי יִשְׂרָאֵל וְיִסְבּוֹן לָךְ מִשְׁחָא דְּזַיִת טָב כְּתִישָׁא לַאֲנָהָרָא
לְאַדְלָקָא בּוֹצִינָיָא תְּדִירָא: כא בְּמַשְׁכַּן זִמְנָא מִבָּרָא לְפָרְכְתָּא דְּעַל
סַהֲדוּתָא יְסַדַּר יָתֵהּ אַהֲרֹן וּבְנוֹהִי מֵרַמְשָׁא עַד צַפְרָא קֳדָם יְיָ קְיָם עָלַם
לָדָרֵיהוֹן מִן בְּנֵי יִשְׂרָאֵל: א וְאַתְּ קָרֵב לְוָתָךְ יָת אַהֲרֹן אָחוּךְ וְיָת בְּטוֹהִי עִמֵּהּ
מִגּוֹ בְּנֵי יִשְׂרָאֵל לְשַׁמָּשָׁא קֳדָמָיַ אַהֲרֹן נָדָב וַאֲבִיהוּא אֶלְעָזָר וְאִיתָמָר בְּנֵי

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שָׁלְבֵךְ חָזַר וּשְׁנָאָן: (יט) לכל כלי המשכן. שֶׁהָיוּ צְרִיכִין לַהֲקָמָתוֹ וּלְהוֹרָדָתוֹ, כְּגוֹן מַקָּבוֹת לְתִקּוּעַ יְתֵדוֹת וַעֲמוּדִים: יתדת. כְּמִין נִגְרֵי נְחֹשֶׁת עֲשׂוּיִין לִירִיעוֹת הָאֹהֶל וּלְקַלְעֵי הֶחָצֵר, קְשׁוּרִים בְּמֵיתָרִים סָבִיב סָבִיב בִּשְׁפוֹלֵיהֶן, כְּדֵי שֶׁלֹּא תְּהֵא הָרוּחַ מַגְבִּיהָתָן, וְאֵינִי יוֹדֵעַ אִם תְּחוּבִין בָּאָרֶץ אוֹ קְשׁוּרִין וּתְלוּיִין וְכָבְדָן מַכְבִּיד שִׁפּוֹלֵי הַיְרִיעוֹת שֶׁלֹּא יָנוּעוּ בְּרוּחַ, וְאוֹמֵר אֲנִי שֶׁשָּׁמָּן מוֹכִיחַ עֲלֵיהֶם שֶׁהֵם תְּקוּעִין בָּאָרֶץ, לָכֵךְ נִקְרְאוּ יְתֵדוֹת, וּמִקְרָא זֶה מְסַיְּעֵנִי אֹהֶל בַּל יִצָּעֵן בַּל יִסַּע יְתֵדֹתָיו לָנֶצַח (ישׁ' ל"נ):

(כ) ואתה תצוה: זך. בְּלִי שְׁמָרִים, כְּמוֹ שֶׁשָּׁנִינוּ בְּמַנָּחוֹת מְנַעֲרוֹ בְּרֹאשׁ הַזַּיִת וְכוּ': כתית. הַזֵּיתִים כּוֹתְשִׁים בְּמַכְתֶּשֶׁת וְאֵינוֹ טוֹחֲנָן בָּרֵחַיִם, כְּדֵי שֶׁלֹּא יְהוּ בּוֹ שְׁמָרִים, וְאַחַר שֶׁהוֹצִיא טִפָּה רִאשׁוֹנָה מַכְנִיסָן לָרֵחַיִם וְטוֹחֲנָן; וְהַשֵּׁנִי פָּסוּל לַמְּנוֹרָה וְכָשֵׁר לִמְנָחוֹת שֶׁנֶּאֱמַר כָּתִית לַמָּאוֹר—וְלֹא כָתִית לַמְּנָחוֹת (מנ' פ"ו): להעלת נר תמיד. מַדְלִיק עַד שֶׁתְּהֵא שַׁלְהֶבֶת עוֹלָה מֵאֵלֶיהָ (שבת כ"א): תמיד. כָּל לַיְלָה וַלַּיְלָה קְרוּי תָּמִיד, כְּמוֹ שֶׁאַתָּה אוֹמֵר עֹלַת תָּמִיד וְאֵינָהּ אֶלָּא מִיּוֹם לְיוֹם; וְכֵן בְּמִנְחַת חֲבִיתִין נֶאֱמַר תָּמִיד וְאֵינָהּ אֶלָּא מַחֲצִיתָהּ בַּבֹּקֶר וּמַחֲצִיתָהּ בָּעֶרֶב, אֲבָל תָּמִיד הָאָמוּר בְּלֶחֶם הַפָּנִים מִשַּׁבָּת לְשַׁבָּת הוּא: (כא) מערב עד בקר. תֵּן לָהּ מִדָּתָהּ שֶׁתְּהֵא דוֹלֶקֶת מֵעֶרֶב וְעַד בֹּקֶר, וְשָׁעֲרוּ חֲכָמִים חֲצִי לוג לְלֵילֵי טֵבֵת הָאֲרוּכִין וְכֵן לְכָל הַלֵּילוֹת, וְאִם יָתַר אֵין בְּכַךְ כְּלוּם (מנ' פ"ט):

the vessels of the dwelling in all the service thereof, and all the pins thereof, and all the pins of the enclosure *shall be of* copper. [20]And thou shalt command the children of Israel, that they bring thee clear olive oil beaten for the light, to set up the lamp continually. [21]In the appointed tent, without the partition vail, which *is* before the testimony, Aaron and his sons shall set it in order from evening to morning before the Eternal: *it shall be* an ordinance for ever unto the generations of the children of Israel.

28. [1]And cause thou to approach unto thee Aaron thy brother, and his sons with him, from the midst of the children of Israel, to appoint him as priest unto me, *even* Aaron, Nadab and

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the reason why Scripture repeats these *words after having used them in v. 17*. **(19)** לכל כלי המשכן ALL THE VESSELS OF THE TABERNACLE that were necessary for erecting it and for taking it down as, for instance, hammers to drive in the pegs and the columns. יתרת PEGS — a kind of copper nail made for the curtains of the אהל (the second layer of curtain over the top) and for the hangings of the enclosure, fastened to these by cords all the way round them on their lower edge in order that the wind should not lift them up. I do not know *for certain* whether they were stuck in the ground or whether they were *merely* tied *to the edges* and hung down, their weight loading the edges of the curtains that they should not move about in the wind. But I would say that their name (i. e. the name given here to these pieces of metal) shows that they were stuck in the ground, and for that reason they are *here* called יתדת. The following verse supports me *in my opinion:* (Is. XXXIII. 20) "A tent that shall not be taken down; its stakes (יתדותיו) shall never be plucked up."[1]).

תצוה

(20) ואתה תצוה... זך CLEAR — without lees; *and this was effected not by straining the oil but* as we learn in Treatise Menachoth, (86 a) "He lets it (the olive) ripen on the top of the olive-tree etc." כתית BEATEN — he pounds the olives in a mortar and must not grind them in a mill, so that there may be no lees; and after he has *thus* extracted the first drop *of oil* he may bring them into the mill and grind them. The second oil (that obtained by grinding) is unfitted for *use in* the candelabrum but is permissible for the meal-offerings (which had to be mingled with oil) since it is said *here*, "Beaten for the light", and *hence it is* not *essential that is should be* beaten for the meal-offerings (Men. 86 a; cf. Rashi on XXIX. 40). להעלות נר תמיד TO CAUSE THE LIGHT TO BURN (lit., to ascend) CONTINUALLY — he must enkindle it until the flame ascends by itself (Sabb. 12 a; Siphra on Lev. XXIV. 2). תמיד CONTINUALLY — *doing something* every night, *as is described here*, may be termed תמיד, continually, just as you speak of (Num. XXVII. 6) "The continual (תמיד) burnt-offering", although this was *sacrificed* only from day to day. So, too, in the case of the meal-offering made in a flat pan it is said, (Lev. VI. 13) *that it should be brought* continually (תמיד) and *yet* it was only *brought thus*: "Half of it in the morning, and half of it at evening". However, the expression תמיד which is used in connection with the shew-bread (XXV. 30) denotes *the whole period without a break* from Sabbath to Sabbath[2]). **(21)** מערב עד בקר FROM EVENING TO MORNING — Give it its due measure *of oil* so that it may burn from evening to morning[3]). Our Rabbis estimated half a log *of oil as sufficient* for the nights of Tebeth which are long, and *they ordained* a similar *quantity* for every night *of the year*, and if any were left over *on the shorter nights* it did not matter (Men. 89 a).

NOTES

For Notes 1—3 see Appendix.

וְאַבִיהוּא אֶלְעָזָר וְאִיתָמָר בְּנֵי אַהֲרֹן: ב וְעָשִׂיתָ
בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת:
ג וְאַתָּה תְּדַבֵּר אֶל־כָּל־חַכְמֵי־לֵב אֲשֶׁר מִלֵּאתִיו
רוּחַ חָכְמָה וְעָשׂוּ אֶת־בִּגְדֵי אַהֲרֹן לְקַדְּשׁוֹ לְכַהֲנוֹ־
לִי: ד וְאֵלֶּה הַבְּגָדִים אֲשֶׁר יַעֲשׂוּ חֹשֶׁן וְאֵפוֹד וּמְעִיל
וּכְתֹנֶת תַּשְׁבֵּץ מִצְנֶפֶת וְאַבְנֵט וְעָשׂוּ בִגְדֵי־קֹדֶשׁ
לְאַהֲרֹן אָחִיךָ וּלְבָנָיו לְכַהֲנוֹ־לִי: ה וְהֵם יִקְחוּ אֶת־

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אהרן: ב וַתַּעֲבֵד לְבוּשֵׁי קוּדְשָׁא לְאַהֲרֹן אָחוּךְ לִיקָר וּלְתֻשְׁבְּחָן: ג וְאַתְּ תְּמַלֵּל
עִם כָּל חַכִּימֵי לִבָּא דְּאַשְׁלֵמִית עִמֵּהּ רוּחַ חָכְמְתָא וְיַעְבְּדוּן יָת לְבוּשֵׁי אַהֲרֹן
לְקַדָּשׁוּתֵהּ לְשַׁמָּשָׁא קָדָמָי: ד וְאִלֵּין לְבוּשַׁיָּא דְּיַעְבְּדוּן חוּשְׁנָא וְאֵפוֹדָא וּמְעִילָא
וְכִתּוֹנָא מְרַקְמָא מִצְנַפְתָּא וְהֶמְיָנָא וְיַעְבְּדוּן לְבוּשֵׁי קוּדְשָׁא לְאַהֲרֹן אָחוּךְ וְלִבְנוֹהִי
לְשַׁמָּשָׁא קָדָמָי: ה וְאִנּוּן יִסְבּוּן יָת דַּהֲבָא וְיָת תְּכֶלְתָּא וְיָת אַרְגְּוָנָא וְיָת צְבַע

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כח (א) ואתה הקרב אליך. לְאַחַר שֶׁתֹּאמַר מִלְאכֶת הַמִּשְׁכָּן: (ג) לקדשו לכהנו לי. לְקַדְּשׁוֹ לְהַכְנִיסוֹ בִּכְהֻנָּה עֲ"י הַבְּגָדִים שֶׁיֵּהא כֹּהֵן לִי, וּלְשׁוֹן כְּהֻנָּה שָׂרוּת הוּא, שנטרי"אה בְּלַעַז: (ד) חשן. תַּכְשִׁיט כְּנֶגֶד הַלֵּב: ואפוד. לֹא שָׁמַעְתִּי וְלֹא מָצָאתִי בִּבְרַיְתָא פֵּרוּשׁ תַּכְנִיתוֹ, וְלִבִּי אוֹמֵר לִי שֶׁהוּא חֲגוֹרָה לוֹ מֵאֲחוֹרָיו, רָחְבוֹ כְּרוֹחַב גַּב אִישׁ, כְּמִין סִינָר שֶׁקּוֹרִין פורצי"נט בְּלַעַז, שֶׁחוֹגְרוֹת הַשָּׂרוֹת בְּשַׂרְוֹכְבוֹת עַל הַסּוּסִים, כַּךְ מַעֲשֵׂהוּ מִלְמַטָּה, שֶׁנֶּאֱמַר וְדַוֵּד חָגוֹר אֵפוֹד בָּד, לְמָדְנוּ שֶׁהָאֵפוֹד חֲגוֹרָה הִיא; וְאִי אֶפְשָׁר לוֹמַר שֶׁאֵין בּוֹ אֶלָּא חֲגוֹרָה לְבַדָּהּ, שֶׁהֲרֵי נֶאֱמַר וַיִּתֵּן עָלָיו אֶת הָאֵפֹד וְאַח"כ וַיַּחְגֹּר אוֹתוֹ בְּחֵשֶׁב הָאֵפֹד וְתַרְגֵּם אוּנְקְלוֹס בְּהֶמְיַן אֵפוֹדָא, לָמַדְנוּ שֶׁהַחֵשֶׁב הוּא הָחָגוֹר וְהָאֵפוֹד שָׁם תַּכְשִׁיט לְבַדּוֹ; וְאִי אֶפְשָׁר לוֹמַר שֶׁעַל שֵׁם שְׁתֵּי הַכְּתֵפוֹת שֶׁבּוֹ הוּא קְרוּי אֵפוֹד, שֶׁהֲרֵי נֶאֱמַר שְׁתֵּי כִתְפוֹת הָאֵפוֹד, לָמַדְנוּ שֶׁהָאֵפוֹד שֵׁם לְבַד וְהַכְּתֵפוֹת שֵׁם לְבַד וְהַחֵשֶׁב שֵׁם לְבַד, לְכָךְ אֲנִי אוֹמֵר שֶׁעַל שֵׁם הַסִּינָר שֶׁל מַטָּה קְרוּי אֵפוֹד — עַל שֵׁם שֶׁאוֹפְדוֹ וּמְקַשְּׁטוֹ בּוֹ — כְּמוֹ שֶׁנֵּי נֶאֱפַד לוֹ בּוֹ, וְהַחֵשֶׁב הוּא חָגוֹר שֶׁלְּמַעְלָה הֵימֶנּוּ וְהַכְּתֵפוֹת קְבוּעוֹת בּוֹ. וְעוֹד אוֹמֵר לִי לִבִּי שֶׁיֵּשׁ רַאְיָה שֶׁהוּא מִן לְבוּשׁ, שֶׁתַּרְגֵּם יוֹנָתָן וְדָוִד חָגוֹר אֵפוֹד בָּד (ש"ב ו') — כַּרְדּוּט דְּבוּץ, וְתַרְגֵּם כְּמוֹ כֵן מְעִילִים כַּרְדּוּטִין, כְּמַעֲשֵׂה תָּמָר אֲחוֹת אַבְשָׁלוֹם, כִּי כֵן תִּלְבַּשְׁנָה בְּנוֹת הַמֶּלֶךְ הַבְּתוּלוֹת מְעִילִים (שם י"ג): מעיל. הוּא כְּמִין חָלוּק, וְכֵן הַכְּתוֹנֶת, אֶלָּא שֶׁהַכְּתֹנֶת סָמוּךְ לִבְשָׂרוֹ וּמְעִיל קְרוּי חָלוּק הָעֶלְיוֹן: תשבץ. עֲשׂוּיִין מִשְׁבְּצוֹת לְנוֹי, וְהַמִּשְׁבְּצוֹת הֵם כְּמִין גּוּמוֹת הָעֲשׂוּיוֹת בְּתַכְשִׁיטֵי זָהָב לְמוֹשֵׁב קְבִיעוּת אֲבָנִים טוֹבוֹת וּמַרְגָּלִיּוֹת, כְּמוֹ שֶׁנֶּאֱמַר בְּאַבְנֵי הָאֵפוֹד מִסֹּבֶת מִשְׁבְּצוֹת זָהָב, וּבְלַעַז קוֹרִין אוֹתוֹ קשטו"נש: מצנפת. כְּמִין כִּיפַּת כּוֹבַע, שֶׁקּוֹרִין קופ"יא בְּלַעַז, שֶׁהֲרֵי בְּמָקוֹם אַחֵר קוֹרֵא לָהֶם מִגְבָּעוֹת וּמִתַּרְגְּמִינַן כּוֹבְעִין: ואבנט. הִיא חֲגוֹרָה עַל הַכְּתֹנֶת וְהָאֵפוֹד חֲגוֹרָה עַל הַמְּעִיל, כְּמוֹ שֶׁמָּצִינוּ בְּסֵדֶר לְבִישָׁתָן וַיַּתֵּן עָלָיו אֶת הַכְּתֹנֶת וַיַּחְגֹּר אֹתוֹ בְּאַבְנֵט וַיַּלְבֵּשׁ אֹתוֹ אֶת הַמְּעִיל וַיִּתֵּן עָלָיו אֶת הָאֵפֹד: בגדי קדש. מִתְרוֹמָה הַמְקֻדֶּשֶׁת לִשְׁמִי יֵעָשֶׂה אוֹתָם: (ה) והם יקחו. אוֹתָם חֲכָמֵי לֵב שֶׁיֵּעָשׂוּ הַבְּגָדִים יְקַבְּלוּ מִן הַמִּתְנַדְּבִים אֶת הַזָּהָב

Abihu, Eleazar and Ithamar, Aaron's sons. [2]And thou shalt make garments of holiness for Aaron thy brother for glory and for splendor. [3]And thou shalt speak unto all *that are* wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to sanctify him, to appoint him as priest unto me. [4]And these *are* the garments which they shall make; a breastplate, and an ephod, and a robe, and a quilted inner-garment, a mitre, and a belt: and they shall make garments of holiness for Aaron thy brother, and his sons, to appoint him as priest unto me. [5]And they shall take the

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28. (1) ואתה הקרב אליך AND THOU TAKE TO THEE after the work of the Tabernacle is finished. **(3)** לקדשו לכהנו לי TO SANCTIFY HIM, TO APPOINT HIM AS PRIEST TO ME — to sanctify him, i. e. to instal him into the priesthood by means of the garments *here specified*, so that he may become priest unto Me.[1]) The expression of כהונה denotes service — serventrie in O. F. **(4)** חשן A BREAST-PLATE — an ornament *borne* in front of the heart. ואפוד AND AN EPHOD — I have heard *no tradition* nor have I found in the Boraitha any description of its shape, but my own mind tells me that it was tied on behind him; its breadth was the same as the breadth of a man's back like a kind of apron which is called pourceint in O. F. which ladies of rank tie on when they ride on horse-*back*. Such, *as mentioned*, was the way in which the lower part was made, as it is said, (2 Sam. VI. 14) "And David was girded with a linen ephod" — this informs us that the ephod was something tied on the body. It is, however, not possible to say that it consisted of a girdle only, because it is said (Lev. VIII. 7) "And he put the ephod upon him", and afterwards *it is stated* "and he girded him with the חשב of the ephod" and *this* Onkelos translated by "the girdle of the ephod." This, therefore, informs us that the חשב is the girdle and the אפוד is the name of the ornamental garment itself. Further, it is not possible to assert that it was on account of the two shoulder-straps that it was called אפוד (i. e. that the term אפוד applies to these two straps and the girdle to which they were attached) for it is said, (v. 27) "the two shoulder-pieces of the ephod" — this tells us that the ephod is a separate name, the shoulder-pieces a separate name and the girdle a separate name (i. e. each of these is the name of separate articles). Consequently I say that it is called אפוד in reference to the apron-like garment which hung down *and that it was so called* because they bedecked him (אופדו) and ornamented him with it, as it is said, (Lev. VIII. 7) "And he bedecked (ויאפוד) him with it." The חשב was the girdle which was on the upper portion of it (the ephod), and the shoulder-pieces were attached to it. Further, my own mind tells me that there is evidence that it was a kind of garment, for Jonathan ben Uzziel translates (2 Sam. VI. 14) "And David was girded with a linen ephod" by "a linen כרדוט" and exactly similarly does he translate מעילים, "robes", by כרדוטין in the story of Tamar, Absolom's sister, (ib. XIII. 18) "For with such robes (מעילים) were the king's daughters that were virgins apparelled"[2]). מעיל — This was a kind of shirt and so, too, the כתונת, except that the כתונת was *worn* immediately on the body and מעיל is a term for the outer shirt. תשבץ A QUILTED [INNER GARMENT] — made with משבצות as ornaments. These משבצות were a kind of indentations which are made in gold ornaments as a setting in which to fix precious stones and pearls, as it is said of the stones of the ephod, (v. 11) "enclosed in settings (משבצות) of gold." In O. F. they call them castons. מצנפת — a kind of domed helmet which they call cofea in O. F., for in another passage (v. 40) it calls them מגבעות which we translate in the Targum by כובעין, helmets. ואבנט — This was a girdle upon the inner-garment, and the ephod was the girdle over the outer-garment, just as we find *it stated* in *the description of* the order in which they were don-

NOTES

1) See Appendix.

2) Since Jonathan translates both אפוד and מעיל by כרדוט, it is evident that the former was a garment of some kind as we know the מעיל to have been.

הַזָּהָב וְאֶת־הַתְּכֵלֶת וְאֶת־הָאַרְגָּמָן וְאֶת־תּוֹלַעַת
הַשָּׁנִי וְאֶת־הַשֵּׁשׁ: פ
ו וְעָשׂוּ אֶת־הָאֵפֹד זָהָב תְּכֵלֶת וְאַרְגָּמָן תּוֹלַעַת שָׁנִי
וְשֵׁשׁ מָשְׁזָר מַעֲשֵׂה חֹשֵׁב: ז שְׁתֵּי כְתֵפֹת ח�בְרֹת

אונקלוס

וְהוֹרִי וְיָת בּוּצָא: ו וְיַעְבְּדוּן יָת אֵפּוֹדָא דַּהֲבָא תְּכְלָא וְאַרְגְּוָנָא צְבַע וְהוֹרִי וּבוּץ
שְׁוִיר עוֹבַד אָמָן: ז תַּרְתֵּין כַּתְפִּין יְהוֹן לֵהּ עַל תְּרֵין סְטָרוֹהִי וְיִתְלַפַּף:

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וְאֶת הַתְּכֵלֶת לַעֲשׂוֹת מֵהֶן אֶת הַבְּגָדִים: (ו) ועשו את האפד. אִם בָּאתִי לְפָרֵשׁ מַעֲשֵׂה הָאֵפוֹד וְהַחֹשֶׁן עַל סֵדֶר הַמִּקְרָאוֹת, הָרֵי פֵּרוּשָׁן פְּרָקִים, וְיִשְׁגֶּה הַקּוֹרֵא בְּצִרּוּפָן, לָכֵךְ אֲנִי כוֹתֵב מַעֲשֵׂיהֶם כְּמוֹת שֶׁהוּא, לְמַעַן יָרוּץ קוֹרֵא בו, וְאַחַר כַּךְ אֶפְרֹשׁ עַל סֵדֶר הַמִּקְרָאוֹת. הָאֵפוֹד עָשׂוּי כְּמִין סִינָר שֶׁל נָשִׁים רוֹכְבוֹת סוּסִים, וְחוֹגֵר אוֹתוֹ מֵאָחוֹרָיו כְּגֶנֶד לִבּוֹ לְמַטָּה מֵאֲצִילָיו, רָחְבּוֹ כְּמִדַּת רֹחַב גַּבּוֹ שֶׁל אָדָם וְיוֹתֵר, וּמַגִּיעַ עַד עֲקֵבָיו, וְהַחֹשֶׁב מְחֻבָּר בְּרֹאשׁוֹ עַל פְּנֵי רָחְבּוֹ מַעֲשֵׂה אוֹרֵג, וּמַאֲרִיךְ לְכַאן וּלְכַאן כְּדֵי לְהַקִּיפוֹ וְלַחֲגוֹר בּוֹ, וְהַכְּתֵפוֹת מְחֻבָּרוֹת בְּחֹשֶׁב, אֶחָד לְיָמִין וְאֶחָד לִשְׂמֹאל, מֵאֲחוֹרֵי הַכֹּהֵן, לִשְׁנֵי קְצוֹת רָחְבּוֹ שֶׁל סִינָר, וּכְשֶׁזּוֹקְפָן עוֹמְדוֹת לוֹ עַל שְׁתֵּי כְתֵפָיו, וְהֵן כְּמִין שְׁתֵּי רְצוּעוֹת עֲשׂוּיוֹת מִמִּין הָאֵפוֹד, אֲרוּכוֹת כְּדֵי שִׁיעוּר לְזָקְפָן אֵצֶל צַוָּארוֹ מִכָּאן וּמִכָּאן וְנִקְפָּלוֹת לְפָנָיו לְמַטָּה מִכְּתֵפָיו מְעַט, וְאַבְנֵי הַשֹּׁהַם קְבוּעוֹת בָּהֶם, אַחַת עַל כָּתֵף יָמִין וְאַחַת עַל כָּתֵף שְׂמֹאל, וְהַמִּשְׁבְּצוֹת נְתוּנוֹת בְּרֹאשֵׁיהֶם לְפָנֵי כְתֵפָיו, וּשְׁתֵּי עֲבוֹתוֹת הַזָּהָב תְּחוּבוֹת בִּשְׁתֵּי טַבָּעוֹת שֶׁבַּחֹשֶׁן, בִּשְׁנֵי קְצוֹת רָחְבּוֹ הָעֶלְיוֹן, אַחַת לְיָמִין וְאַחַת לִשְׂמֹאל, וּשְׁנֵי רָאשֵׁי הַשַּׁרְשֶׁרֶת תְּקוּעִין בְּמִשְׁבְּצֹת לַיָּמִין וְכֵן שְׁנֵי רָאשֵׁי הַשַּׁרְשֶׁרֶת הַשְּׂמְאלִית תְּקוּעִין בְּמִשְׁבֶּצֶת שֶׁבְּכָתֵף שְׂמֹאל, נִמְצָא הַחֹשֶׁן תָּלוּי בְּמִשְׁבְּצוֹת הָאֵפוֹד עַל לִבּוֹ מִלְּפָנָיו, וְעוֹד שְׁתֵּי טַבָּעוֹת בִּשְׁנֵי קְצוֹת הַחֹשֶׁן בְּתַחְתִּיתוֹ, וּכְנֶגְדָּם שְׁתֵּי טַבָּעוֹת בִּשְׁתֵּי כִתְפוֹת הָאֵפוֹד מִלְמַטָּה, בְּרֹאשׁוֹ הַתַּחְתּוֹן הַמְחֻבָּר בָּחֹשֶׁב: טַבָּעוֹת הַחֹשֶׁן אֶל מוּל טַבָּעוֹת הָאֵפוֹד שׁוֹכְבִים זֶה עַל זֶה, וּמְרַכְּסָן בִּפְתִיל תְּכֵלֶת חָחוּב בְּטַבָּעוֹת הָאֵפוֹד וְהַחֹשֶׁן, שֶׁיִּהְא תַּחְתִּית הַחֹשֶׁן דָּבוּק לְחֹשֶׁב הָאֵפוֹד וְלֹא יֵהָא נָד וְנִבְדָּל, הוֹלֵךְ וְחוֹזֵר: זהב תכלת וארגמן תולעת שני ושש משזר. חֲמֵשֶׁת מִינִים הָלְלוּ שְׁזוּרִין בְּכָל חוּט וְחוּט: הָיוּ מְרַדְּדִין אֶת הַזָּהָב כְּמִין טַסִּין דַּקִּין וְקוֹצְצִין פְּתִילִים מֵהֶם, וְטוֹוִין אוֹתוֹ חוּט שֶׁל זָהָב עִם שִׁשָּׁה חוּטִים שֶׁל תְּכֵלֶת, וְחוּט שֶׁל זָהָב עִם שִׁשָּׁה חוּטִין שֶׁל אַרְגָּמָן, וְכֵן בְּתוֹלַעַת שָׁנִי וְכֵן בַּשֵּׁשׁ—שֶׁכָּל הַמִּינִין חוּטָן כָּפוּל שִׁשָּׁה וְחוּט זָהָב עִם כָּל אֶחָד וְאֶחָד—וְאַחַר כַּךְ שׁוֹזֵר אֶת כֻּלָּם כְּאֶחָד, נִמְצָא חוּטָן כָּפוּל כ״ח, וְכֵן מִפְרָשׁ בְּמַסֶּכֶת יוֹמָא, וְלָמַד מִן הַמִּקְרָא הַזֶּה וַיִּרְקְעוּ אֶת פַּחֵי הַזָּהָב וְקִצֵּץ פְּתִילִים לַעֲשׂוֹת—אֶת פְּתִילֵי הַזָּהָב—בְּתוֹךְ הַתְּכֵלֶת וּבְתוֹךְ הָאַרְגָּמָן וְגוֹ', לְמַדְנוּ שֶׁחוּט שֶׁל זָהָב שָׁזוּר עִם כָּל מִין וָמִין: מעשה חשב. כְּבָר פֵּרַשְׁתִּי שֶׁהוּא אֲרִיגַת שְׁתֵּי קֵירוֹת, שֶׁאֵין צוּרַת שְׁנֵי עֲבָרֶיהָ דּוֹמוֹת זוּ לָזוּ: (ז) שתי כתפת וגו'. הַסִּינָר מִלְמַטָּה וְחֹשֶׁב הָאֵפוֹד הִיא הַחֲגוֹרָה, וּצְמוּדָה לוֹ מִלְמַעְלָה דְּגִמַת סִינַר הַנָּשִׁים, וּמְגִבּוֹ שֶׁל כֹּהֵן הָיוּ מְחֻבָּרוֹת בַּחֹשֶׁב שְׁתֵּי חֲתִיכוֹת כְּמִין שְׁתֵּי רְצוּעוֹת רְחָבוֹת, אַחַת כְּנֶגֶד כָּל כָּתֵף וְכָתֵף, וְזוֹקְפָן עַל שְׁתֵּי כְתֵפוֹתָיו עַד שֶׁנִּקְפָּלוֹת לְפָנָיו כְּנֶגֶד הֶחָזֶה, וְעַיֵּן חִבּוּרָן לְמַטָּה מִן הַחֹשֶׁן נֶאֱחָזִין מִלְפָנָיו כְּנֶגֶד לִבּוֹ שֶׁאֵין נוֹפְלוֹת, כְּמוֹ שֶׁמְּפֹרָשׁ בְּעִנְיָנָן, וְהָיוּ זְקוּפוֹת וְהוֹלְכוֹת כְּנֶגֶד כְּתֵפָיו וּשְׁתֵּי אַבְנֵי הַשֹּׁהַם קְבוּעוֹת בָּהֶן אַחַת בְּכָל אֶחָת: אל שני קצותיו. אֶל רָחְבּוֹ שֶׁל אֵפוֹד, שֶׁלֹּא הָיָה רָחְבּוֹ אֶלָּא כְּנֶגֶד גַּבּוֹ שֶׁל כֹּהֵן וְנִבְהוּ עַד כְּנֶגֶד הָאֲצִילִים, שְׁקוֹרִין קודי״ש בִּלַעַז, שֶׁנִּ לֹא יַחְגְּרוּ בַּיָּזַע (יחז׳ מ״ד)—אֵין חוֹגְרִין בְּמָקוֹם יְזִיעָה, לֹא לְמַעְלָה מֵאֲצִילֵיהֶם וְלֹא לְמַטָּה מִמָּתְנֵיהֶם אֶלָּא כְּנֶגֶד אֲצִילֵיהֶם: וחבר. הָאֵפוֹד עִם אוֹתָן שְׁתֵּי כִתְפוֹת הָאֵפוֹד יְחַבֵּר אוֹתָם בְּמַחַט לְמַטָּה בְּחֹשֶׁב,

gold, and the blue purple, and the red purple, and the crimson, and the fine twined linen. [6]And they shall make the ephod *of* gold, *of* blue purple, and *of* red purple, *of* crimson, and fine twined linen, the work of an artist. [7]It shall have two shoulder pieces joined;

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ned: (Lev. VIII. 7), "And he put upon him the inner-garment (כתנת) and girded him with the belt (אבנט) and clothed him with the mantle (מעיל) and put the ephod (אפוד) upon him." בגדי קדש lit., GARMENTS OF THE HOLY THING — *i. e.* from the heave-offering that is sanctified (מקדשת) to My Name shall they make them (Siphra on Lev. XVI. 4). **(5)** והם יקחו AND THEY SHALL TAKE — Those men, wise in heart (cf. v. 3), who are to make the garments shall receive from the donors את הזהב ואת התכלת THE GOLD AND THE BLUE PURPLE, in order to make the garments of them. **(6)** ועשו את האפד AND THEY SHALL MAKE THE EPHOD — If I set myself to explain the making of the ephod and the breast-plate in the order of the verses, the description of them would be fragmentary and the reader might err in piecing the details together: therefore I shall write down how they were made, just as each of them was, in order that "he who runs may read" (may have a comprehensive idea of them in their entirety), and afterwards I shall explain *it* in the order of the verses. The ephod was made like that kind of apron of women who ride on horse-*back*. He (the priest) tied it on behind him opposite (at the height of) his heart below his elbows. Its breadth was equal to the measure of a man's back and somewhat more (cf. Rashi, end of v. 26), and it reached to his heels. The belt was attached to its top edge along *the whole of* its width, being of weaver's work (i. e. woven in one piece with the ephod) and it extended on both sides *beyond the width of the ephod* in order that it might go right round *the body* and gird on *the ephod* by means of it. The shoulder-pieces were attached to the belt, one on the right and one the left, behind the priest, at the two ends of the width of the apron, and when they were lifted up they stood (we should say "they lay") upon his two shoulders, *so that* they were like two straps made of the same material as the ephod itself, and sufficiently long to lift them up to reach to his neck on both sides, and they hung over in front of him a little below his shoulders. The onyx stones were fixed in them, one on his right shoulder and one on his left shoulder, and the settings were placed in their ends in front of his shoulders *on his breast*. Two cords of gold were inserted through two rings which were on the breast-plate at the two ends of its upper width (edge), one on the right and one on the left, and the two ends of the chain (or cord) were fixed in the setting on the right, and similarly the two ends of the left chain were fixed in the setting which was on the left shoulder. Consequently, the breast-plate hung in front of him over his heart from the settings of the ephod. Further, there were two rings at the two ends of the breast-plate on its lower edge, and opposite them two rings below on the two shoulder pieces of the ephod on the lower edge *of each* where this was joined to the belt. The *under* two rings on the breast-plate were opposite the rings on the ephod, lying one upon the other[1]), and they fastened them (each pair of rings) together by a blue purple thread which was inserted through the rings in the ephod and breast-plate, so that the lower edge of the breast-plate should lie close to the belt of the ephod and should not move about and come apart *from it*, swinging to and fro. זהב תכלת וארגמן תולעת שני ושש משזר OF GOLD, OF BLUE PURPLE, AND OF RED PURPLE, OF CRIMSON AND FINE TWISTED LINEN — The five materials were intertwined in every strand: they beat out the gold into the form of thin plates and from them they cut threads, and they wove that gold thread together with six threads of blue purple and a gold thread with six threads of red purple, and similarly with the crimson and similarly with the fine linen; because all the materials *had* their threads sixfold and there was a gold thread with each of them. Then they intertwined them all into one *thread*; it followed, therefore, that their thread was

NOTES

[1]) See Appendix.

יְהִיֶה־לֹּו אֶל־שְׁנֵי קְצוֹתָיו וְחָבֻר׃ ח וְחֵשֶׁב אַפְדָּתוֹ
אֲשֶׁר עָלָיו כְּמַעֲשֵׂהוּ מִמֶּנּוּ יִהְיֶה זָהָב תְּכֵלֶת
וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מָשְׁזָר׃ ט וְלָקַחְתָּ אֶת־
שְׁתֵּי אַבְנֵי־שֹׁהַם וּפִתַּחְתָּ עֲלֵיהֶם שְׁמֹות בְּנֵי
יִשְׂרָאֵל׃ י שִׁשָּׁה מִשְּׁמֹתָם עַל הָאֶבֶן הָאֶחָת וְאֶת־
שְׁמֹות הַשִּׁשָּׁה הַנֹּותָרִים עַל־הָאֶבֶן הַשֵּׁנִית
כְּתֹולְדֹתָם׃ יא מַעֲשֵׂה חָרָשׁ אֶבֶן פִּתּוּחֵי חֹתָם
תְּפַתַּח אֶת־שְׁתֵּי הָאֲבָנִים עַל־שְׁמֹת בְּנֵי יִשְׂרָאֵל
מֻסַבֹּת מִשְׁבְּצֹות זָהָב תַּעֲשֶׂה אֹתָם׃ יב וְשַׂמְתָּ
אֶת־שְׁתֵּי הָאֲבָנִים עַל כִּתְפֹת הָאֵפֹד אַבְנֵי זִכָּרֹן
לִבְנֵי יִשְׂרָאֵל וְנָשָׂא אַהֲרֹן אֶת־שְׁמוֹתָם לִפְנֵי יְהוָה

אונקלוס

ח וְהָמָן תִּקּוּנֵהּ דִּי עֲלוֹהִי כְּעוֹבָדוֹהִי מִנֵּהּ יְהֵי דַּהֲבָא תְּכְלָא וְאַרְגְּוָנָא וְצָבַע
זְהוֹרִי וּבוּץ שְׁזִיר׃ ט וְתִסַּב יָת תַּרְתֵּין אַבְנֵי בורְלָא וְתִגְלוֹף עֲלֵיהֶן שְׁמָהַת בְּנֵי
יִשְׂרָאֵל׃ י שִׁתָּא מִשְׁמָהָתְהוֹן עַל אַבְנָא חֲדָא וְיָת שְׁמָהַת שִׁתָּא דְּאִשְׁתָּאֲרוּ עַל
אַבְנָא תִּנְיָתָא כְּתוּלְדָתְהוֹן׃ יא עוֹבַד אֱמַן אֶבֶן טָבָא כְּתַב מְפָרַשׁ כִּגְלוֹף דְּעִזְקָן
תִּגְלוֹף יָת תַּרְתֵּין אַבְנַיָּא עַל שְׁמָהַת בְּנֵי יִשְׂרָאֵל מְשַׁקְּעָן מְרַמְּצָן דְּדַהֲב תַּעֲבֵד
יָתְהוֹן׃ יב וּתְשַׁוֵּי יָת תַּרְתֵּין אַבְנַיָּא עַל כִּתְפֵי אֵפוֹדָא אַבְנֵי דְכָרְנָא לִבְנֵי יִשְׂרָאֵל

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וְלֹא יַאֲרִיךְ עִמּוֹ אֶלָּא אוֹרְכָם לְבַד וַאֲחֵר כַּךְ מְחַבְּרָם׃ (ח) וחשב אפדתו. וְחָגוּר שֶׁעַל יָרְכוֹ הוּא מְאַפְּדוֹ וּמְתַקְּנֵהוּ לַכֹּהֵן וּמְקַשְּׁטוֹ. אשר עליו. לְמַעְלָה בִּשְׂפַת הַסְּיָר, הִיא הַחֲגוֹרָה. במעשהו. כַּאֲרִיגַת הַסְּיָר מַעֲשֶׂה חוֹשֵׁב וּמַחֲמֶשֶׁת מִינִים, כַּךְ אֲרִיגַת הַחֵשֶׁב מַעֲשֶׂה חוֹשֵׁב וּמַחֲמֶשֶׁת מִינִין׃ ממנו יהיה. עִמּוֹ יִהְיֶה אָרוּג וְלֹא יַאֲרִיגֵנּוּ לְבַד וְיַחְבְּרֵנּוּ׃ (י) כתולדתם. כְּסֵדֶר שְׁנוֹלְדוּ—רְאוּבֵן, שִׁמְעוֹן, לֵוִי, יְהוּדָה, דָּן, נַפְתָּלִי עַל הָאַחַת, וְעַל הַשְּׁנִית גָּד, אָשֵׁר, יִשָּׂשכָר וְזְבוּלֻן, יוֹסֵף, בִּנְיָמִין מָלֵא, שֶׁכֵּן הוּא כָתוּב בְּמָקוֹם תּוֹלְדָתוֹ, כ״ה אוֹתִיּוֹת בְּכָל אַחַת וְאַחַת׃ (יא) מעשה חרש אבן. מַעֲשֵׂה אֻמָּן שֶׁל אֲבָנִים, חָרַשׁ זֶה דָּבוּק הוּא לַתֵּיבָה שֶׁלְּאַחֲרָיו וּלְפִיכָךְ הוּא נָקוּד פַּתַח בְּסוֹפוֹ, וְכֵן חָרַשׁ עֵצִים נָטָה קָו (יש׳ מ״ד)—חָרָשׁ שֶׁל עֵצִים. וְכֵן חָרַשׁ בַּרְזֶל מַעֲצָד, (שם), כָּל אֵלֶּה דְּבוּקִים וּפְתוּחִים׃ פתוחי חתם. כְּתַרְגּוּמוֹ כְּתַב מְפָרַשׁ כִּגְלוֹף דְּעִזְקָא, חֲרִיטוֹת הָאוֹתִיּוֹת בְּתוֹכָן כְּמוֹ שֶׁחוֹרְצִין חוֹתְמֵי טַבָּעוֹת שֶׁהֵם לַחְתּוֹם אִגָּרוֹת—כְּתַב נִקֵּר וּמְפָרָשׁ: על שמרת. כְּמוֹ בְּשָׁמֹת: מסבת משבצות. מוּקָפוֹת הָאֲבָנִים בְּמִשְׁבְּצוֹת זָהָב, שֶׁעוֹשֶׂה מוֹשֵׁב הָאֶבֶן בַּזָּהָב כְּמִין נוּמָא לְמִדַּת הָאֶבֶן וּמְשַׁקְּעָהּ בַּמִּשְׁבָּצֹת, נִמְצֵאת הַמִּשְׁבָּצֹת כּוֹבְכֹת אֶת הָאֶבֶן סָבִיב וּמְחַבֵּר

at the two extremities thereof it shall be joined together. [8]And the curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue purple, and red purple, and crimson, and fine twined linen. [9]And thou shalt take two onyx stones, and engrave on them the names of the children of Israel: [10]Six of their names on the one stone, and the other six names that are left on the other stone, according to their birth. [11]With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them settings of gold. [12]And thou shalt put the two stones upon the shoulder-pieces of the ephod *for* stones of memorial unto the children of Israel: and Aaron shall bear their names before the Eternal

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28-fold. This is how it is explained in Treatise Joma (72 a) and it is derived from the following verse: (XXXIX. 3) "And they beat out the gold into thin plates and cut it into threads to work the threads of gold[1]) in the blue purple and in the red purple, etc." — this tells us that a gold thread was intertwined with each material. מעשה חשב THE WORK OF AN ARTIST — I have already explained (XXVI. 1) that this was weaving on both sides: *that is*, that the designs on both sides were not similar one to the other. **(7)** שתי כתפת וגו' TWO SHOULDER-PIECES, etc. — The apron was below and the חשב of the ephod was the belt, and this was joined to it on its top *edge* similar to the apron of ladies *who ride on horseback*. On the priest's back there were joined to the belt two pieces like two wide straps, one opposite each shoulder. He lifted these up upon his two shoulders so that they hung down in front of him before his breast, and because they were joined to the rings in the breast-plate they were held fast in front of him upon his heart so that they could not fall *off his shoulders backwards*, just as is explained in this section (v. 28). Thus they lay *on his back* in an erect position and then passed over his shoulders and the two onyx stones were fixed on them, one stone upon each *shoulder-piece*. אל שני קצותיו AT THE TWO EXTREMITIES THEREOF — on the width of the ephod; for its width was equal only to that of the priest's back (and did not go entirely round his body, so that one may well speak of the two extremities of the ephod), and its height was up to the elbows — which they call coudes in O. F. — *and not higher*, because it is said (Ezek. XLIV. 18) "they shall not gird themselves בָּיָזַע," *i. e.* they shall not gird themselves in the place where one perspires (במקום זיעה) *namely*, not higher than their elbows and not lower than their loins, but only by their elbows (Zeb. 18 b). וחבר IT — the ephod — SHALL BE JOINED with the two shoulder-pieces of the ephod: he shall join them below the belt with a needle and he shall not weave them together with it, but he must weave them separately and join them afterwards. **(8)** וחשב אפדתו *This signifies*, and the girdle by means of which he bedecks it (the ephod) and puts it in order for the priest and adorns him (cf. Rashi on v. 4)[2]). אשר עליו WHICH WAS UPON IT — above on the edge of the apron: this is therefore the girdle. כמעשהו ACCORDING TO THE WORK THEREOF — as the weaving of the apron — the work of an artist and of the five materials — so the weaving of the belt, also, was the work of an artist and of the five materials. ממנה יהיה IT SHALL BE OF THE SAME — — it shall be woven together with it, and one shall not weave it separately, and join its afterwards. **(10)** כתולדתם ACCORDING TO THEIR BIRTH — in the order in which they were born: Reuben, Simeon, Levi, Judah, Dan, Naphtali upon one, and upon the other Gad, Asher, Issachar, Zebulun, Joseph and Benjamin — *the last name being written* full (plene, with a ' before the last letter, thus: בניימין) for that is how it is written in the passage *that tells* of his birth (Gen. XXXV. 18). *This gives* twenty-five letters on each stone (cf. Sota 36 a). **(11)** מעשה חרש אבן *means* THE WORK OF AN ARTIFICER IN STONES[3]). This word

NOTES

For Notes 1—3 see Appendix.

עַל־שְׁתֵּי כְתֵפָיו לְזִכָּרֹן: ס שני יג וְעָשִׂיתָ
מִשְׁבְּצֹת זָהָב: יד וּשְׁתֵּי שַׁרְשְׁרֹת זָהָב טָהוֹר
מִגְבָּלֹת תַּעֲשֶׂה אֹתָם מַעֲשֵׂה עֲבֹת וְנָתַתָּה אֶת־
שַׁרְשְׁרֹת הָעֲבֹתֹת עַל־הַמִּשְׁבְּצֹת: ס טו וְעָשִׂיתָ
חֹשֶׁן מִשְׁפָּט מַעֲשֵׂה חֹשֵׁב כְּמַעֲשֵׂה אֵפֹד תַּעֲשֶׂנּוּ
זָהָב תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מָשְׁזָר
תַּעֲשֶׂה אֹתוֹ: טז רָבוּעַ יִהְיֶה כָּפוּל זֶרֶת אָרְכּוֹ וְזֶרֶת
רָחְבּוֹ: יז וּמִלֵּאתָ בוֹ מִלֻּאַת אֶבֶן אַרְבָּעָה טוּרִים
אָבֶן טוּר אֹדֶם פִּטְדָה וּבָרֶקֶת הַטּוּר הָאֶחָד:

אונקלוס

וְיִטּוֹל אַהֲרֹן יָת שְׁמָהָתְהוֹן קֳדָם יְיָ עַל תְּרֵין כְּתְפּוֹהִי לְדָכְרָנָא: יג וְתַעְבֵּד
מַרְמְצָן דְּדָהָב: יד וְתַרְתֵּין תִּכִּין דְּהַב דְּכִי מְחַתָּמָן תַּעְבֵּד יָתְהוֹן עוֹבַד גְּדִילָו
וְתִתֵּן יָת תַּכְבָּיָא גְּדִילָתָא עַל מַרְמְצָתָא: טו וְתַעְבֵּד חֹשֶׁן דִּינָא עוֹבַד אָמָן כְּעוֹבַד
אֵפוֹדָא תַּעְבְּדִנֵּהּ דַּהֲבָא תְּכְלָא וְאַרְגְּוָנָא וּצְבַע זְהוֹרִי וּבוּץ שְׁזִיר תַּעְבֵּד יָתֵהּ:
טז מְרַבַּע יְהֵי עֵיף זַרְתָּא אָרְכֵּהּ וְזַרְתָּא פְּתְיֵהּ: יז וְתַשְׁלֵם בֵּהּ אַשְׁלָמוּת אַבְנָא
אַרְבְּעָה סְדְרִין אֶבֶן־טָבָא סִדְרָא קַדְמָאָה סַמָּקִן יַרָקָן וּבַרְקָן סִדְרָא חַד:

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הַמִּשְׁבֶּצֶת בְּכִתְפוֹת הָאֵפוֹד: (יב) לזכרן. שֶׁיְּהֵא רוֹאֶה הַקָּבָ"ה הַשְּׁבָטִים כְּתוּבִים לְפָנָיו וְיִזְכּוֹר צִדְקָתָם: (יג) ועשית משבצת. מִיעוּט מִשְׁבְּצוֹת שְׁתַּיִם; וְלֹא פֵּרַשׁ לְךָ עַתָּה בְּפָרָשָׁה זוֹ אֶלָּא מִקְצַת צָרְכָּן, וּבְפָרָשַׁת הַחֹשֶׁן גּוֹמֵר לְךָ פֵּרוּשָׁן: (יד) שרשרת זהב. שַׁלְשְׁלָאוֹת: מגבלת. לְסוֹף גְּבוּל הַחֹשֶׁן תַּעֲשֶׂה אוֹתָם: מעשה עבת. מַעֲשֶׂה קְלִיעַת חוּטִין, וְלֹא מַעֲשֶׂה נְקָבִים וּכְפָלִים כְּאוֹתָן שֶׁעוֹשִׂין לְבוּרוֹת, אֶלָּא כְּאוֹתָן שֶׁעוֹשִׂים לְעֲרַדְּקָאוֹת שֶׁקּוֹרִין אנשנשוי"רש בְּלַעַז: ונתתה את שרשרת. שֶׁל עֲבוֹתוֹת הָעֲשׂוּיוֹת מַעֲשֵׂה עֲבוֹת עַל מִשְׁבְּצוֹת הָאֲבָנִים; וְלֹא זֶה הוּא מְקוֹם צַוָּאַת עֲשָׂיָתָן שֶׁל שַׁרְשְׁרוֹת, וְלֹא צַוָּאַת קְבִיעָתָן, אֵין תַּעֲשֶׂה הָאָמוּר כַּאן לְשׁוֹן צִוּוּי, וְאֵין וְנָתַתָּה הָאָמוּר כַּאן לְשׁוֹן צִוּוּי, אֶלָּא לְשׁוֹן עָתִיד, כִּי בְּפָרָשַׁת הַחֹשֶׁן חוֹזֵר וּמְצַוֶּה עַל עֲשָׂיָתָן וְעַל קְבִיעָתָן, וְלֹא נִכְתַּב כָּאן אֶלָּא לְהוֹדִיעַ מִקְצַת צָרְכָּן הַמִּשְׁבְּצוֹת שֶׁצִּוָּה לַעֲשׂוֹת עִם הָאֵפוֹד, וְכָתַב לְךָ וְאֵת לוֹמַר לְךָ הַמִּשְׁבְּצוֹת הַלָּלוּ יְזָקְקוּ לְךָ, לְכָשֶׁתַּעֲשֶׂה שַׁרְשְׁרוֹת מִגְבָּלוֹת עַל הַחֹשֶׁן, תִּתֵּנֵם עַל הַמִּשְׁבְּצוֹת הַלָּלוּ: (טו) חשן משפט. שֶׁמְּכַפֵּר עַל קִלְקוּל הַדִּין. דָּ"א, מִשְׁפָּט שֶׁמְּבָרֵר דְּבָרָיו וְהַבְטָחָתוֹ אֱמֶת, דריש"נמנט בְּלַעַז; שֶׁהַמִּשְׁפָּט מְשַׁמֵּשׁ שָׁלֹשׁ לְשׁוֹנוֹת, דִּבְרֵי טַעֲנוֹת הַבַּעֲלֵי דִינִים וּגְמַר הַדִּין וְעוֹנֶשׁ הַדִּין, אִם עוֹנֶשׁ מִיתָה, אִם עוֹנֶשׁ מְכוֹת, אִם עוֹנֶשׁ מָמוֹן, וְזֶה מְשַׁמֵּשׁ לְשׁוֹן בֵּרוּר דְּבָרִים, שֶׁמְּפָרֵשׁ וּמְבָרֵר דְּבָרָיו: כמעשה אפד. מַעֲשֶׂה חוֹשֵׁב וּמַחֲשֶׁבֶת מִינִין: (טז) זרת ארכו וזרת רחבו. כָּפוּל; וּמְטַל לוֹ לְפָנָיו כְּנֶגֶד לִבּוֹ, שֶׁנֶּאֱמַר וְהָיוּ עַל לֵב אַהֲרֹן, תְּלוּי בִּכְתֹפוֹת הָאֵפוֹד הַבָּאוֹת מֵאֲחוֹרָיו עַל כְּתֵפָיו וְנִקְפָּלוֹת וְיוֹרְדוֹת לְפָנָיו מֵעַל, וְהַחֹשֶׁן תָּלוּי בְּהֶן בְּשַׁרְשְׁרוֹת וְטַבָּעוֹת כְּמוֹ שֶׁמְּפֹרָשׁ בָּעִנְיָן: (יז) ומלאת בו. עַל שֵׁם שֶׁהָאֲבָנִים

upon his two shoulders for a memorial. [13]And thou shalt make settings of gold; [14]And two chains *of* pure gold; twisted *of* cord-like work shalt thou make them, and fasten the cord-like chains to the settings. [15]And thou shalt make the breastplate of judgment the work of an artist; after the work of the ephod thou shalt make it; *of* gold, *of* blue purple, and *of* red purple, and *of* crimson, and of fine twined linen, shalt thou make it. [16]Square it shall be *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof. [17]And thou shalt fill it with fillings of stones, even four rows of stones: *the first* row *shall be* a sardius, a topaz, and a carbuncle: *this shall be* the first row.

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חרש is in close connection (i. e. in the construct state) with the word that follows it and therefore it is punctuated with Patach in its last syllable[1]). Similar is, (Is. XLIV. 13) "The חָרַשׁ עצים stretcheth out a line" *i. e.* the worker in wood. So, also, (ib. v. 12) "the worker in (חָרַשׁ) iron maketh an axe." All these *examples of* חָרַשׁ are in close connection *with the words that follows them* and are *therefore* punctuated with Patach. מתוחי חותם LIKE THE ENGRAVINGS OF A SIGNET — *Understand this* as the Targum *renders it*: a distinct writing like the engraving of a signet-ring: the letters were incised in them just as one incises the seals of a ring which are used to seal letters — a clear and distinct writing. על שמות — This is the same as בשמות "with the names of". מסבת משבצות SURROUNDED WITH SETTINGS [OF GOLD] — Thou shalt make the stones to be surrounded by gold settings: *the meaning is* that they should make as a setting for each stone a kind of indentation in the gold, of the same size as the stone and sink it in the setting; thus the setting surrounds the stone on all sides. That setting they attached to the shoulder-pieces of the ephod. **(12)** לזכרן FOR A MEMORIAL — so that the Holy One, blessed be He, will see *the names of* the tribes written before Him and He will remember their righteousness (cf. Ex. R. 38). **(13)** ועשית משבצת AND THOU SHALT MAKE SETTINGS — *two settings, for* the minimum number of settings (the plural) is two. In this section it explains to you only part of their purpose, whilst in the section dealing with the breast-plate it completes for you the explanation about them. **(14)** שרשרת זהב *means* CHAINS OF GOLD — *the word* being *the same as* שלשלאות (the letters ל and ר being interchangeable, as in ארמנות for אלמנות; cf. the Aramaic ארמלתא). מגבלת *means* AT THE END OF THE BORDER (גבול)[3]) of the breast-plate תעשה אותם SHALT THOU MAKE THEM. מעשה עבת OF CORD-LIKE WORK — made of plaited threads and not made of rings and hooks (somewhat like links) like those *chains* which are made for cisterns (to which the bucket is attached), but like those which are made for censers which are called encensiers in O. F.[4]) (cf. Rashi on Bets. 22 b). ונתת את שרשרת — *This means*, AND THOU WILT PLACE THE CHAINS OF[5]) CORD-WORK — *i. e.* the chains made of cord-work — upon these settings. This is not the place where the command is laid down about making the chains nor is this the command about fixing them: the word תעשה used here does not express a command, nor does the word ונתת used here express a command, but these express the future tense[6]). For in the chapter about the breast-plate He returns to this, and *there* He lays down the command about making them (v. 22) and fixing them (vv. 24—25). *This* is written here only to point out part of the purpose of the settings which He commanded to be made together with the ephod, and He wrote this *here* to tell you: these settings you will require — when you will make chains at the ends upon the breast-plate you shall put them upon these settings. **(15)** חשן משפט THE BREAST-PLATE OF JUDGMENT — *it was so called* because it atoned for any error in judgment (cf. Zeb. 88 b; jer. Joma VII. 5). Another explanation *of why it is called "the breast-plate of* משפט", is because it[7]) makes its statements clear (definite — so

NOTES

For Notes 1—7 see Appendix.

יח וְהַטּוּר הַשֵּׁנִי נֹפֶךְ סַפִּיר וְיַהֲלֹם: יט וְהַטּוּר
הַשְּׁלִישִׁי לֶשֶׁם שְׁבוֹ וְאַחְלָמָה: כ וְהַטּוּר הָרְבִיעִי
תַּרְשִׁישׁ וְשֹׁהַם וְיָשְׁפֵה מְשֻׁבָּצִים זָהָב יִהְיוּ
בְּמִלּוּאֹתָם: כא וְהָאֲבָנִים תִּהְיֶיןָ עַל־שְׁמֹת בְּנֵי־
יִשְׂרָאֵל שְׁתֵּים עֶשְׂרֵה עַל־שְׁמֹתָם פִּתּוּחֵי חוֹתָם
אִישׁ עַל־שְׁמוֹ תִּהְיֶיןָ לִשְׁנֵי עָשָׂר שָׁבֶט: כב וְעָשִׂיתָ
עַל־הַחֹשֶׁן שַׁרְשֹׁת גַּבְלֻת מַעֲשֵׂה עֲבֹת זָהָב טָהוֹר:
כג וְעָשִׂיתָ עַל־הַחֹשֶׁן שְׁתֵּי טַבְּעוֹת זָהָב וְנָתַתָּ אֶת־
שְׁתֵּי הַטַּבָּעוֹת עַל־שְׁנֵי קְצוֹת הַחֹשֶׁן: כד וְנָתַתָּה

אונקלוס

יח וְסַדְרָא תִּנְיָנָא אִזְמָרְגְּדִין וְשַׁבְּוִיז וְסַבְּהַלּוֹם: יט וְסַדְרָא תְּלִיתָאָה קַנְבְּרִי
טַרְקְיָא וְעִין עֶגְלָא: כ וְסַדְרָא רְבִיעָאָה כְּרוּם־יַמָּא וּבוֹרְלָא וּפְנְטֵרֵי מְרַמְּצָן
דְּדַהַב יְהוֹן בְּאַשְׁלְמוּתְהוֹן: כא וְאַבְנַיָּא יְהֶוְיָן עַל שְׁמָהַת בְּנֵי יִשְׂרָאֵל תְּרֵתֵי
עֲסְרֵי עַל שְׁמָהָתְהוֹן כְּתַב מְפָרַשׁ כִּגְלוּף דְּעוֹקָא גְּבַר עַל שְׁמֵהּ תְּהֶוְיָן לְתְרֵין
עֲסַר שִׁבְטַיָּא: כב וְתַעְבֵּד עַל חוּשְׁנָא תִּכִּין מְתַחְמָן עוֹבַד גְּדִילוּ דְּהַב דְּכִי:
כג וְתַעְבֵּד עַל חוּשְׁנָא תַּרְתֵּין עִזְקִן דְּדַהֲבָ וְתִתֵּן יָת תַּרְתֵּין עִזְקָתָא עַל תְּרֵין
סְטָרֵי חוּשְׁנָא: כד וְתִתֵּן יָת תַּרְתֵּין גְּדִילָן דְּדַהַב עַל תְּרֵין עִזְקָתָא לְסְטָרֵי

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מְמַלְאוֹת גּוּמוֹת הַמִּשְׁבְּצוֹת הַמְתֻקָּנוֹת לָהֶן, קוֹרֵא אוֹתָן בִּלְשׁוֹן מִלּוּאִים: (כ) משבצים והב
יהיו הטורים במלואתם—מְקֻפִּים מִשְׁבְּצוֹת זָהָב בְּעוֹמֶק שִׁישׁוּר שֶׁיִּתְמַלֵּא בְּעוּבְיָן הָאֲבָן, וְהוּ
לְשׁוֹן בְּמִלּוּאֹתָם, בְּשִׁישׁוּר מִלּוּי עָבְיָן שֶׁל אֲבָנִים יִהְיֶה עוֹמֶק הַמִּשְׁבְּצוֹת, לֹא פָּחוּת וְלֹא
יוֹתֵר: (כא) איש על שמו. כְּסֵדֶר תּוֹלְדֹתָם סֵדֶר הָאֲבָנִים, אֹדֶם לְרָאוּבֵן, פִּטְדָה לְשִׁמְעוֹן, וְכֵן
בְּלֻם: (כב) על החשן. בְּשִׁבְיל הַחֹשֶׁן, לְקַבְּעָם בְּטַבָּעוֹתָיו, כְּמוֹ שֶׁמְּפֹרָשׁ לְמַטָּה: בָּעִנְיָן:
שרשת. לְשׁוֹן שָׁרְשֵׁי אִילָן, הַמְּאֻחָזִין לָאִילָן לְהֵאָחֵז וּלְהִתְקַע בָּאָרֶץ, אַף אֵלּוּ יִהְיוּ מְאֻחָזִין
לַחֹשֶׁן שֶׁבָּהֶם יִהְיֶה תָּלוּי בָּאֵפוֹד, וְהֵן שְׁתֵּי שַׁרְשׁוֹרוֹת הָאֲמוּרוֹת לְמַעְלָה בְּעִנְיַן הַמִּשְׁבְּצוֹת: וְאַף
שַׁרְשׁוֹרוֹת פְּתַר מְנַחֵם בֶּן סָרוּק לְשׁוֹן שָׁרָשִׁים, וְאָמַר שֶׁהָרִי"שׁ יְתֵרָה כְּמוֹ מ"ם שֶׁבְּשִׁלְשׁוֹם וּמ"ם
שֶׁבְּרִיקָם, וְאֵינִי רוֹאֶה אֶת דְּבָרָיו, אֶלָּא שַׁרְשֶׁרֶת בְּלָשׁוֹן עִבְרִית כְּשַׁלְשֶׁלֶת בִּלְשׁוֹן מִשְׁנָה: גבלת.
הוּא מִגְבָּלוֹת הָאֲמוּר לְמַעְלָה, שֶׁתִּתְקַעֲם בַּמִּשְׁבְּצוֹת שֶׁיִּהְיוּ בְּגִבּוּל הַחֹשֶׁן, וְכָל גְּבוּל לְשׁוֹן קְצֵה,
אשומי"ל בְּלַעַז: מעשה עבת. מַעֲשֵׂה קְלִיעָה: (כג) על החשן. לְצוּרַךְ הַחֹשֶׁן—כְּדֵי לְקַבְּעָם
בּוֹ; וְלֹא יִתָּכֵן לוֹמַר שֶׁתְּהֵא תַּחְתִּלַת עֲשִׂיָתָן עָלָיו, שֶׁאִם כֵּן מַה הוּא שָׁחוֹזֵר וְאוֹמֵר וְנָתַתָּ אֶת
שְׁתֵּי הַטַּבָּעוֹת וַהֲלֹא כְּבָר נִתּוּנִין בּוֹ? הָיָה לוֹ לִכְתּוֹב בִּתְחִלַּת הַמִּקְרָא וְעָשִׂיתָ עַל קְצוֹת הַחֹשֶׁן
שְׁתֵּי טַבָּעוֹת זָהָב, וְאַף בְּשַׁרְשׁוֹרוֹת צָרִיךְ אַתָּה לְפָתוֹר כֵּן: על שני קצות החשן. לִשְׁתֵּי פֵּאוֹת
שֶׁכְּנֶגֶד הַצָּוּאר, לַיְמָנִית וְלַשְּׂמָאלִית, הַבָּאִים מוּל כְּתֵפוֹת הָאֵפוֹד: (כד) ונתתה את שתי עבתת

[18]And the second row shall be an emerald, a sapphire, and a diamond. [19]And the third row a ligure, an agate, and an amethyst. [20] And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their fillings. [21]And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes. [22]And thou shalt make upon the breastplate twisted chains *of* cord-like work *of* pure gold. [23]And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two extrimities of the breastplate. [24]And thou shalt put

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that there can be no doubt about their meaning) and its promise is true; discernement in O. F., (sentence of judgment). Because the word משפט is used in three senses: the contentions of the parties to the law-suit, the pronouncement of the sentence and the punishment attendant on the sentence, whether it be punishment of death or punishment of flagellation or punishment involving a monetary payment; here it is used in the sense of making its statements definite, *so that this is the breast-plate with the Urim and Thummim* which explains and makes its statement clear. כמעשה אסד AFTER THE WORK OF THE EPHOD — the work of an artist and of the five materials. **(16)** זרת ארכו וזרת רחבו A SPAN IN LENGTH AND A SPAN IN WIDTH, being double (cf. XXXIX. 9)[1]) and it lay on him in front over his heart, as it is said, (v. 30) "And they shall be upon Aaron's heart." It was suspended from the shoulder-pieces of the ephod which came from behind him upon his shoulders and hung over and fell down a little *way* in front of him, and the breast-plate was suspended from them by means of the chains and rings, as is explained in the section (vv. 22—29). **(17)** ומלאת בו AND THOU SHALT FILL IT [WITH FILLINGS OF STONES] — Because the stones fill the hollows of the settings which were specially made for them it calls them by the term מלואים "fillings". **(20)** משבצים זהב יהיו SET IN GOLD SHALL THEY — the rows — BE[2]) במלאותם IN THEIR SETTINGS — surrounded by gold settings in depth of such a size that *each* shall be filled by the thickness of the stone. This is the meaning of במלאותם, "in their fillings": of such a size as will be filled by the thickness of the stones shall be the depth of the settings, neither more nor less. **(21)** איש על שמו EVERY ONE WITH HIS NAME — As the order in which they were born shall be the order of the stones: a sardius for Reuben, a topaz for Simeon, and so in the case of all of them. **(22)** על החשן *means* [AND THOU SHALT MAKE] FOR THE BREAST-PLATE (not upon it), — in order to fasten them (the plaited chains) on its rings, as is explained further on in the section. שרשת — This is the same expression as the roots (שֹׁרֶשׁ) of a tree which hold the tree firm so that it may be held and kept fixed in the ground. Thus, also, these *roots, as it were,* shall hold the breast-plate firm because from them shall it hang on the ephod. These were *really* the two *plaited* chains which are mentioned above in the section on the settings (v. 14). Indeed, Menachem ben Seruk *actually* explained the word שרשרות as well in the sense of roots and he said that the second ר was redundant, just as the ם in שלשם and the ם in ריקם. I, however, do not agree with his statement, but *I am of opinion that* שַׁרְשֶׁרֶת in the Hebrew language is the equivalent of שַׁלְשֶׁלֶת in the Mishnaic language (Kelim XIV. 3) (cf. Rashi on v. 14). נבלת — This is the same as מנבלות used above, (v. 14) *meaning* that thou shalt fix them in the rings which will be on the border (נבול) of the breast-plate. Wherever the word נבול occurs it has the meaning of end; à sommel in O. F. מעשה עבת *means* PLAITED WORK. **(23)** על החשן *means* [AND THOU SHALT MAKE] FOR THE BREAST-PLATE (not upon it), — in order to fix them on it. And it would not be correct to say *that this means* that they should originally be made upon it (על), for if this were so

NOTES

For Notes 1—2 see Appendix.

אֶת־שְׁתֵּי עֲבֹתֹת הַזָּהָב עַל־שְׁתֵּי הַטַּבָּעֹת אֶל־קְצוֹת
חֹשֶׁן: כה וְאֵת שְׁתֵּי קְצוֹת שְׁתֵּי הָעֲבֹתֹת תִּתֵּן עַל־
שְׁתֵּי הַמִּשְׁבְּצוֹת וְנָתַתָּה עַל־כִּתְפוֹת הָאֵפֹד אֶל־
מוּל פָּנָיו: כו וְעָשִׂיתָ שְׁתֵּי טַבָּעוֹת זָהָב וְשַׂמְתָּ אֹתָם
עַל־שְׁנֵי קְצוֹת הַחֹשֶׁן עַל־שְׂפָתוֹ אֲשֶׁר אֶל־עֵבֶר
הָאֵפוֹד בָּיְתָה: כז וְעָשִׂיתָ שְׁתֵּי טַבָּעוֹת זָהָב וְנָתַתָּה
אֹתָם עַל־שְׁתֵּי כִתְפוֹת הָאֵפֹד מִלְמַטָּה מִמּוּל
פָּנָיו לְעֻמַּת מַחְבַּרְתּוֹ מִמַּעַל לְחֵשֶׁב הָאֵפוֹד:

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חושְׁנָא: כה וְיָת תַּרְתֵּין גְּדִילָן דְּעַל תַּרְתֵּין סְטָרוֹהִי תִּתֵּן עַל תַּרְתֵּין מְרַמְּצָתָא
וְתִתֵּן עַל בִּתְפֵי אֵפוֹדָא לָקֳבֵל אַפּוֹהִי: כו וְתַעְבֵּד תַּרְתֵּין עִזְקָן דְּדַהַב וּתְשַׁוֵּי
יָתְהוֹן עַל תְּרֵין סְטָרֵי חוּשְׁנָא עַל סְפֵיחֵהּ דִּי לְעִבְרָא דְּאֵפוֹדָא מִלְּגָיו: כז וְתַעְבֵּד
תַּרְתֵּין עִזְקָן דְּדַהַב וְתִתֵּן יָתְהוֹן עַל תַּרְתֵּין כִּתְפֵי אֵפוֹדָא מִלְרַע מִלָּקֳבֵל אַפּוֹהִי

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הזהב. הַן הַן שַׁרְשֶׁרֶת גַּבְלוּת הַכְּתוּבוֹת לְמַעְלָה, וְלֹא פֵּרֵשׁ מְקוֹם קִבּוּעָן בַּחֹשֶׁן, עַכְשָׁיו מְפָרֵשׁ לְךָ שֶׁיֵּהָא תּוֹחֵב אוֹתָן בַּטַּבָּעוֹת; וְתֵדַע לְךָ שֶׁהֵן הֵן הָרִאשׁוֹנוֹת, שֶׁהֲרֵי בְּפָרָשַׁת אֵלֶּה פְּקוּדֵי לֹא הָכְפָּלוּ: (כה) ואת שתי קצות שֶׁל שתי עבתת, שְׁנֵי רָאשֵׁיהֶם שֶׁל כָּל אַחַת. תתן על שתי המשבצות. הֵן הַן הַכְּתוּבוֹת לְמַעְלָה, בֵּין פָּרָשַׁת הַחֹשֶׁן וּפָרָשַׁת הָאֵפוֹד, וְלֹא פֵּרֵשׁ אֶת צָרְכָּן וְאֶת מְקוֹמָן, עַכְשָׁיו מְפָרֵשׁ שֶׁיִּתְקַע בָּהֶן רָאשֵׁי הָעֲבוֹתוֹת הַתְּחוּבוֹת בְּטַבָּעוֹת הַחֹשֶׁן לַיְמִין וְלִשְׂמֹאל אֶצֶל הַצְּוָאר; שְׁנֵי רָאשֵׁי שַׁרְשֶׁרֶת הַיְמָנִית תּוֹקֵעַ בְּמִשְׁבֶּצֶת שֶׁל יָמִין, וְכֵן בְּשֶׁל שְׂמֹאל שְׁנֵי רָאשֵׁי שַׁרְשֶׁרֶת הַשְּׂמָאלִית: ונתתה המשבצות על כתפות האפד, אַחַת בְּזוּ וְאַחַת בְּזוּ, נִמְצְאוּ כִתְפוֹת הָאֵפוֹד מַחֲזִיקִין אֶת הַחֹשֶׁן שֶׁלֹּא יִפּוֹל, וּבְהֵן הוּא תָּלוּי, וַעֲדַיִן שְׂפַת הַחֹשֶׁן הַתַּחְתּוֹנָה הוֹלֶכֶת וּבָאָה וְנוֹקֶשֶׁת עַל כְּרֵיסוֹ וְאֵינָהּ דְּבוּקָה לוֹ יָפֶה, לְכָךְ הִצְרִיךְ עוֹד שְׁתֵּי טַבָּעוֹת לְתַחְתִּיתוֹ, כְּמוֹ שֶׁמְּפֹרָשׁ והולך: אל מול פניו. שֶׁל אֵפוֹד, שֶׁלֹּא יִתֵּן הַמִּשְׁבְּצוֹת בְּעֵבֶר הַכְּתֵפוֹת שֶׁכְּלַפֵּי הַמְּעִיל, אֶלָּא בְּעֵבֶר הָעֶלְיוֹן שֶׁכְּלַפֵּי הַחוּץ, והוא קרוי מול פָּנָיו שֶׁל אֵפוֹד, כִּי אותו עֵבֶר שֶׁאֵינוֹ נִרְאֶה אֵינוֹ קָרוּי פָּנִים: (כו) על שני קצות החשן. הֵן שְׁתֵּי פְּאוֹתָיו הַתַּחְתּוֹנוֹת לַיְמִין וְלִשְׂמֹאל: על שפתו אשר אל עבר האפוד ביתה. הֲרֵי לְךָ שְׁנֵי סִימָנִין, הָאֶחָד שֶׁיִּתְנֵם בִּשְׁנֵי קְצוֹת שֶׁל תַּחְתִּיתוֹ, שֶׁהוּא כְּנֶגֶד הָאֵפוֹד, שֶׁעָלָיוֹנוֹ אֵינוֹ כְּנֶגֶד הָאֵפוֹד, שֶׁהֲרֵי סָמוּךְ לַצַּוָּאר הוּא וְהָאֵפוֹד נָתוּן עַל מָתְנָיו, וְעוֹד נָתַן סִימָן, שֶׁלֹּא יִקְבָּעֵם בְּעֵבֶר הַחֹשֶׁן שֶׁכְּלַפֵּי הַחוּץ, אֶלָּא בְּעֵבֶר שֶׁכְּלַפֵּי פָּנִים, שֶׁנֶּאֱמַר בָּיְתָה, וְאוֹתוֹ הָעֵבֶר הוּא לְצַד הָאֵפוֹד, שֶׁחָשֵׁב הָאֵפוֹד חוֹגְרוֹ הַבֹּהֵן וְנִקְפָּל הַסְּיָר לְפָנָיו הַבֹּהֵן עַל מָתְנָיו, וּקְצַת כְּרֵסוֹ מִבַּאן וּמִבַּאן עַד כְּנֶגֶד קְצוֹת הַחֹשֶׁן וּקְצוֹתָיו שׁוֹכְבִין עָלָיו: (כז) על שתי כתפות האפוד מלמטה. שֶׁהַמִּשְׁבְּצוֹת נְתוּנוֹת בְּרָאשֵׁי כִתְפוֹת הָאֵפוֹד הָעֶלְיוֹנִים הַבָּאִים עַל כְּתֵפָיו, כְּנֶגֶד גְּרוֹנוֹ, וְנִקְפָּלוֹת וְיוֹרְדוֹת לְפָנָיו, וְהַשְּׁתֵּי צְוָה לְתֵת בְּרֹאשָׁן הַשֵּׁנִי, שֶׁהוּא מְחֻבָּר לָאֵפוֹד, והוא שֶׁנִּי לְעֻמַּת מַחְבַּרְתּוֹ, סָמוּךְ לְמָקוֹם חִבּוּרָן בָּאֵפוֹד, לְמַעְלָה מִן הַחֲגוֹרָה מְעַט, שֶׁהַמַּחְבֶּרֶת לְעֻמַּת הַחֲגוֹרָה, וְאֵלּוּ נְתוּנִים מְעַט בְּגוֹבַהּ

the two cords of gold in the two rings *which are* on the extremities of the breastplate. [25]And *the other* two extremities of the two cords thou shalt fasten in the two settings, and put *them* on the shoulder-pieces of the ephod before it. [26]And thou shalt make two rings of gold, and thou shalt put them upon the two extremities of the breastplate in the border thereof, which *is* in the other side of the ephod inward. [27]And two rings of gold thou shalt make, and shall put them on the two shoulder-pieces of the ephod underneath, towards the forepart thereof, over against the joining thereof, above the curious girdle of the ephod.

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why should it again say *in this verse*, "And thou shalt p u t the two rings [on the two extremities]"? Would they not already have been lying upon it *if they had been made together with the breast-plate?* It should *rather* have written at the beginning of the verse, "And thou shalt make at the ends of the breast-plate two rings of gold." In the case of chains, also, you must explain it similarly[1]). על שני קצת החשן ON THE TWO EXTREMITIES OF THE BREAST-PLATE — on its two corners that are close by his neck, on the right and on the left, which come opposite the shoulder-pieces of the ephod. **(24)** ונתת את שתי עבתת הזהב AND THOU SHALT PUT THE TWO עבתת OF GOLD — These are the self-same שרשרת גבלות "chains on the ends" which are written about above (v. 14). *T h e r e, however*, it did not specify the place where they were to be fixed on the b r e a s t - p l a t e, *stating only that the ends were to be put on the settings:* n o w it tells you that one should insert them in the rings *which were on the breast-plate.* And you can be certain that these are identical with the former ones, because in the section אלה מקודי they are not mentioned twice (in two separate paragraphs)[2]). **(25)** ואת שתי קצות *means*, AND THE TWO EXTREMITIES OF שתי עבתת THE TWO PLAITED CHAINS — (Rashi points out that קצות is in the construct state) — i. e. the two ends of e a c h *cord* תתן על שתי המשבצות THOU SHALT FASTEN IN THE TWO SETTINGS — These are the selfsame settings which are mentioned above *in the paragraph that is placed* between the section on the breast-plate and the section on the ephod. *T h e r e* it did not explain their purpose and their position; n o w, however, it explains that he should fix into them the ends of the plaited chains which had been inserted in the rings of the breast-plate on the right and on the left near the neck. The two ends of the right chain he fixed in the setting on the right, and similarly in that on the left *he fixed* the two ends of the left chain. ונתת AND THOU SHALT PUT the settings על כתפות האפד ON THE SHOULDER-PIECES OF THE EPHOD, one setting on this shoulder-piece and one on that. Consequently the shoulder-pieces of the ephod hold the breast-plate up so that it may not fall, and from them did it hang. But the lower edge of the breast-plate would still come and go (swing to and fro) and strike against his stomach and would not lie closely upon it; therefore two more rings were needed for its lower edge, as it goes on to explain: אל מול פניו IN THE FOREPART THEREOF — *i. e. in the forepart* of the ephod, *meaning* that he should not put the settings on that surface of the shoulder-pieces which faced the מעיל, but on the upper surface which faced the outside. *It is* that *latter* surface *which* is called the f o r e p a r t of the ephod, because the surface which is not seen, *being turned towards the* מעיל, cannot be called the פנים, the front. **(26)** על שני קצות החשן IN THE TWO EXTREMITIES OF THE BREAST-PLATE — These are its two lower corners on the right and on the left. על שפתו אשר על עבר האפוד ביתה ON THE BORDER THEREOF WHICH IS ON THE OTHER SIDE OF THE EPHOD INWARD — Here you have two indications *of the position of the rings*: one, that he should place them on the two ends of the l o w e r edge, *for it was this* which was over against the ephod[3]), because its upper edge was not over against the ephod since it was close to the neck and the ephod

NOTES

For Notes 1—3 see Appendix.

כח וְיִרְכְּסוּ אֶת־הַחֹשֶׁן מִטַּבְּעֹתָו אֶל־טַבַּעַת הָאֵפוֹד
בִּפְתִיל תְּכֵלֶת לִהְיוֹת עַל־חֵשֶׁב הָאֵפוֹד וְלֹא־יִזַּח
הַחֹשֶׁן מֵעַל הָאֵפוֹד: כט וְנָשָׂא אַהֲרֹן אֶת־שְׁמוֹת
בְּנֵי־יִשְׂרָאֵל בְּחֹשֶׁן הַמִּשְׁפָּט עַל־לִבּוֹ בְּבֹאוֹ אֶל־
הַקֹּדֶשׁ לְזִכָּרֹן לִפְנֵי־יְהוָה תָּמִיד: ל וְנָתַתָּה אֶל־חֹשֶׁן
הַמִּשְׁפָּט אֶת־הָאוּרִים וְאֶת־הַתֻּמִּים וְהָיוּ עַל־לֵב
אַהֲרֹן בְּבֹאוֹ לִפְנֵי יְהוָה וְנָשָׂא אַהֲרֹן אֶת־מִשְׁפַּט
בְּנֵי־יִשְׂרָאֵל עַל־לִבּוֹ לִפְנֵי יְהוָה תָּמִיד: ס
שלישי לא וְעָשִׂיתָ אֶת־מְעִיל הָאֵפוֹד כְּלִיל תְּכֵלֶת:
לב וְהָיָה פִּי־רֹאשׁוֹ בְּתוֹכוֹ שָׂפָה יִהְיֶה לְפִיו סָבִיב
סמטבעתיו ק׳

אונקלוס

לָקֳבֵל בֵּית לוּפֵי מֵעַלְוֵי לְהָמִין אֵפוֹדָא: כח וְיַחְדוּן יָת חוּשְׁנָא מֵעִזְקָתֵהּ לְעִזְקָתָא
דְּאֵפוֹדָא בְּחוּטָא דִתְכֶלְתָּא לְמֶהֱוֵי עַל הֲמִין אֵפוֹדָא וְלָא יִתְפָּרֵק חוּשְׁנָא מֵעַלְוֵי
אֵפוֹדָא: כט וְיטוֹל אַהֲרֹן יָת שְׁמָהַת בְּנֵי יִשְׂרָאֵל בְּחֹשֶׁן דִּינָא עַל לִבֵּהּ בְּמֵעַלֵּהּ
לְקוּדְשָׁא לְדוּכְרָנָא קֳדָם יְיָ תְּדִירָא: ל וְתִתֵּן בְּחֹשֶׁן דִּינָא יָת אוּרַיָּא וְיָת תֻּמַּיָּא
וִיהוֹן עַל לִבָּא דְּאַהֲרֹן בְּמֵעַלֵּהּ קֳדָם יְיָ וְיטוֹל אַהֲרֹן יָת דִּינָא דִבְנֵי יִשְׂרָאֵל
עַל לִבֵּהּ קֳדָם יְיָ תְּדִירָא: לא וְתַעְבֵּד יָת מְעִילָא דְּאֵפוֹדָא גְּמִיר תְּכֶלְתָּא: לב וִיהֵי

רש״י

וְקִיסַּת הַכִּתָּפוֹת, הוּא שֶׁנֶּאֱמַר מִמַּעַל לְחֹשֶׁב הָאֵפוֹד, וְהֵן כְּנֶגֶד סוֹף הַחֹשֶׁן, וְנוֹתֵן פְּתִיל תְּכֵלֶת
בְּאוֹתָן הַטַּבָּעוֹת וּבְטַבָּעוֹת הַחֹשֶׁן וְרוֹכְסָן בְּאוֹתוֹ פְּתִיל לַיָּמִין וְלַשְּׂמֹאל, שֶׁלֹּא יֵהָא תַּחְתִּית
הַחֹשֶׁן הוֹלֵךְ לָפָנִים וְחוֹזֵר לְאָחוֹר, וְנוֹקֵשׁ עַל כָּרְסוֹ, וְנִמְצָא מְיֻשָּׁב עַל הַמְּעִיל יָפֶה: ממול פניו.
כְּמַעֲשֵׂה הַחִיצוֹן: (כח) וירכסו. לְשׁוֹן חִבּוּר; וְכֵן מֻרְכָּסֵי אֹנִי (תהי ל״א)—חֻבּוּרֵי חֲבָלִי רָשָׁעִים,
וְכֵן וְהָרָכָסִים לְבַקָּעָה, (יש׳ מ׳)—הָרִים הַמְּחֻבָּרִים זֶה לָזֶה, שֶׁאִי אֶפְשָׁר לִירֵד לַנִּיא שֶׁבֵּינֵיהֶם
אֶלָּא בְּקוּשִׁי נָדוֹל, שֶׁמְּתוּךְ סְמִיכָתָן הַנִּיא וְקוּפָה וַעֲמוּקָה—יְהִיוּ לִבְקָעַת מִישׁוֹר וְנוֹחָה לִילֵךְ:
להיות על חשב האפוד. לִהְיוֹת הַחֹשֶׁן דָּבוּק אֶל חֹשֶׁב הָאֵפוֹד: ולא יזח. לְשׁוֹן נְתִיקָה; וְלְשׁוֹן
עַרְבִי הוּא כְּדִבְרֵי דוּנָשׁ בֶּן לַבְרָט: (ל) את האורים ואת התמים. הוּא כָּתַב שָׁם הַמְפָרֵשׁ,
שֶׁהָיָה נוֹתְנוֹ בְּתוֹךְ כִּפְלֵי הַחֹשֶׁן, שֶׁעַל יָדוֹ הוּא מֵאִיר דְּבָרָיו וּמְתַמֵּם אֶת דְּבָרָיו; וּבְמִקְדָּשׁ
שֵׁנִי הָיָה הַחֹשֶׁן—שֶׁאִי אֶפְשָׁר לִכְהֵן גָּדוֹל לִהְיוֹת מְחַשֵּׁב בְּנָדִים—אֲבָל אוֹתוֹ הַשֵּׁם לֹא הָיָה בְּתוֹכוֹ,
וְעַל שֵׁם אוֹתוֹ הַכָּתוּב הוּא קָרוּי מִשְׁפָּט, שֶׁנֶּאֱמַר (במ׳ כ״ז), וְשָׁאַל לוֹ בְּמִשְׁפַּט הָאוּרִים (יומא
ע״ג): את משפט בני ישראל. דָּבָר שֶׁהֵם נִשְׁפָּטִים וְנוֹכְחִים עַל יָדוֹ, אִם לַעֲשׂוֹת דָּבָר אוֹ לֹא
לַעֲשׂוֹת: ולפי מ״א שֶׁהַחֹשֶׁן מְכַפֵּר עַל מְעַוְּתֵי הַדִּין, נִקְרָא מִשְׁפָּט עַל שֵׁם סְלִיחַת הַמִּשְׁפָּט:
(לא) את מעיל האפוד. שֶׁהָאֵפוֹד נָתוּן עָלָיו לַחֲנוֹרָה: כליל תכלת. כְּלִיל תְּכֵלֶת, שֶׁאֵין מִין
אַחֵר מְעֹרָב בּוֹ: (לב) והיה פי ראשו. פִּי הַמְּעִיל שֶׁבְּנָבְהוֹ—הוּא פְּתִיחַת בֵּית הַצַּוָּאר: בתוכו.

[28]And they shall fasten the breastplate by the rings thereof unto the rings of the ephod with a string of blue purple, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosened from the ephod. [29]And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he cometh in unto the holy *place* for a memorial before the Eternal continually. [30]And thou shalt put in the breastplate of judgment the Urim and Thummim; and they shall be upon Aaron's heart when he cometh in before the Eternal: and Aaron shall bear the judgment of the children of Israel upon his heart before the Eternal continually. [31]And thou shalt make the robe of the ephod all *of* blue purple. [32]And there shall be a hole in the top of it, in the midst thereof: it shall have a binding of work of a weaver round about the hole of it,

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was placed *a little* above his loins (consequently the upper edge of the breast-plate which was near the priest's neck was nowhere near the ephod which was girded round him just above the loins. See Rashi on v. 7). It gives another indication *by the use of the word* ביתה: that he should not fix them on that side of the breast-plate which faced outside, but on that side which faced inward, because it is said ביתה, inward. It was that side which was turned toward the ephod, *for the ends of the lower edge of that side of the breast-plate really lay upon the ephod* since the priest tied the belt of the ephod around him and the apron was folded over in front of the priest upon his loins and upon a part of his stomach on both sides as far as against the ends of the breast-plate (i. e. the corners of the lower edge), the ends of which lay upon it. **(27)** על שתי כתפות האפוד מלמטה ON THE TWO SHOULDER-PIECES OF THE EPHOD UNDERNEATH — *underneath* because the settings were placed on the upper ends of the shoulder-pieces of the ephod which came upon his shoulders beside his throat and which were folded *over his shoulders* and fell down in front of him; and the rings *mentioned here* He commanded to be put on the other end *of each shoulder-piece* which was joined on the ephod. This is the meaning of what is said לעמת מחברתו, "over against the joining thereof", *i. e.* close by the spot where they were joined on to the ephod, *namely*, a little above the girdle, for the place of joining was over against the girdle. *Thus* these rings were placed a little above the place where the shoulder-straps began to rise *from the girdle*, and this is the meaning of what is said, "above the girdle of the ephod". These were *thus* opposite (i. e. on a level with) the end (the lower edge) of the breast-plate (but, of course, on the priest's back, whilst the breast-plate lay in front of him). Now they placed a thread of blue purple in those rings and in the rings of the breast-plate and fastened them (the pair of rings) together by means of that thread on the right and on the left so that the lower edge of the breast-plate should not move forward and then return backward (should not move to and fro) and strike against his stomach. It followed, therefore, that it (the breast-plate) lay well upon the "Meil". ממול פניו TOWARDS THE FOREPART THEREOF

מַעֲשֵׂה אֹרֵג כְּפִי תַחְרָא יִהְיֶה־לּוֹ לֹא יִקָּרֵעַ:
לג וְעָשִׂיתָ עַל־שוּלָיו רִמֹּנֵי תְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת
שָׁנִי עַל־שוּלָיו סָבִיב וּפַעֲמֹנֵי זָהָב בְּתוֹכָם סָבִיב:
לד פַּעֲמֹן זָהָב וְרִמּוֹן פַּעֲמֹן זָהָב וְרִמּוֹן עַל־שוּלֵי
הַמְּעִיל סָבִיב: לה וְהָיָה עַל־אַהֲרֹן לְשָׁרֵת וְנִשְׁמַע
קוֹלוֹ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ לִפְנֵי יְהוָה וּבְצֵאתוֹ וְלֹא
יָמוּת: ס לו וְעָשִׂיתָ צִיץ זָהָב טָהוֹר וּפִתַּחְתָּ
עָלָיו פִּתּוּחֵי חֹתָם קֹדֶשׁ לַיהוָה: לז וְשַׂמְתָּ אֹתוֹ
עַל־פְּתִיל תְּכֵלֶת וְהָיָה עַל־הַמִּצְנֶפֶת אֶל־מוּל פְּנֵי־

אונקלוס

פּוּם־רֵישֵׁהּ בָּפִיל לְגַוֵּיהּ תּוֹרָא יְהֵי מַקַּף לְפוּמֵהּ סְחוֹר סְחוֹר עוֹבַד מָחֵי כְּפוּם
שִׁרְיָן יְהֵי לֵהּ לָא יִתְבְּזָע: לג וְתַעְבֵּד עַל שִׁיפּוֹלוֹהִי רִמּוֹנֵי תְּכְלָא וְאַרְגְּוָנָא וְצִבְעָ
וְהוֹרִי עַל שִׁיפּוֹלוֹהִי סְחוֹר סְחוֹר וְגִין דַּהֲבָא בֵּינֵיהוֹן סְחוֹר סְחוֹר: לד זָגָא
דַּהֲבָא וְרִמּוֹנָא זָגָא דַּהֲבָא וְרִמּוֹנָא עַל שִׁיפּוֹלֵי מְעִילָא סְחוֹר סְחוֹר: לה וְיְהֵי
עַל אַהֲרֹן לְשַׁמָּשָׁא וְיִשְׁתְּמַע קָלֵהּ בְּמֵעֲלֵהּ לְקוּדְשָׁא קֳדָם יְיָ וּבְמִפְּקֵהּ וְלָא
יְמוּת: לו וְתַעְבֵּד צִיצָא דְּדַהֲב דְּכֵי וְתִגְלוֹף עֲלוֹהִי כְּתַב מְפָרַשׁ קֻדָּשׁ לַיְיָ:
לז וְתְשַׁוֵּי יָתֵהּ עַל־חוּטָא דִּתְכֶלְתָּא וִיהֵי עַל־מִצְנְפְתָּא לֶקֳבֵל אַפֵּי־מִצְנְפְתָּא

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כְּתַרְגּוּמוֹ כָּפִיל לְגַוֵּהּ. כָּפוּל לְתוֹכוֹ, לִהְיוֹת לוֹ לְשָׁפָה כְּפִילָתוֹ, וְהֵיכָה מַעֲשֵׂה אוֹרֵג וְלֹא בְּמַחַט:
כִּפְי תִּחְרָא. לְמִדְנוּ שֶׁהַשִּׁרְיוֹנִים שֶׁלָּהֶם פִּיהֶם כָּפוּל: לֹא יִקָּרֵעַ. כְּדֵי שֶׁלֹּא יִקָּרֵעַ; וְהַקּוֹרְעוֹ
עוֹבֵר בְּלֹאו, שָׁוֶה מִמְּנִין לְאוִין שֶׁבַּתּוֹרָה, וְכֵן וְלֹא יָזַח הַחֹשֶׁן, וְכֵן לֹא יָקָרוּ מִמֶּנּוּ הַנֶּאֱמָר בְּבִגְדֵי
הָאָרוֹן: (לג) רִמֹּנֵי. עֲגוּלִים וַחֲלוּלִים הָיוּ כְּמִין רִמּוֹנִים הָעֲשׂוּיִים כְּבֵיצַת תַּרְנְגוֹלֶת: וּפַעֲמֹנֵי זָהָב.
נָתוּן עִם עֲנָבְלִין שֶׁבְּתוֹכָם: בְּתוֹכָם סָבִיב. בֵּינֵיהֶם סָבִיב—בֵּין שְׁנֵי רִמּוֹנִים פַּעֲמוֹן אֶחָד דָּבוּק וְתָלוּי
בְּשׁוּלֵי הַמְּעִיל: (לד) פַּעֲמֹן זָהָב וְרִמּוֹן פַּעֲמֹן זָהָב וְרִמּוֹן. אֲצָלוֹ: (לה) וְלֹא יָמוּת. מִכְּלָל לָאו
אַתָּה שׁוֹמֵעַ הֵן—אִם יִהְיוּ לוֹ לֹא יִתְחַיֵּב מִיתָה, הָא אִם יִכָּנֵס מִחְסָר אֶחָד מִן הַבְּגָדִים הָלָלוּ,
חַיָּב מִיתָה בִּידֵי שָׁמַיִם (סנה' פ"ג) (לא) צִיץ. כְּמִין סַם שֶׁל זָהָב הָיָה, רוֹחַב שְׁתֵּי אֶצְבָּעוֹת,
מְקִיף עַל הַמֵּצַח מָאוֹן לְאוֹזֶן: (לז) עַל פְּתִיל תְּכֵלֶת. וּבְמָקוֹם אַחֵר הוּא אוֹמֵר וַיִּתְּנוּ עָלָיו
פְּתִיל תְּכֵלֶת? וְעוֹד כְּתִיב כַּאן וְהָיָה עַל הַמִּצְנֶפֶת, וּלְמֹשֶׁה הוּא אוֹמֵר וְהָיָה עַל מֵצַח אַהֲרֹן?
וּבְשִׁחִיטַת קָדָשִׁים שָׁנִינוּ שָׁעָרוֹ הָיָה נִרְאֶה בֵּין ציץ לַמִּצְנֶפֶת שָׁם מֵנִיחַ תְּפִלִּין? לְמַדְנוּ
שֶׁהַמִּצְנֶפֶת לְמַעְלָה בְּגוֹבַהּ הָרֹאשׁ וְאֵינָהּ עֲמוּקָה לְכָנֵס בָּהּ כָּל הָרֹאשׁ עַד הַמֵּצַח, וְהַציץ
מִלְמַטָּה, וְהַפְּתִילִים הָיוּ בְּנִקְבִים וּתְלוּיִין בּוֹ בִּשְׁנֵי רָאשִׁים וּבְאֶמְצָעוֹ, שִׁשָּׁה בְּשִׁלְשָׁה מְקוֹמוֹת
הֲלָלוּ, פְּתִיל מִלְמַעְלָה אֶחָד מִבְּחוּץ וְאֶחָד מִבְּפָנִים כְּנֶגְדּוֹ, וְקוֹשֵׁר רָאשֵׁי הַפְּתִילִים מֵאֲחוֹרֵי
הָעֹרֶף שְׁלִשְׁתָּן, וְנִמְצְאוּ בֵּין אוֹרֶךְ הַשֵּׂם וּפְתִילֵי רָאשָׁיו מְקִיפִין אֶת הַקְּדָקֹד, וְהַפְּתִיל
הָאֶמְצָעִי שֶׁבְּרֹאשׁוֹ, קָשׁוּר עִם רָאשֵׁי הַשְּׁנַיִם, הוֹלֵךְ עַל פְּנֵי רוֹחַב הָרֹאשׁ מִלְמַעְלָה,

as it were the hole of an habergeon, that it be not rent. [33]And *beneath* upon the hem of it thou shalt make pomgranates *of* blue purple, and *of* red purple, and *of* crimson, round about the hem thereof; and bells of gold in the midst of them round about: [34]A golden bell and a pomegranate, a golden bell and a pomgranate, upon the hem of the robe about. [35]And it shall be upon Aaron to minister: and its sound shall be heard when he cometh in unto the holy *place* before the Eternal, and when he goeth out, that he die not. [36]And thou shalt make a bright plate *of* pure gold, and engrave upon it, *like* the engravings of a signet, HOLINESS TO THE ETERNAL. [37]And thou shalt put it on a blue purple string that it may be upon the mitre; upon the forefront of

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— *i. e.* on the outer side. **(28)** וירכסו — This is an expression for joining. Similar in meaning is, (Ps. XXXI. 21) "[Thou hidest them] from the רֶכֶס of men", *i. e. from* the union of companies of wicked people. Similar is, (Is. XL. 4) "And the רכסים shall become a plain" — *i. e.* the mountains which are close (almost joined) to one another so that it is not possible to descend into the valley between them except with great difficulty, since, in consequence of their closeness to each other, the valley is precipitous and deep — *these* רכסים, *connected mountains*, shall become a level plain and easy to travel upon. להיות על חשב האפוד THAT IT MAY BE UPON THE GIRDLE OF THE EPHOD — that the breast-plate (not the ring) may be attached to the girdle of the ephod[1]). ולא יזח SO THAT [THE BREAST-PLATE] BE NOT LOOSENED — יזח is an expression for "breaking away". It is an Arabic expression according to the opinion of Dunash ben Labrat. **(30)** את האורים ואת התמים THE URIM AND THE TIHUMMIM — This was an inscription of the Proper Name *of God* which was placed between the folds (i. e. the two pieces forming the front and back) of the breast-plate through which it (the breast-plate) made its statements clear (lit., illuminated its words; מאיר from אור, light, this being an allusion to the אורים) and its promises true (מתמם from the root תמם, an allusion to תמים) (Joma 73b). In the second Temple there was *certainly* the breast-plate (although other objects employed in the Temple Service were missing) for it was impossible that the High Priest should have lacked a garment[2]), but that Divine Name was not within it. It was on account of the inscription *which constituted the Urim and Thummim and which enabled it to give decisions* that it was called

NOTES

[1]) Rashi emphasizes this because the text repeats the word החשן from the first half only in the next phrase: ולא יזח החשן. One might therefore be led to conclude that the subject to להיות is not the חשן, but the פתיל just mentioned.

[2]) The breast-plate was one of the eight "garments" of the High Priest.

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"judgment", as it is said, (Num. XXVII. 21) "And he shall enquire for him by the judgment of the Urim" (ib.). את משפט בני ישראל [AND AARON SHALL BEAR] THE JUDGMENT OF THE CHILDREN OF ISRAEL — the object by means of which they are judged and admonished whether they should do a *particular* thing or whether they should not do it. But according to the Midrashic statement (Sabb. 88b) that the breast-plate atoned for those who pervert judgment it was called "judgment" in allusion to the pardon *thus given* for *perverse* judgment. **(31)** את מעיל האפוד THE ROBE OF THE EPHOD — *i. e. the robe* over which the ephod was placed to serve the purpose of a girdle. כליל תכלת *signifies* THE WHOLE OF IT BLUE PURPLE, *meaning* that there should be no other material mixed with it (Joma 71b). **(32)** והיה פי ראשו AND THE HOLE IN THE HEAD OF IT SHALL BE — the hole of the Robe which is at its top — that is, the opening which serves as a receptacle for the neck[1]), בתוכו IN THE MIDST THEREOF — *Understand this* as the Targum *renders it*: כסיל לגויה "turned in towards the inside" — the turn-in shall serve as its seam. It was weaver's work (woven as such with the Robe) and not made with a needle[2]). כפי תחרא AS IT WERE THE HOLE OF A HABERGEON — This informs us that their habergeons had the neck-opening turned in. לא יקרע *means* SO THAT IT BE NOT RENT — Indeed, whoever rends it, transgresses thereby a negative commandment because this is among the number of the negative commands contained in the Torah[3]). The same *is the case with* (v. 28) "that the breast-plate be not loosened", and similarly, (XXV. 15) "they shall not depart from it", which is said of the staves of the ark (Joma 72a)[4]). **(33)** רמוני POMEGRANATES — They were round and hollow, similar to that kind of pomegranates which are made like (have the form of) a hen's egg (cf. Zeb. 88b). ופעמני זהב AND BELLS

NOTES

[1]) By this explanation Rashi rejects the translation of פי ראשו, "the opening for his (the priest's) head." He translates it by "the opening at its top."

[2]) We have translated the text given in the ordinary editions of Rashi. According to Berliner (2nd. edition, p. XII. Note 29) the correct reading is: כסול לתוכו להיות לו לשפה, וכסולתו היה מעשה וכו' which signifies: turned in towards the inside, to serve as its seam, and its turn-in was weaver's work, etc.

[3]) For it does not state שלא יקרע but לא יקרע. It should therefore be translated "It shall not (or may not) be rent".

[4]) From the fact that these were to be made in such a fashion that the seam in the Robe should not become torn, that the breast-plate should not slip from its place and that the staves should not be removed from the Ark, it may be inferred that it is prohibited intentionally to do anything by which the purpose for which those safeguards were provided might be frustrated.

רשי׳

OF GOLD — bells, together with the clappers in them (ib.). בתוכם סביב IN THE MIDST OF THEM ROUND ABOUT — *i. e.* between them (the pomegranates) all the way round *the hem*: between every two pomegranates there was one bell attached hanging from the hem of the Robe[1]). **(34)** פעמן זהב ורמון פעמן זהב ורמון *means* a golden bell and a pomegranate next to it. **(35)** ולא ימות THAT HE DIE NOT — From what is included in this negative statement you may infer the positive: if he has these *garments on him* he will not incur death; consequently if he enters *the Sanctuary* lacking one of these garments he incurs death at the hands of God (cf. Sanh. 83b). **(36)** ציץ — This was a kind of golden Plate, two fingers in breadth, going round the forehead from ear to ear. **(37)** על פתיל תכלת [AND THOU SHALT PUT IT] ON A BLUE PURPLE STRING — but in another passage (XXXIX. 31) is states, "And they put upon it (upon the Plate) a string of blue purple (so that the Plate was beneath the string, not upon it as is here commanded)! Then again, it is written here, "and it (the Plate) shall be upon the mitre", whilst further on (v. 38) it says, "And it shall be upon Aaron's forehead"! And in the Treatise on the Slaughter of the Sacrifices (Zeb. 19a) we learn: "His (the High Priest's) hair was visible between the Plate and the mitre, whereon he placed the Tephillin", thus informing us that the mitre was above on the crown of the head and was not so deep that the entire head went into it right down to the forehead, and that the Plate was beneath it *with a space between them. Consequently the Plate was not on the mitre as seems to be stated in this verse! But I say that (cf. Rashi on XXXIX. 31* ואומר אני וגו׳) the strings were in holes and hung from it (from the Plate) at its two ends and at its middle point, six in these three places (i. e. one string in each hole, the centre of each string resting on the bottom point of the hole, the three thus forming six). *Thus, at each hole*, there was one string[2]) on top *of the Plate* — outside it, and one inside (between the Plate and the forehead). He tied the ends of the strings, the three of them, behind the neck; it follows therefore that the length of the Plate and the strings that were at its ends together encompassed his skull[3]). The middle string which was on its top edge bound together with the ends of the two which were at the extremities of the Plate, passed over the breadth of the head above (over the crown).

NOTES

[1]) Rashi rejects the translation: pomegranates . . . and bells of gold within them (i. e. inside the hollow pomegranates).

[2]) The correct reading is: פתיל אחד מלמעלה מכחוץ ואחד מבפנים. Cf. Rashi on XXXIX. 31: אחד ממעל ואחד מתחת לצד מצחו.

[3]) It is possible that the correct reading here is: ונמצאו בין ארך המם ובין פתילי ראשיו וכו׳ וכו׳ or, that the text as we have it contains an abbreviated form of the idiom בין . . . ובין. For its meaning in the sense of "this and that together" see Ben Jehuda's "Milon" I. p. 524, bottom of column 1, and the passages he quotes.

הַמִּצְנֶפֶת יִהְיֶה׃ לח וְהָיָה עַל־מֵצַח אַהֲרֹן וְנָשָׂא
אַהֲרֹן אֶת־עֲוֹן הַקֳּדָשִׁים אֲשֶׁר יַקְדִּישׁוּ בְּנֵי יִשְׂרָאֵל
לְכָל־מַתְּנֹת קָדְשֵׁיהֶם וְהָיָה עַל־מִצְחוֹ תָּמִיד לְרָצוֹן
לָהֶם לִפְנֵי יְהוָה׃ לט וְשִׁבַּצְתָּ הַכְּתֹנֶת שֵׁשׁ וְעָשִׂיתָ
מִצְנֶפֶת שֵׁשׁ וְאַבְנֵט תַּעֲשֵׂה מַעֲשֵׂה רֹקֵם׃ מ וְלִבְנֵי
אַהֲרֹן תַּעֲשֶׂה כֻתֳּנֹת וְעָשִׂיתָ לָהֶם אַבְנֵטִים וּמִגְבָּעוֹת
תַּעֲשֶׂה לָהֶם לְכָבוֹד וּלְתִפְאָרֶת׃ מא וְהִלְבַּשְׁתָּ אֹתָם
אֶת־אַהֲרֹן אָחִיךָ וְאֶת־בָּנָיו אִתּוֹ וּמָשַׁחְתָּ אֹתָם

אונקלוס

יְהֵי׃ לח וְיֶהֵי עַל בֵּית עֱינוֹתֵי דְּאַהֲרֹן וְיִטּוֹל אַהֲרֹן יָת עֲוָתַת קוּדְשַׁיָּא דִּי יְקַדְּשׁוּן
בְּנֵי יִשְׂרָאֵל לְכָל מַתְּנַת קוּדְשֵׁיהוֹן וְיֶהֵי עַל בֵּית עֱינוֹתֵי תְּדִירָא לְרַעֲוָא לְהוֹן
קֳדָם יְיָ׃ לט וְתִרְמֵץ כִּתּוֹנָא בּוּצָא וְתַעְבֵּד מִצְנַפְתָּא דְּבוּצָא וְהֶמְיָנָא תַּעְבֵּד
עוֹבַד צַיָּר׃ מ וְלִבְנֵי אַהֲרֹן תַּעְבֵּד כִּתּוּנִין וְתַעְבֵּד לְהוֹן הֶמְיָנִין וְכוֹבָעִין תַּעְבֵּד
לְהוֹן לִיקָר וּלְהֶשְׁבְּחָן׃ מא וְתַלְבֵּשׁ יָתְהוֹן יָת אַהֲרֹן אָחִיךְ וְיָת בְּנוֹהִי עִמֵּהּ

רש״י

וְנִמְצָא עָשׂוּי כְּמִין כּוֹבַע; וְעַל פְּתִיל הָאֲמְצָעִי הוּא אוֹמֵר וְהָיָה עַל הַמִּצְנֶפֶת, וְהָיָה נוֹתֵן הַצִּיץ עַל רֹאשׁוֹ כְּמִין כּוֹבַע עַל הַמִּצְנֶפֶת, וְהַפְּתִיל הָאֲמְצָעִי מַחֲזִיקוֹ שֶׁאֵינוֹ נוֹפֵל וְהַשֵּׁם תָּלוּי כְּנֶגֶד מִצְחוֹ, וְנִתְקַיְּמוּ כָּל הַמִּקְרָאוֹת—פְּתִיל עַל הַצִּיץ, וְצִיץ עַל הַפְּתִיל, וּפְתִיל עַל הַמִּצְנֶפֶת מִלְמָעְלָה: (לח) ונשא אהרן. לְשׁוֹן סְלִיחָה; וְאַתָּ״ה אֵינוֹ זֶה מִמַּשְׁמָעוֹ—אַהֲרֹן נוֹשֵׂא אֶת הַמַּשָּׂא שֶׁל עָוֹן—נִמְצָא מְסַלֵּק הָעָוֹן מִן הַקֳּדָשִׁים (חול׳ קל״ח): את עון הקדשים. לְרָצוֹת עַל הַדָּם וְעַל הַחֵלֶב שֶׁקָּרְבוּ בְּטָמְאָה, כְּמוֹ שֶׁשָּׁנִינוּ: אִי זֶה עָוֹן הוּא נוֹשֵׂא? אִם עָוֹן פִּגּוּל, הֲרֵי כְּבָר נֶאֱמַר לֹא יֵרָצֶה (ויק׳ י״ט), וְאִם עָוֹן נוֹתָר, הֲרֵי נֶאֱמַר לֹא יֵחָשֵׁב (שם ז׳)—וְאֵין לוֹמַר שֶׁיְּכַפֵּר עַל עָוֹן הַכֹּהֵן שֶׁהִקְרִיב טָמֵא, שֶׁהֲרֵי עָוֹן הַקֳּדָשִׁים נֶאֱמַר וְלֹא עָוֹן הַמַּקְרִיבִים—הָא אֵינוֹ מְרַצֶּה אֶלָּא לְהַכְשִׁיר הַקָּרְבָּן (יומא ז׳): והיה על מצחו תמיד. אִי אֶפְשָׁר לוֹמַר שֶׁיְּהֵא עַל מִצְחוֹ תָּמִיד, שֶׁהֲרֵי אֵינוֹ עָלָיו אֶלָּא בִּשְׁעַת הָעֲבוֹדָה, אֶלָּא תָּמִיד לְרָצוֹת לָהֶם אֲפִילּוּ אֵינוֹ עַל מִצְחוֹ—שֶׁלֹּא הָיָה כֹּהֵן גָּדוֹל עוֹבֵד בְּאוֹתָהּ שָׁעָה, וּלְדִבְרֵי הָאוֹמֵר עוֹדֵהוּ עַל מִצְחוֹ מְכַפֵּר וּמְרַצֶּה, וְאִם לָאו אֵינוֹ מְרַצֶּה, נִדְרָשׁ עַל מִצְחוֹ תָּמִיד, מְלַמֵּד שֶׁמְּמַשְׁמֵשׁ בּוֹ בְּעוֹדוֹ עַל מִצְחוֹ, שֶׁלֹּא יִסְיַח דַּעְתּוֹ מִמֶּנּוּ (שם): (לט) ושבצת. עֲשֵׂה אוֹתָם מְשֻׁבְּצוֹת מְשֻׁבְּצוֹת, וְכֵלָה שֶׁל שֵׁשׁ: (מ) ולבני אהרן תעשה כתנת. אֲרֻכָּה בְּנֵדִים הֲלָלוּ וְלֹא יוֹתֵר, כְּתוֹנֶת וַאֲבְנֵט וּמִגְבָּעוֹת—הֵיא מִצְנֶפֶת—וּמִכְנָסַיִם כְּתוּבִים לְמַטָּה בְּפָרָשָׁה: (מא) והלבשת אתם את אהרן. אוֹתָם הָאֲמוּרִין בְּאַהֲרֹן—חֹשֶׁן, וְאֵפוֹד, וּמְעִיל, וּכְתֹנֶת תַּשְׁבֵּץ, מִצְנֶפֶת, וַאֲבְנֵט, וְצִיץ, וּמִכְנָסַיִם הַכְּתוּבִים לְמַטָּה בְּכֻלָּם: ואת בניו אתו. אוֹתָם הַכְּתוּבִים בָּהֶם: ומשחת אתם. אֶת אַהֲרֹן וְאֶת בָּנָיו בְּשֶׁמֶן הַמִּשְׁחָה: ומלאת את ידם. כָּל מִלּוּי יָדַיִם לְשׁוֹן חִנּוּךְ, כְּשֶׁהוּא נִכְנָס לְדָבָר לִהְיוֹת מְחֻזָּק בּוֹ מֵאוֹתוֹ יוֹם וְהָלְאָה הוּא; וּבְלָשׁוֹן לַעַז בְּשֶׁמְּמַנִּין אָדָם עַל פְּקִידַת דָּבָר, נוֹתֵן הַשְׁלִיט בְּיָדוֹ בֵּית יָד שֶׁל עוֹר, שְׁקוֹרִין גאנ״ט בְּלַעַז, וְעַל

the mitre it shall be. [38]And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be continually upon his forehead, that they may be accepted before the Eternal. [39]And thou shalt work the inner garment with checker work of fine linen, thou shalt make the mitre of fine linen, and the belt thou shalt make the work of an embroiderer. [40]And for Aaron's sons thou shalt make inner garments, and thou shalt make for them belts, and high caps shalt thou make for them, for glory and for splendor. [41]And thou shalt clothe them, Aaron thy brother, and his sons with him; and shalt anoint them,

רש"י

Consequently it (the Plate, together with the strings) formed a kind of helmet. It is with reference to the middle string that it states, "And it (the string just mentioned in the verse; not the Plate as was assumed) shall be upon the mitre", for he placed the Plate, *with the strings already tied in this manner,* upon his head as a kind of helmet passing it over the mitre, and the middle string held it (the Plate) firm so that it could not fall, and *thus* the Plate hung in front of his forehead *and did not fall lower down. In this way* all these verses find their explanation — the string being on the Plate, the Plate on the string, and the string on the mitre above (cf. Chul. 138a). **(38)** ונשא אהרן AND AARON SHALL BEAR [THE INIQUITY OF THE HOLY THINGS] — The word נשא is an expression of forgiveness, but nevertheless it does not move from (lose) its ordinary meaning of "bearing": Aaron bears the load of iniquity so that it follows that the iniquity is lifted off the holy things[1]). את עון הקדשים [HE SHALL BEAR] THE INIQUITY OF THE HOLY THINGS — atoning for the blood and fat *of sacrifices* which had been offered when they were unclean, as we have learned (Joma 7a): What iniquity is it that it (the Plate) bears (atones for)? If *you say that it is* the iniquity caused by פגול[2]) — but it is already said in reference to this, (Lev. XIX. 7) "it cannot be atoned for"! If *you say it is* the iniquity caused by נותר[3]) — but it is said *in reference to this,* (ib. VII. 18) "It shall not *under any circumstances* be accounted [unto him] as a sacrifice"! Nor can one say that it (the Plate) atoned for the iniquity of the priest who offered *a sacrifice* when he was unclean because it is stated here, "[shall bear] the iniquity of the holy things" and *it does* not *state* "the iniquity of those who offer the sacrifices" — thus it (the Plate) atones only in so far as to make the sacrifice a fitting one *if there had been anything irregular about it.* והיה על מצחו תמיד — It is not possible to say *that this means* that it should be on his forehead continually because, as a matter of fact, it was on it only at the time of the sacrificial service. But *the word* תמיד *is to be connected with the words that follow*: "continually to make atonement for them", even if it be not then upon his forehead, i. e. when the High Priest was not officiating, *and therefore was not wearing the Plate,* at that time *when the unclean animal was being sacrificed by an ordinary priest.* But according to the opinion (if we adopt the opinion) of him (Rabbi Judah) who says that *only* whilst it was on his forehead did it atone and effect pardon, and *that* if *it was* not *on his forehead* it did not effect pardon, the following inference must be derived from the phrase על מצחו תמיד: it informs *us* that he must constantly touch it whilst it is on his forehead, so that he should not divert his attention from it[4]) (Joma 7b; Sabb. 12a). **(39)** ושבצת *means* make them with many checkered figures, and entirely of fine linen. **(40)** ולבני אהרן תעשה כתנת AND FOR AARON'S SONS THOU SHALT MAKE INNER GARMENTS — these four garments and no more; *viz., the three mentioned in this verse,* — the inner garment, the girdle and the מגבעות which are identical with what is elsewhere called the mitre, — and the breeches prescribed later in this section (v. 42). **(41)** והלבשת אתם את אהרן AND THOU SHALT PUT THEM ON AARON — *i. e.* those which are mentioned in connection with

NOTES

For Notes 1—4 see Appendix.

וּמִלֵּאתָ אֶת־יָדָם וְקִדַּשְׁתָּ אֹתָם וְכִהֲנוּ־לִי: מב וְעָשֵׂה
לָהֶם מִכְנְסֵי־בָד לְכַסּוֹת בְּשַׂר עֶרְוָה מִמָּתְנַיִם
וְעַד־יְרֵכַיִם יִהְיוּ: מג וְהָיוּ עַל־אַהֲרֹן וְעַל־בָּנָיו בְּבֹאָם
אֶל־אֹהֶל מוֹעֵד אוֹ בְגִשְׁתָּם אֶל־הַמִּזְבֵּחַ לְשָׁרֵת
בַּקֹּדֶשׁ וְלֹא־יִשְׂאוּ עָוֹן וָמֵתוּ חֻקַּת עוֹלָם לוֹ וּלְזַרְעוֹ
אַחֲרָיו: ם רביעי כט א וְזֶה הַדָּבָר אֲשֶׁר תַּעֲשֶׂה
לָהֶם לְקַדֵּשׁ אֹתָם לְכַהֵן לִי לְקַח פַּר אֶחָד בֶּן־בָּקָר
וְאֵילִם שְׁנַיִם תְּמִימִם: ב וְלֶחֶם מַצּוֹת וְחַלֹּת מַצֹּת
בְּלוּלֹת בַּשֶּׁמֶן וּרְקִיקֵי מַצּוֹת מְשֻׁחִים בַּשָּׁמֶן סֹלֶת
חִטִּים תַּעֲשֶׂה אֹתָם: ג וְנָתַתָּ אוֹתָם עַל־סַל אֶחָד
וְהִקְרַבְתָּ אֹתָם בַּסָּל וְאֶת־הַפָּר וְאֶת שְׁנֵי הָאֵילִם:

אונקלוס

וּתְרֵבֵי יָתְהוֹן וּתְקָרֵב יָת קָרְבָּנְהוֹן וּתְקַדֵּשׁ יָתְהוֹן וְיִשַׁמְּשׁוּן קֳדָמָי: מב וְעָבֵד
לְהוֹן מִכְנָסִין דְּבוּץ לְכַסָּאָה בְּשַׂר עֶרְיָתָא מֵחַרְצָן וְעַד יַרְכָּן יְהוֹן: מג וִיהוֹן עַל
אַהֲרֹן וְעַל בְּנוֹהִי בְּמֵעֲלֵהוֹן לְמַשְׁכַּן זִמְנָא אוֹ בְּמִקְרְבְהוֹן לְמַדְבְּחָא לְשַׁמָּשָׁא
בְּקוּדְשָׁא וְלָא יְקַבְּלוּן חוֹבָא וִימוּתוּן קְיָם עָלָם לְהּ וְלִבְנוֹהִי בַּתְרוֹהִי: א וְדֵין
פִּתְגָמָא דִּי תַעְבֵּד לְהוֹן לְקַדָּשָׁא יָתְהוֹן לְשַׁמָּשָׁא קָדָמָי סַב תּוֹר חַד בַּר תּוֹרֵי
וְדִכְרִין תְּרִין שַׁלְמִין: ב וּלְחֵם פַּטִּיר וְגִרִיצַן פַּטִּירִין דְּפִילָן בְּמִשַׁח וְאֻסְפִּינִין
פַּטִּירִין דְּמִשִׁיחִין בְּמִשַׁח סֹלְתָא חִטִּין תַּעְבֵּד יָתְהוֹן: ג וְתִתֵּן יָתְהוֹן עַל סַלָּא

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יָדוֹ מְחֻזָּקוֹ בְּדָבָר, וְקוֹרִין לְאוֹתוֹ מִסְירָה רוויש"יר בְּלַעַז, וְהוּא מִלּוּי יָדִים: (מב) ועשה
להם. לְאַהֲרֹן וּלְבָנָיו: מכנסי בד. הֲרֵי שְׁמוֹנָה בְּגָדִים לְכֹהֵן גָּדוֹל וַאֲרָבָעָה לְכֹהֵן הֶדְיוֹט:
(מג) והיו על אהרן. כָּל הַבְּגָדִים הָאֵלֶּה, עַל אַהֲרֹן הָרְאוּיִין לוֹ, ועל בניו, הָאֲמוּרִין בָּהֶם:
בבאם אל אהל מועד. לְהֵיכָל וְכֵן לַמִּשְׁכָּן: ומתו. הָא לְמַדְתָּ שֶׁהַמְשַׁמֵּשׁ מְחֻסָּר בְּגָדִים בְּמִיתָה.
חקת עולם לו. כָּל מָקוֹם שֶׁנֶּאֱמַר חֻקַּת עוֹלָם הוּא גְּזֵרָה מִיַּר וְלִדּוֹרוֹת, לְעַכֵּב בּוֹ:

כט (א) לקח. כְּמוֹ קַח, וּשְׁתֵּי גְּזֵרוֹת הֵן, אַחַת שֶׁל קִיחָה וְאַחַת שֶׁל לְקִיחָה, וְלָקַח פַּרְתֵּרוֹן
אֶחָד: פר אחד. לְכַפֵּר עַל מַעֲשֵׂה הָעֵגֶל שֶׁהוּא פָּר (מנח' י"ט): (ב) ולחם מצות וחלת מצת
ורקיקי מצות. הֲרֵי אֵלּוּ ג' מִינִין, רְבוּכָה, וַחֲלוֹת, וּרְקִיקִים; לֶחֶם מַצּוֹת הִיא הַקְּרוּיָה לְמַטָּה
בָּעֲנָיָן חַלַּת לֶחֶם שָׁמֶן, עַל שֵׁם שֶׁנּוֹתֵן שָׁמֶן בִּרְבוּכָה כְּנֶגֶד הַחַלּוֹת וְהָרְקִיקִין, וְכָל הַמִּינִין בָּאִים
עֶשֶׂר חַלּוֹת (שם ע"ו): בלולת בשמן. כְּשֶׁהֵן קָמַח יוֹצֵק בָּהֶן שֶׁמֶן וּבוֹלְלָן: משחים בשמן. אַחַר
אֲפִיָּתָן מוֹשְׁחָן כְּמִין כִּי, שֶׁהִיא עֲשׂוּיָה כְּנוֹ"ן שָׁלְנוּ (שם ע"ד): (ג) והקרבת אתם. אֶל חָצֵר

and consecrate them, and sanctify them, that they may minister unto me as priests. [42]And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs shall they be. [43]And they shall be upon Aaron, and upon his sons, when they come in unto the appointed tent, or when they come near unto the altar to minister in the holy *place*; that they bear not iniquity, and die: *it shall be* an ordinance for ever unto him and his seed after him.

29. [1]And this *is* the thing that thou shalt do unto them to sanctify them, to minister unto me as priests: Take one young bull, and two rams without blemish. [2]And unleavened bread, and pierced cakes unleavened mingled with oil, and wafers unleavened anointed with oil: *of* flour of wheat shalt thou make them. [3]And thou shalt put them into one basket, and offer them in the basket, with the bull and the two rams.

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Aaron: the breast-plate, the ephod, the Robe, the inner garment of checker-work, the mitre, the girdle and the Plate, and the breeches which are prescribed later for all of them (for all the priest's and therefore for Aaron also). ואת בניו אתו [AND THOU SHALT PUT THEM ON AARON . . .] AND ON HIS SONS WITH HIM — *i. e. put on them* those *garments* which are prescribed for them. ומשחת אתם AND THOU SHALT ANOINT THEM — *viz.*, Aaron and his sons[1]), with the oil of anointing. ומלאת את ידם AND THOU SHALT CONSECRATE THEM (more lit., fill their hand) — wherever the term "filling the hand" is used it denotes the installation ceremony *performed* when one enters for the first time into an office, *as a sign* that he is entitled to it from that day and henceforth. And in the O. F. language — when a person is appointed to the charge of a matter, the Prince puts into his hand a leathern glove which they call "gant" in O. F. and by that means he gives him a right to the matter, and they term that transmission of the glove *and the office*, revestir in O. F. This is *the connection between the literal and the metaphorical meaning of* "filling the hand"[2]). **(42)** ועשה להם AND MAKE FOR THEM — for Aaron and his sons — מכנסי בד LINEN BREECHES — this makes eight garments for the High Priest and four for the ordinary priest. **(43)** והיו על אהרן AND THEY SHALL BE UPON AARON — "*they*" *means* all these garments (not only the breeches which are the last-mentioned garments); upon Aaron *shall be* those which are proper to him, ועל בניו AND UPON HIS SONS, those prescribed for them. בבאם אל אהל מועד WHEN THEY COME INTO THE APPOINTED TENT — into the Temple[3]), and similarly *when they come* into the Tabernacle. ומתו AND THEY DIE — thus you may learn that he who officiates lacking any of these garments is liable to death. חקת עולם לו AN ORDINANCE TO HIM FOR EVER — Wherever it is said "an ordinance for ever" it is an enactment *for the* immediate *present time* and for future generations, *and the phrase is used* to make invalid thereby (through the fact that this phrase is used) *any rite where the details prescribed are not fully carried out* (cf. Men. 19a).

29. **(1)** לקח *This is* the same as קח (the imperative, "Take thou" and must not be regarded as the infinitive). There are two forms of the root: one is קח and the other לקח, both having the same meaning[4]). פר אחד ONE BULLOCK — to atone for the incident of *worshipping* the *golden* calf which is *of the* bullock *species* (cf. Siphra on Lev. IX. 2). **(2)** ולחם מצות וחלת מצת . . . ורקיקי מצות AND UNLEAVENED BREAD, AND PIERCED CAKES UNLEAVENED . . . AND WAFERS UNLEAVENED — Here you have these three kinds: "satured" *with scalding water*, and pierced cakes, and wafers. The לחם מצות, "unleavened bread" *mentioned here* is that which is termed further on in this section (v. 23) חלת לחם שמן, "pierced cake of oiled bread", *being so termed* because they put

NOTES

For Notes 1—4 see Appendix.

ד וְאֶת־אַהֲרֹן וְאֶת־בָּנָיו תַּקְרִיב אֶל־פֶּתַח אֹהֶל
מוֹעֵד וְרָחַצְתָּ אֹתָם בַּמָּיִם: ה וְלָקַחְתָּ אֶת־הַבְּגָדִים
וְהִלְבַּשְׁתָּ אֶת־אַהֲרֹן אֶת־הַכְּתֹנֶת וְאֶת מְעִיל הָאֵפֹד
וְאֶת־הָאֵפֹד וְאֶת־הַחֹשֶׁן וְאָפַדְתָּ לוֹ בְּחֵשֶׁב הָאֵפֹד:
ו וְשַׂמְתָּ הַמִּצְנֶפֶת עַל־רֹאשׁוֹ וְנָתַתָּ אֶת־נֵזֶר הַקֹּדֶשׁ
עַל־הַמִּצְנֶפֶת: ז וְלָקַחְתָּ אֶת־שֶׁמֶן הַמִּשְׁחָה וְיָצַקְתָּ
עַל־רֹאשׁוֹ וּמָשַׁחְתָּ אֹתוֹ: ח וְאֶת־בָּנָיו תַּקְרִיב
וְהִלְבַּשְׁתָּם כֻּתֳּנֹת: ט וְחָגַרְתָּ אֹתָם אַבְנֵט אַהֲרֹן
וּבָנָיו וְחָבַשְׁתָּ לָהֶם מִגְבָּעֹת וְהָיְתָה לָהֶם כְּהֻנָּה
לְחֻקַּת עוֹלָם וּמִלֵּאתָ יַד־אַהֲרֹן וְיַד־בָּנָיו: י וְהִקְרַבְתָּ
אֶת־הַפָּר לִפְנֵי אֹהֶל מוֹעֵד וְסָמַךְ אַהֲרֹן וּבָנָיו אֶת־
יְדֵיהֶם עַל־רֹאשׁ הַפָּר: יא וְשָׁחַטְתָּ אֶת־הַפָּר לִפְנֵי
יְהוָה פֶּתַח אֹהֶל מוֹעֵד: יב וְלָקַחְתָּ מִדַּם הַפָּר

אונקלוס

חַד וּתְקָרֵב יָתְהוֹן בְּסַלָּא וְיָת תּוֹרָא וְיָת תְּרֵין דִּכְרִין: ד וְיָת אַהֲרֹן וְיָת בְּנוֹהִי
תְּקָרֵב לְתָרַע מַשְׁכַּן זִמְנָא וְתַסְחֵי יָתְהוֹן בְּמַיָּא: ה וְתִסַּב יָת לְבוּשַׁיָּא וְתַלְבֵּשׁ
יָת אַהֲרֹן יָת כְּתוֹנָא וְיָת מְעִיל אֵפוֹדָא וְיָת אֵפוֹדָא וְיָת חוֹשְׁנָא וְתַחְזֵק לֵהּ
בְּחֶמְיַן אֵפוֹדָא: ו וּתְשַׁוֵּי מִצְנֶפְתָּא עַל־רֵישֵׁהּ וְתִתֵּן יָת כְּלִילָא דְקוּדְשָׁא עַל
מִצְנֶפְתָּא: ז וְתִסַּב יָת מְשַׁחָא דְרָבוּתָא וּתְרִיק עַל רֵישֵׁהּ וּתְרַבֵּי יָתֵהּ: ח וְיָת
בְּנוֹהִי תְּקָרֵב וְתַלְבֵּשִׁנּוּן כְּתוּנִין: ט וּתְזָרֵז יָתְהוֹן חֵמְיָנִין אַהֲרֹן וּבְנוֹהִי וְתַחְזֵק
לְחוֹן כּוֹבָעִין וּתְהֵי לְהוֹן כְּהֻנְתָּא לִקְיָם עָלַם וּתְקָרֵב קָרְבָּנָא דְאַהֲרֹן וְקָרְבָּנָא
דִּבְנוֹהִי: י וּתְקָרֵב יָת תּוֹרָא לֶקְדָם מַשְׁכַּן זִמְנָא וְיִסְמוֹךְ אַהֲרֹן וּבְנוֹהִי יָת יְדֵיהוֹן
עַל רֵישׁ תּוֹרָא: יא וְתִכּוֹס יָת תּוֹרָא קֳדָם יְיָ לְתָרַע מַשְׁכַּן זִמְנָא: יב וְתִסַּב

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הַמִּשְׁכָּן בְּיוֹם הֲקָמָתוֹ: (ד) ורחצת. זוֹ טְבִילָה כָּל הַנּוֹגֵעַ: (ה) ואפדת. קְשֹׁט וְתַקֵּן הַחֲגוֹרָה
וְהַסִּינָר סְבִיבוֹתָיו: (ו) נזר הקדש. זֶה הַצִּיץ: על המצנפת. כְּמוֹ שְׁפַרְשְׁתִּי לְמַעְלָה—עַל יְדֵי
הַפְּתִיל הָאֲמְצָעִי וּשְׁנֵי פְּתִילִין שֶׁבְּרֹאשׁוֹ, הַקְּשׁוּרִין שְׁלְשְׁתָּן מֵאֲחוֹרֵי הָעוֹרֶף, הוּא נוֹתְנוֹ עַל
הַמִּצְנֶפֶת כְּמִין כּוֹבַע: (ז) ומשחת אתו. אַף מִשִּׁיחָה זוֹ כְּמִין כִּי, נוֹתֵן שֶׁמֶן עַל רֹאשׁוֹ וּבֵין רֵיסֵי
עֵינָיו וּמַחֲבָרָן בְּאֶצְבָּעוֹ (כריתות ה׳): (ט) והיתה להם. מִלּוּי יָדַיִם זֶה לְכָהֻנַּת עוֹלָם: ומלאת.
עַל יְדֵי הַדְּבָרִים הָאֵלֶּה: יד אהרן ויד בניו. בְּמִנּוּי וּפְקוּדַת הַכְּהֻנָּה: (יא) פתח אהל מועד.

4And Aaron and his sons thou shalt cause to approach unto the entrance of the appointed tent, and shalt lave them with water. 5And thou shalt take the garments, and clothe Aaron with the inner garment, and the robe of the ephod, and the ephod, and the breastplate, and fasten the ephod on him with the curious girdle of the ephod: 6And thou shalt put the mitre upon his head, and put the diadem of holiness upon the mitre. 7Then thou shalt take the anointing oil, and pour *it* upon his head, and anoint him. 8And thou shalt cause his sons to approach, and clothe them with inner garments. 9And thou shalt gird them with belts, Aaron and his sons, and bind high caps on them: and the priest's office shall be their's for an ordinance for ever: and thou shalt consecrate Aaron and his sons. 10And thou shalt bring nigh the bull before the appointed tent: and Aaron and his sons shall lay their hands upon the head of the bull. 11And thou shalt slaughter the bull before the Eternal, *by* the entrance of the appointed tent. 12And thou shalt take of the blood of the bull,

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unto the saturated dough as much oil as *they put* into the pieced cakes and wafers together (Men. 78a). Of each of these kinds there were brought ten cakes (ib. 76a). בלולת בשמן [CAKES] MINGLED WITH OIL — whilst they were still meal they poured oil into them and mixed them up (ib. 75a). משחים בשמן ANOINTED WITH OIL — after they were baked they anointed them in the form of a Greek Chi (X)[1]), which is formed like our נ (ib. 74b and Rashi thereon; ib. 75a). **(3)** והקרבת אתם AND THOU SHALT OFFER THEM (lit., bring them near) to the court of the Tabernacle on the day when it will be *first* erected. **(4)** ורחצת AND THOU SHALT WASH [THEM] — *This signifies* the immersion of the entire body (cf. Targ. Jon.). **(5)** ואפדת AND THOU SHALT FASTEN [THE EPHOD ON] — adorn and arrange the girdle and the apron around him. **(6)** נזר הקדש THE DIADEM OF HOLINESS — This refers to the Plate. על המצנפת UPON THE MITRE, as I have explained above (XXVIII. 37) — by means of the middle string and the two strings at its (the Plate's) ends which were, the three of them, tied together behind his neck he placed it upon the mitre as a kind of helmet. **(7)** ומשחת אתו AND THOU SHALT ANOINT HIM — This anointing also, was in the form of a X: he put a drop of oil on his head and *another drop* between his eyebrows and joined them with his finger *into this shape* (Ker. 5b). **(9)** והיתה להם AND SHALL BE UNTO THEM This "filling of hands" *shall be* for an everlasting priesthood. ומלאת AND THOU SHALT "FILL" by means of these *following* matters יד אהרן ויד בניו AARON'S HAND AND HIS SONS' HANDS in the appointment and assigment to the priesthood. **(11)** פתח אהל מועד

NOTES

[1]) See Appendix.

וְנָתַתָּה עַל־קַרְנֹת הַמִּזְבֵּחַ בְּאֶצְבָּעֶךָ וְאֶת־כָּל־
הַדָּם תִּשְׁפֹּךְ אֶל־יְסוֹד הַמִּזְבֵּחַ: יג וְלָקַחְתָּ אֶת־כָּל־
הַחֵלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֵת הַיֹּתֶרֶת עַל־הַכָּבֵד
וְאֶת שְׁתֵּי הַכְּלָיֹת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵיהֶן וְהִקְטַרְתָּ
הַמִּזְבֵּחָה: יד וְאֶת־בְּשַׂר הַפָּר וְאֶת־עֹרֹו וְאֶת־פִּרְשׁוֹ
תִּשְׂרֹף בָּאֵשׁ מִחוּץ לַמַּחֲנֶה חַטָּאת הוּא: טו וְאֶת־
הָאַיִל הָאֶחָד תִּקָּח וְסָמְכוּ אַהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם
עַל־רֹאשׁ הָאָיִל: טז וְשָׁחַטְתָּ אֶת־הָאַיִל וְלָקַחְתָּ
אֶת־דָּמֹו וְזָרַקְתָּ עַל־הַמִּזְבֵּחַ סָבִיב: יז וְאֶת־הָאַיִל
תְּנַתֵּחַ לִנְתָחָיו וְרָחַצְתָּ קִרְבֹּו וּכְרָעָיו וְנָתַתָּ עַל־
נְתָחָיו וְעַל־רֹאשֹׁו: יח וְהִקְטַרְתָּ אֶת־כָּל־הָאַיִל

אונקלוס

מִדְּמָא דְתוֹרָא וְתִתֵּן עַל קַרְנַת מַדְבְּחָא בְּאֶצְבְּעָךְ וְיָת־כָּל־דְּמָא תֵּישׁוֹד לְיִסּוֹדָא
דְּמַדְבְּחָא: יג וְתִסַּב יָת כָּל תַּרְבָּא דְּחָפֵי יָת גַּוָּא וְיָת חִצְרָא דְּעַל כַּבְדָּא וְיָת
תַּרְתֵּין כְּלָיָן וְיָת תַּרְבָּא דִּי עֲלֵיהֶן וְתַסְּיִק לְמַדְבְּחָא: יד וְיָת בִּסְרָא דְתוֹרָא וְיָת
מַשְׁכֵּהּ וְיָת אוּכְלֵהּ תּוֹקִיד בְּנוּרָא מִבָּרָא לְמַשְׁרְיָתָא חַטָּאתָא הוּא: טו וְיָת
דִּכְרָא חַד תִּסַּב וְיִסְמְכוּן אַהֲרֹן וּבְנוֹהִי יָת יְדֵיהוֹן עַל רֵישׁ דִּכְרָא: טז וְתִכּוֹס
יָת דִּכְרָא וְתִסַּב יָת דְּמֵהּ וְתִזְרוֹק עַל מַדְבְּחָא סְחוֹר סְחוֹר: יז וְיָת דִּכְרָא
תְּפַלֵּג לְאֶבְרָוֹהִי וּתְחַלִּיל גַּוֵּהּ וּכְרָעוֹהִי וְתִתֵּן עַל־אֶבְרָוֹהִי וְעַל־רֵישֵׁהּ: יח וְתַסֵּיק

רש״י

בַּחֲצַר הַמִּשְׁכָּן שֶׁלְּפָנֵי הַפֶּתַח: (יב) על ק־נת. לְמַעְלָה בַּקְּרָנוֹת מִמָּשׁ: ואת כל הדם. שְׁנֵי הַדָּם: אל יסוד המזבח. כְּמִין בְּלִיטַת בֵּית קִבּוּל עָשׂוּי לוֹ סָבִיב סָבִיב, לְאַחַר שֶׁעָלָה אַמָּה מִן הָאָרֶץ: (יג) החלב המכסה את הקרב. הוּא הַקְּרוּם שֶׁעַל הַכָּרֶס, שָׁקוֹרִין טי״לא: ואת היתרת. הִיא טַרְפֶּשָׁא דְּכַבְדָּא, שָׁקוֹרִין איבר״יש: על הכבד. אַף מִן הַכָּבֵד טוֹל עִמּוֹ (ספרא): (יד) תשרף באש. לֹא מָצִינוּ חַטָּאת חִיצוֹנָה נִשְׂרֶפֶת אֶלָּא זוּ: (טו) ואת האיל. אוֹחֵז בְּמִזְרָק וְזוֹרֵק כְּנֶגֶד הַקֶּרֶן כְּדֵי שֶׁיִּרְאֶה לְכָאן וּלְכָאן, וְאֵין קֶרֶן טָעוּן מַתָּנָה בָּאֶצְבַּע אֶלָּא חַטָּאת בִּלְבָד, אֲבָל שְׁאָר וְבָחִים אֵינָן טְעוּנִין קֶרֶן וְלֹא אֶצְבַּע, שֶׁמַּתַּן דָּמָם מֵחֲצִי הַמִּזְבֵּחַ וּלְמַטָּה, וְאֵינוֹ עוֹלֶה בַּכֶּבֶשׁ אֶלָּא עוֹמֵד בָּאָרֶץ וְזוֹרֵק (זבח׳ נ״ג): סביב. כְּדֵי מִפְרָשׁ בִּשְׁחִיטַת קָדָשִׁים שֶׁאֵין סָבִיב אֶלָּא שְׁתֵּי מַתָּנוֹת שֶׁהֵן אַרְבַּע, הָאֲמוּרוֹת בְּקֶרֶן זָוִית זוֹ, וְהָאֲמוּרוֹת שֶׁכְּנֶגְדָּהּ בָּאֲלַכְסוֹן, וְכָל מַתָּנָה נִרְאֵית בִּשְׁנֵי צִדֵּי הַקֶּרֶן אֵילָךְ וְאֵילָךְ, נִמְצָא הַדָּם נָתוּן בְּאַרְבַּע רוּחוֹת סָבִיב, לָכֵךְ קְרוּי סָבִיב: (יז) על נתחיו. עִם נְתָחָיו — מוּסָף עַל שְׁאָר הַנְּתָחִים:

and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the base of the altar. [13]And thou shalt take all the fat that covereth the inwards, and the lobe *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and cause *them* to ascend in fumes upon the altar. [14]But the flesh of the bull, and its skin, and its dung, shalt thou burn with fire without the camp: it *is* a sin offering. [15]And the one ram thou shalt also take; and Aaron and his sons shall lay their hands upon the head of the ram. [16]And thou shalt slaughter the ram, and thou shalt take its blood, and sprinkle it round about upon the altar. [17]And the ram thou shalt sever into pieces, and lave its inwards and its legs, and put *them* unto its pieces and unto its head. [18]And thou shalt cause the whole ram to ascend in fumes

רש"י

BY THE ENTRANCE OF THE APPOINTED TENT — *i. e.* in the court of the Tabernacle which was in front of the entrance. **(12)** על קרנות UPON THE HORNS — on top of the horns actually (the blood was not to be sprinkled from below so as to reach the horns but was to be placed by the finger actually upon the horns) (Zeb. 53a). ואת כל הדם AND ALL THE BLOOD *i. e. all* the remainder of the blood (that which is left after some of it had been placed upon the horns of the altar as just stated). אל יסוד המזבח AT THE BOTTOM OF THE ALTAR — A kind of projection that formed a receptacle was made right round it after it had risen to *a height of* one cubit from the ground. **(13)** החלב המכסה את הקרב THE FAT THAT COVERETH THE INWARDS — this is the membrane upon the maw which is called tele in O. F. ואת היתרת This is the lobe of the liver which is called abris in O. F. על הכבד — Take with it (with the lobe) some of the liver also[1]) (cf. Siphra on Lev. III. 4). **(14)** תשרף באש SHALT THOU BURN WITH FIRE — We do not find that any "outside"[2]) sin offering was to be burnt except this (cf. Rashi on Lev. IX. 11). **(16)** וזרקת AND THOU SHALT SPRINKLE IT with a vessel: he held the basin and cast blood from it towards the horn in such a manner that it (the blood) showed on both sides of it. No offering except the sin-offering alone required that its blood should be smeared with the finger, but other sacrifices required neither "horn" nor "finger" (did not require that the blood should be placed on the horn of the altar by the fingers), for the sprinkling of their blood had to be upon the lower half of the altar, and he (the priest) *therefore* did not mount the ascent *leading to the top of the altar* but he stood on the ground and sprinkled *the blood* (Zeb. 53a b). סביב ROUND ABOUT — This is how it is explained in the Treatise on Slaughtering the Sacrifices (Zeb. 53b): that סביב, "round about" signifies nothing more than that *there were to be* two sprinklings *so made* that they *should constitute* four — one on this corner and one at that which was diagonally opposite it, and *so that* each sprinkling showed on both sides of the corner, on this and on that side; it followed therefore that the blood was placed on the four sides round about, and for this reason it is here termed סביב. **(17)** על נתחיו [AND PUT THEM] TO ITS PIECES — *i. e.* together with (על) its pieces — added to the other pieces[3]). **(18)** ריח נחוח

NOTES

[1]) The words על הכבד are not to be joined with היתרת — "and thou shalt take the lobe that is above (על) the liver". The preposition על means here "in addition to" or "together with," and the words are to be translated: "and thou shalt take ... the lobe of the liver together with (על) some of the liver" (cf. Rashi on v. 17).

[2]) A חטאת היצונה, an "outside" sin-offering, was one the blood of which was sprinkled on the altar that was in the fore-court — outside the Temple, and not on the golden altar in the Sanctuary itself.

[3]) The קרב and the כרעים are themselves "pieces" of the animal, consequently the meaning must be that these are to be placed with the other pieces.

הַמִּזְבֵּחָה עֹלָה הִוא לַיהוָה רֵיחַ נִיחֹוחַ אִשֶּׁה לַיהוָה
הִוא: חמישי ט וְלָקַחְתָּ אֶת הָאַיִל הַשֵּׁנִי וְסָמַךְ אַהֲרֹן
וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ הָאָיִל: י וְשָׁחַטְתָּ אֶת־
הָאַיִל וְלָקַחְתָּ מִדָּמוֹ וְנָתַתָּה עַל־תְּנוּךְ אֹזֶן אַהֲרֹן
וְעַל־תְּנוּךְ אָזֶן בָּנָיו הַיְמָנִית וְעַל־בֹּהֶן יָדָם הַיְמָנִית
וְעַל־בֹּהֶן רַגְלָם הַיְמָנִית וְזָרַקְתָּ אֶת־הַדָּם עַל־
הַמִּזְבֵּחַ סָבִיב: יא וְלָקַחְתָּ מִן־הַדָּם אֲשֶׁר עַל־
הַמִּזְבֵּחַ וּמִשֶּׁמֶן הַמִּשְׁחָה וְהִזֵּיתָ עַל־אַהֲרֹן וְעַל־
בְּגָדָיו וְעַל־בָּנָיו וְעַל־בִּגְדֵי בָנָיו אִתּוֹ וְקָדַשׁ הוּא
וּבְגָדָיו וּבָנָיו וּבִגְדֵי בָנָיו אִתּוֹ: יב וְלָקַחְתָּ מִן־הָאַיִל
הַחֵלֶב וְהָאַלְיָה וְאֶת־הַחֵלֶב | הַמְכַסֶּה אֶת־הַקֶּרֶב
וְאֵת יֹתֶרֶת הַכָּבֵד וְאֶת | שְׁתֵּי הַכְּלָיֹת וְאֶת־הַחֵלֶב

אונקלוס

יָת כָּל דְּכָרָא לְמַדְבְּחָא עֲלָתָא הוּא קֳדָם יְיָ לְאִתְקַבְּלָא בְרַעֲוָא קָרְבָּנָא קֳדָם־
יְיָ הוּא: ט וְתִסַּב יָת דְּכָרָא תִּנְיָנָא וְיִסְמוֹךְ אַהֲרֹן וּבְנוֹהִי יָת יְדֵיהוֹן עַל רֵישׁ
דְּכָרָא: י וְתִכּוֹס יָת דְּכָרָא וְתִסַּב מִדְּמֵיהּ וְתִתֵּן עַל־רוּם אוּדְנָא דְאַהֲרֹן וְעַל
רוּם אוּדְנָא דִבְנוֹהִי דְיַמִּינָא וְעַל אִלְיוֹן יְדֵיהוֹן דְיַמִּינָא וְעַל אִלְיוֹן רַגְלֵיהוֹן
דְיַמִּינָא וְתִזְרוֹק יָת דְּמָא עַל מַדְבְּחָא סְחוֹר סְחוֹר: יא וְתִסַּב מִן דָּמָא דִּי עַל
מַדְבְּחָא וּמִמַּשְׁחָא דְרִבּוּתָא וְתַדֵּי עַל אַהֲרֹן וְעַל לְבוּשׁוֹהִי וְעַל בְּנוֹהִי וְעַל
לְבוּשֵׁי בְנוֹהִי עִמֵּהּ וְיִתְקַדַּשׁ הוּא וּלְבוּשׁוֹהִי וּבְנוֹהִי וּלְבוּשֵׁי בְנוֹהִי עִמֵּהּ:
יב וְתִסַּב מִן דִּכְרָא תַּרְבָּא וְיָת אַלְיָתָא וְיָת תַּרְבָּא דְחָפֵי יָת גַּוָּא וְיָת חֲצַר כַּבְדָּא
וְיָת תַּרְתֵּין כָּלְיָן וְיָת תַּרְבָּא דִּי עֲלֵיהֶן וְיָת שׁוֹקָא דְיַמִּינָא אֲרֵי דְכַר קָרְבָּנָא

רש"י

(יח) ריח ניחוח. נַחַת רוּחַ לְפָנַי, שֶׁאָמַרְתִּי וְנַעֲשָׂה רְצוֹנִי: אשה. לשון אֵשׁ, וְהִיא הַקְּטֹרֶת אֲבָרִים שֶׁעַל הָאֵשׁ: (כ) תנוך. הוּא הַסְּחוֹם הָאֶמְצָעִי שֶׁבְּתוֹךְ הָאוֹזֶן, שְׁקוֹרִין טנדרו"ם בְּלַעַז: בהן ידם. הַגּוֹדֶל וּבְפֶרֶק הָאֶמְצָעִי (ספרא): (כב) החלב. זֶה חֵלֶב הַדַּקִּים או הַקִּבָּה: והאליה. מִן הַכְּלָיוֹת וּלְמַטָּה, כְּמוֹ שֶׁמְּפֹרָשׁ בְּוַיִּקְרָא, שָׁנָה (ויק' ג'), לְעֻמַּת הָעֲצָה יְסִירֶנָּה—מָקוֹם שֶׁהַכְּלָיוֹת יוֹעֲצוֹת (חולי' י"א), וּבְאַמּוּרֵי הַפֶּר לֹא נֶאֱמַר אַלְיָה, שֶׁאֵין אַלְיָה קְרֵבָה אֶלָּא בְּכֶבֶשׂ וְכִבְשָׂה וְאַיִל

upon the altar: it *is* a burnt offering unto the Eternal: it *is* a pleasing odour, an offering made by fire unto the Eternal. [19]And thou shalt take the second ram; and Aaron and his sons shall lay their hands upon the head of the ram. [20]Then shalt thou slaughter the ram, and take of its blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. [21]And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be holy, and his garments, and his sons, and his sons' garments with him. [22]Also thou shalt take of the ram the fat and the fat tail, and the fat that covereth the inwards, and the lobe *above* the liver, and the two kidneys, and the fat

רש"י

AS A PLEASING ODOUR — as a gratification of spirit before Me — that I commanded and My will was carried out. אשה AN OFFERING MADE BY FIRE — a term connected with the word אש, fire: it denotes the burning of the parts which had been *placed* on the fire (cf. Rashi on Lev. I. 9). **(20)** תנוך — This is the inner cartilage which is within the ear, which they call tendrons in O. F. (cf. Rashi on Lev. XIV. 14). נתן ידם — *i. e.* the thumb; and *the blood was placed* on the middle joint (Siphra on Lev. VIII. 23). **(22)** החלב THE FAT — This means the fat of the gut, or, *according to the opinion of Rabbi Ishmael,* of the maw (cf .Rashi on Lev. III. 3). והאליה AND THE FAT TAIL — *This is the portion of the animal* from the kidneys and lower down, as is explained in Leviticus, (III. 9) because it is said, "[the whole fat tail], he shall take it off hard by the back bone (עֻצָּה)" *i. e.* by the place where the kidneys give counsel (עֵצָה)[1]) (Chul. 11 a). In the case of the fat portions of the bullock the "fat tail" is not mentioned, for the "fat tail" was offered only in the case of a male or

NOTES

1) The kidneys were regarded as the seat of counsel and deliberation; cf. Ps. XVI. 7: אף לילות יסרוני כליותי, "Yea, in the night time, my reins instruct me."

אֲשֶׁר עֲלֵיהֶן וְאֵת שׁוֹק הַיָּמִין כִּי אֵיל מִלֻּאִים הוּא:
כג וְכִכַּר לֶחֶם אַחַת וְחַלַּת לֶחֶם שֶׁמֶן אַחַת וְרָקִיק
אֶחָד מִסַּל הַמַּצּוֹת אֲשֶׁר לִפְנֵי יְהוָה: כד וְשַׂמְתָּ
הַכֹּל עַל כַּפֵּי אַהֲרֹן וְעַל כַּפֵּי בָנָיו וְהֵנַפְתָּ אֹתָם
תְּנוּפָה לִפְנֵי יְהוָה: כה וְלָקַחְתָּ אֹתָם מִיָּדָם וְהִקְטַרְתָּ
הַמִּזְבֵּחָה עַל־הָעֹלָה לְרֵיחַ נִיחֹחַ לִפְנֵי יְהוָה אִשֶּׁה
הִוא לַיהוָה: כו וְלָקַחְתָּ אֶת־הֶחָזֶה מֵאֵיל הַמִּלֻּאִים
אֲשֶׁר לְאַהֲרֹן וְהֵנַפְתָּ אֹתוֹ תְנוּפָה לִפְנֵי יְהוָה וְהָיָה
לְךָ לְמָנָה: כז וְקִדַּשְׁתָּ אֶת־חֲזֵה הַתְּנוּפָה וְאֵת שׁוֹק
הַתְּרוּמָה אֲשֶׁר הוּנַף וַאֲשֶׁר הוּרַם מֵאֵיל הַמִּלֻּאִים

אונקלוס

חוּא: כג וּפַתָּא דְלַחְמָא חַד וּנְרִצְתָּא דְלַחְמָא מְשַׁח חֲדָא וְאָסְפּוֹג חַד מִסַּלָּא
דְפַטִּירַיָּא דִי קֳדָם יְיָ: כד וּתְשַׁוִּי כֹלָּא עַל יְדָא דְאַהֲרֹן וְעַל יְדָא דִבְנוֹהִי וְתֵרִים
יָתְהוֹן אֲרֵמוּתָא קֳדָם יְיָ: כה וְתַסֵּב יָתְהוֹן מִידֵיהוֹן וְתַסֵּק לְמַדְבְּחָא עַל עֲלָתָא
לַאֲתְקַבָּלָא בְרַעֲוָא קֳדָם יְיָ קָרְבָּנָא הוּא קֳדָם יְיָ: כו וְתִסַּב יָת חָדְיָא מִדְּכַר
קָרְבָּנַיָּא דִי לְאַהֲרֹן וְתֵרִים יָתֵהּ אֲרֵמוּתָא קֳדָם יְיָ וִיהֵי לָךְ לְחָלָק: כז וְתַקְדֵּשׁ
יָת חָדְיָא דַאֲרֵמוּתָא וְיָת שׁוֹקָא דַאֶפְרְשׁוּתָא דִי אִתְּרֵם וְדִי אִתַּפְרַשׁ מִדְּכַר

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אֲבָל שׁוֹר וָשֶׂה אֵין טְעוּנִין אַלְיָה: ואת שוק הימין. לֹא מָצִינוּ הַקְטָרָה בְּשׁוֹק הַיָּמִין עִם הָאֲמוּרִים אֶלָּא זוּ בִּלְבָד: כי איל מלאים הוא. שְׁלָמִים: לשון שְׁלָמוּת—שֶׁהִשְׁלִם בַּכֹּל: מגיד הַכָּתוּב שֶׁהַמִּלּוּאִים שְׁלָמִים, שְׁמָשִׁים שָׁלוֹם לַמִּזְבֵּחַ וּלְעוֹבֵד הָעֲבוֹדָה וְלַבְּעָלִים, לָכֵן אֲנִי מַצְרִיכוֹ הֲחָוָה, לִהְיוֹת לוֹ לְעוֹבֵד הָעֲבוֹדָה לְמָנָה, וְזֶהוּ מֹשֶׁה שֶׁשִּׁמֵּשׁ בַּמִּלּוּאִים, וְהַשְׁאָר אָכְלוּ אַהֲרֹן וּבָנָיו שֶׁהֵם בְּעָלִים, מִמְּפָרֶשׁ בְּעִנְיָנָן: (כג) וכבר לחם. מִן הַחַלּוֹת: וחלת לחם שמן. מִמִּין הָרִבּוּבָה: ורקיק. מִן הָרְקִיקִין, אֶחָד מֵעֲשָׂרָה שֶׁבְּכָל מִין וָמִין. לֹא מָצִינוּ תְּרוּמַת לֶחֶם הַבָּא עִם זֶבַח נִקְטֶרֶת אֶלָּא זוּ בִּלְבָד, שְׁתְּרוּמַת לְחֹמֵי תּוֹדָה וְאֵיל נָזִיר נִתּוֹנָה לַכֹּהֲנִים עִם חָזֶה וָשׁוֹק, וּמִזֶּה לֹא הָיָה לְמֹשֶׁה לְמָנָה אֶלָּא חָזֶה בִּלְבָד: (כד) על כפי אהרן... והנפת. שְׁנֵיהֶם עֲסוּקִים בִּתְנוּפָה—הַבְּעָלִים וְהַכֹּהֵן, הָא כֵּיצַד? כֹּהֵן מְנִיחַ יָדוֹ תַּחַת יַד הַבְּעָלִים וּמֵנִיף; וּבָזֶה הָיוּ אַהֲרֹן וּבָנָיו בְּעָלִים, וּמֹשֶׁה כֹּהֵן: תנופה. מוֹלִיךְ וּמֵבִיא לְמִי שֶׁאַרְבַּע רוּחוֹת הָעוֹלָם שֶׁלּוֹ; תְּנוּפָה מְעַכֶּבֶת וּמְבַטֶּלֶת פּוּרְעָנִיּוֹת וְרוּחוֹת רָעוֹת, מַעֲלֶה וּמוֹרִיד לְמִי שֶׁהַשָּׁמַיִם וְהָאָרֶץ שֶׁלּוֹ, וּמְעַכֶּבֶת טְלָלִים רָעִים (מנחו׳ ס״ב): (כה) על העלה. עַל הָאֵיבֶר הָרִאשׁוֹן שֶׁהָעֶלְיָה עוֹלָה: לריח ניחוח. לְנַחַת רוּחַ לְמִי שֶׁאָמַר וְנַעֲשָׂה רְצוֹנוֹ: אשה. לְאֵשׁ נִתָּן: לה׳. לְשְׁמוֹ שֶׁל מָקוֹם: (כז) וקדשת את חזה התנופה ואת שוק התרומה וגומר. קַדְּשֵׁם לִהְיוֹת נוֹהֲגִין תְּרוּמָתָם וַהֲנָפָתָם בְּחָוֶה וְשׁוֹק שֶׁל שְׁלָמִים, אֲבָל לֹא לְהַקְטָרָה, אֶלָּא וְהָיָה לְאַהֲרֹן וּלְבָנָיו לֶאֱכוֹל: תנופה. לְשׁוֹן הוֹלָכָה וַהֲבָאָה, ונטלי״ה בְּלַעַז: הורם. לְשׁוֹן מַעֲלֶה וּמוֹרִיד:

that *is* upon them, and the right shoulder; for it is a ram of consecration. [23]And one loaf of bread, and one pierced cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the Eternal. [24]And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them *for* a wave offering before the Eternal. [25]And thou shalt take them from their hands, and cause *them* to ascend in fumes upon the altar besides the burnt offering, for a pleasing odour before the Eternal: it *is* an offering made by fire unto the Eternal. [26]And thou shalt take the breast of the ram of Aaron's consecration, and wave it *for* a wave offering before the Eternal: and it shall be thy part. [27]And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration,

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female lamb and a ram, but an ox and a goat do not require the "fat tail" *to be offered.* ואת שוק הימין AND THE RIGHT SHOULDER — We do not find that burning is prescribed for the right shoulder together with the fat parts except in the case of this alone. כי איל מלאים הוא FOR IT IS A RAM OF מלאים — of שלמים (usually translated peace-offerings): מלואים has the meaning of "perfection" (מלא meaning "full", so that מלואים is synonymous with שלמים) — something that is perfect[1]) in all respects. Scripture informs us that the מלואים (consecration sacrifices) are to be regarded as שלמים-sacrifices, in that they, *like the* שלמים, promote peace (שלום) between the altar and him who carries out the sacrifical rite (the priest) and the owner of the animal (the worshipper who brings the sacrifice[2]). Therefore[3]), says God, in this case I make it a condition that the breast shall belong as a portion to him who performs the sacrificial rite, viz., Moses, who officiated at the installation into office (cf. v. 26). — The remainder, Aaron and his sons ate because they were the "owners", as is expressly set forth in this section (cf. Siphra on Lev. III. 1; Tanch. צו). **(23)** וככר לחם AND ONE LOAF OF BREAD — of the cakes (mentioned in v. 2). וחלת לחם שמן AND ONE PIERCED CAKE OF OILED BREAD — of the "saturated" kind. ורקיק AND ONE WAFER — of the wafers *there mentioned*: *i. e.* one out of the ten which were *comprised* in each of these different kinds *of bread* (cf. Rashi on v. 2). We do not find that any heave-offering of bread brought with a sacrifice was burnt except this alone, for the heave-offering of the bread brought with the thanksgiving offering and with the ram of the Nazarite was given to the priest (and therefore not burnt) together with the breast and the shoulder, whilst of this the breast alone was given as a portion to Moses, *as the officiating priest.* **(24)** על כפי אהרן . . . והנפת [AND THOU SHALT PUT ALL] IN THE HANDS OF AARON . . . AND THOU SHALT WAVE THEM — *The rule is that* both of them take part in the waving *ceremony*, the "owner" and the priest. How is this *done*? The priest places his hand beneath the "owner's" hand, and thus does the waving — and in

NOTES

[1]) The שלמים are perfect for the following reason: the flesh of all other sacrifices was either entirely burnt upon the altar, or part was burnt and part eater by the priests, whilst in the case of the שלמים all the portions were either burn on the altar or eaten by the priests and the "owner".

[2]) Since the altar, the priest and the "owner" each had a portion of the שלמים they promoted peace between all of them since such a division of the flesh prevented them from harbouring envy of one another.

[3]) Therefore, i. e. because the מלואים-sacrifices are to be regarded as שלמים, part shall be given to Moses, as officiating priest, and part to Aaron and his sons, as the "owners".

מֵאֲשֶׁר לְאַהֲרֹן וּמֵאֲשֶׁר לְבָנָיו: כח וְהָיָה לְאַהֲרֹן
וּלְבָנָיו לְחָק־עוֹלָם מֵאֵת בְּנֵי יִשְׂרָאֵל כִּי תְרוּמָה
הִוא וּתְרוּמָה יִהְיֶה מֵאֵת בְּנֵי־יִשְׂרָאֵל מִזִּבְחֵי
שַׁלְמֵיהֶם תְּרוּמָתָם לַיהוָה: כט וּבִגְדֵי הַקֹּדֶשׁ אֲשֶׁר
לְאַהֲרֹן יִהְיוּ לְבָנָיו אַחֲרָיו לְמָשְׁחָה בָהֶם וּלְמַלֵּא־
בָם אֶת־יָדָם: ל שִׁבְעַת יָמִים יְלָבְּשָׁם הַכֹּהֵן הַתַּחְתָּיו
מִבָּנָיו אֲשֶׁר יָבֹא אֶל־אֹהֶל מוֹעֵד לְשָׁרֵת בַּקֹּדֶשׁ:
לא וְאֶת אֵיל הַמִּלֻּאִים תִּקָּח וּבָשַׁלְתָּ אֶת־בְּשָׂרוֹ
בְּמָקוֹם קָדֹשׁ: לב וְאָכַל אַהֲרֹן וּבָנָיו אֶת־בְּשַׂר הָאַיִל
וְאֶת־הַלֶּחֶם אֲשֶׁר בַּסָּל פֶּתַח אֹהֶל מוֹעֵד:
לג וְאָכְלוּ אֹתָם אֲשֶׁר כֻּפַּר בָּהֶם לְמַלֵּא אֶת־יָדָם

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קָרְבָּנַיָּא מִדִּי לְאַהֲרֹן וּמִדִּי לְבָנוֹהִי: כח וִיהֵי לְאַהֲרֹן וְלִבְנוֹהִי לְקָיֵם עָלַם מִן
בְּנֵי יִשְׂרָאֵל אֲרֵי אַפְרָשׁוּתָא הִוא וְאַפְרָשׁוּתָא יְהֵי מִן בְּנֵי יִשְׂרָאֵל מִנְכְּסַת
קוּרְשֵׁיהוֹן אַפְרָשׁוּתְהוֹן קֳדָם יְיָ: כט וּלְבוּשֵׁי קוּדְשָׁא דִּי לְאַהֲרֹן יְהוֹן לִבְנוֹהִי
בַּתְרוֹהִי לְרַבָּאָה בְהוֹן וּלְקָרְבָא בְהוֹן יָת־קָרְבְּנְהוֹן: ל שִׁבְעַת יוֹמִין יִלְבְּשִׁנוּן
כַּהֲנָא תְּחוֹתוֹהִי מִבְּנָטוֹהִי דִּי יֵעוֹל לְמַשְׁכַּן זִמְנָא לְשַׁמָּשָׁא בְקוּדְשָׁא: לא וְיָת
דְּכַר קָרְבְּנַיָּא תִּסָּב וּתְבַשֵּׁל יָת בִּסְרֵהּ בַּאֲתַר קַדִּישׁ: לב וְיֵיכוֹל אַהֲרֹן וּבְנוֹהִי
יָת בִּסַר דִּכְרָא וְיָת לַחְמָא דִּי בְסַלָּא לְתָרַע מַשְׁכַּן זִמְנָא: לג וְיֵכְלוּן יָתְהוֹן דִּי

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(כח) לחק עולם מאת בני ישראל. שֶׁהַשְּׁלָמִים לַבְּעָלִים, וְאֶת הֶחָזֶה וְאֶת הַשּׁוֹק יִתְּנוּ לַכֹּהֵן: כי תרומה הוא. הֶחָזֶה וְשׁוֹק הַיָּמִין: (כט) לבניו אחריו. לְמִי שֶׁבָּא בִּנְדָלָה אַחֲרָיו: למשחה. לְהִתְנַדֵּל בָּהֶם, שֶׁיֵּשׁ מִשִּׁיחָה שֶׁהִיא לְשׁוֹן שָׂרָה, כְּמוֹ לְךָ נְתַתִּים לְמָשְׁחָה (במ׳ י״ח), אַל תִּגְּעוּ בִּמְשִׁיחָי (דהי״א ט״ז): ולמלא בם את ידם. עַל יְדֵי הַבְּגָדִים הוּא מִתְלַבֵּשׁ בִּכְהֻנָּה גְּדוֹלָה: (ל) שבעת ימים. רְצוּפִין: ילבשם הכהן. אֲשֶׁר יָקוּם מִבָּנָיו תַּחְתָּיו לִכְהֻנָּה גְּדוֹלָה, כְּשֶׁיִּמָּנוּהוּ לִהְיוֹת כֹּהֵן גָּדוֹל: אשר יבא אל אהל מועד. אוֹתוֹ כֹּהֵן הַמּוּכָן לִכָּנֵס לִפְנֵי וְלִפְנִים בְּיוֹם הַכִּפּוּרִים, וְהוּא כֹּהֵן גָּדוֹל, שְׁאָר עֲבוֹדַת יוֹם הַכִּפּוּרִים כְּשֵׁרָה אֲפִלּוּ בְּזָרִים: תחתיו מבניו. מְלַמֵּד שֶׁאִם יֵשׁ לוֹ לְכֹהֵן גָּדוֹל בֵּן מְמֻלָּא אֶת מְקוֹמוֹ, יְמַנּוּהוּ כֹּהֵן גָּדוֹל תַּחְתָּיו: (הכהן תחתיו מבניו. מִכָּאן רַאֲיָה כָּל לְשׁוֹן פּוֹעֵל עוֹבֵד מַמָּשׁ, לְפִיכָךְ נִגּוּן תְּבִיר נִמְשָׁךְ לְפָנָיו): (לא) במקם קדש. בַּחֲצַר אֹהֶל מוֹעֵד, שֶׁהַשְּׁלָמִים הַלָּלוּ קָדְשֵׁי קָדָשִׁים הָיוּ: (לא) פתח אהל מועד. כָּל הֶחָצֵר קְרוּי כֵּן: (לג) ואכלו אתם. אַהֲרֹן וּבָנָיו, לְפִי שֶׁהֵם בַּעֲלֵיהֶם: אשר כפר בהם. כָּל זְרוּת וְתַשְׁוִיב: למלא את ידם. בְּאֵיל וְלֶחֶם

even of *that* which *is* for Aaron, and of *that* which is for his sons: [28]And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it *is* an heave offering; and it shall be an heave offering from the children of Israel of the sacrifice of their feast offerings, *even* their heave offering unto the Eternal. [29]And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. [30]Seven days shall he among his sons that is priest in his stead, put them on, when he cometh into the appointed tent to minister in the holy *place*. [31]And the ram of the consecration, thou shalt take and seethe its flesh in a holy place. [32]And Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, *by* the entrance of the appointed tent. [33]And they shall eat those *things* wherewith the expiation was made, to consecrate

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case of this *offering* Aaron and his sons were the "owners" and Moses the priest, *and therefore Scripture enacts as stated here.* תנופה A WAVE OFFERING — He moved it about horizontally in all directions to *the glory of* Him to Whom belong the four quarters of the world. This waving was symbolical of preventing and making of none effect misfortune and destructive winds. *Then* he moved it upwards and downward to *the glory of* Him to Whom belong heaven and earth and this was symbolical of keeping away injurious dews[1]). **(25)** על העלה BESIDES THE BURNT OFFERING — besides the first ram which you *had already* offered up as a burnt offering. לריח ניחוח AS A PLEASING ODOUR — as a gratification of spirit to Him Who gave the command and *found that* His will was carried out (cf. Siphra on Lev. I. 9). אשה AN OFFERING MADE BY FIRE — given over to the fire. לה' TO THE LORD — to the Name of the Omnipresent. **(27)** וקדשת את חזה התנופה ואת שוק התרומה וגו' AND THOU SHALT SANCTIFY THE BREAST OF THE WAVE OFFERING AND THE SHOULDER OF THE HEAVE OFFERING etc. — Declare these *portions of the animal* to have a sacred character for future generations in that the heaving of them and the waving of them shall be practised in respect of the breast and the shoulder of all peace-offerings, but *the similarity between the* שלמים *and the* מלואים *shall* not *extend* to burning *the shoulder as was done in the case of the* מלואים but (v. 28) "it shall be for Aaron and his sons" to be eaten. הונף WHICH IS WAVED — an expression for moving to and fro in a horizontal direction; venteler in O. F. הורם WHICH WAS HEAVED — an expression for moving up and down. **(28)** לחק עולם מאת בני ישראל AS AN ASSIGNED PORTION FROM THE CHILDREN OF ISRAEL — because peace-offerings belong to the "owner", and the

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[1]) The horizontal and the perpendicular movements have really different appellations, the former being called תנופה, the latter תרומה. This is evident from v. 27 where two verbs, נוף and רום, are used respectively to describe the two movements. Here, where only one verb is used, Rashi takes it in the more general sense of moving things about in the air and therefore explains it as denoting the two operations indicated by תנופה and תרומה.

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breast and the shoulder shall they give to the priest[1]). כי תרומה הוא FOR IT IS A HEAVE OFFERING — i. e. the breast and the shoulder *form a heave-offering*[2]). **(29)** לבניו אחריו [SHALL BE] FOR HIS SONS AFTER HIM — for him who comes after him in this high office[3]). למשחה *means* to be raised to dignity by means of them. For sometimes *the word* משח is used in the sense of "dignity", as in (Num. XVIII. 8), "to thee I have given them as a dignity (למשחה)", and (1 Chron. XVI. 22) "Touch ye not my nobles (משיחי)" (cf. Rashi on XXX. 29). ולמלא בם את ידם AND TO BE CONSECRATED BY THEM — through these garments he is to be invested with the high-priesthood (cf. Rashi on Joma 73 a). **(30)** שבעת ימים SEVEN DAYS in succession, *on such a High Priest's installation,* ילבשם הכהן THE PRIEST SHALL PUT THEM ON — *i. e. he* who, from among his sons, will rise up in his stead in the high-priesthood at the time when they will appoint him to be High Priest. אשר יבא אל אהל מועד WHO WILL COME INTO THE APPOINTED TENT — *These words qualify the word* הכהן *so that it refers to* that priest who is designated to enter into the innermost part (the words לפני ולפנים in the Rashi text correspond to בקדש in the Biblical text) *of the Sanctuary* on the Day of Atonement — and this must mean the High Priest, since the sacrificial service on the Day of Atonement was not valid unless *performed* by him. תחתיו מבניו IN HIS STEAD FROM AMONG HIS SONS — This informs us that if the High Priest has a son who can fill his place they shall appoint him High Priest in his stead[4]) (Siphra on Lev. XVI. 32; cf. Rashi on

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[1]) It will be observed that Rashi takes the word חק in the sense of a portion assigned to a person. It has this meaning in Lev. X. 14, where it is used of the breast and the shoulder as being the portions assigned to Aaron and his sons, and in verse 15 of that chapter, where these parts of the sacrifice are termed חק עולם, exactly as here. In the latter verse these are stated to be given to the priests as "an everlasting portion מזבחי בני ישראל, from the sacrifices of the peace-offerings of the children of Israel", whilst here they are termed "an everlasting portion מאת בני ישראל, assigned by the children of Israel". Rashi sets himself to show how this description of the breast and shoulder is justified: it is because, once the fat has been burnt on the altar, the peace-offering is the property of the "owners" — the Israelite who offers it — and it is they who give these parts of the animal to the priest.

[2]) The pronoun הוא being masculine does not refer to the preceding word תרומה which is feminine. It refers to the breast and shoulder regarded as one object.

[3]) The text might be taken to mean that Aaron's holy garments should become the property of all his sons (בניו) after his death (אחריו). Rashi points out that this is not the meaning: they become the property of that son who succeeds him (שבא אחריו) in his high office. The plural, בניו, is used, because this practice is to be continued also after the death of Aaron's successor. It denotes "descendants" rather than "sons".

[4]) If it were not intended to lay down the regulation that a son of the High Priest has a claim to succeed his father the text would have read שבעת ימים ילבשם הכהן. That the son may succeed his father only if he is fitted for the holy office is derived by the Sifra from Lev. XVI. 32, וכפר הכהן אשר ימשח אתו ואשר ימלא את ידו לכהן תחת אביו, where the words ואשר ימלא את ידו are explained to mean בזמן שהוא ממלא מקומו של אביו "and who can fill his place", יד being taken in the sense of place or portion as in Deut. XXIII. 13, Gen. XXXIV. 21 and elsewhere; cf. Malbim on Lev. XVI. 32.

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Joma 72b). [הכהן תחתיו מכניו — From here (from this phraseology) we have a proof that the word הכהן is everywhere a participle — *meaning* "he who is actually acting as the officiant"; therefore the tonic accent תביר on the word הכהן connects it with the word following it.][1]). **(31)** במקום קדש IN A HOLY PLACE — in the court of the tent of meeting[2]) because these peace-offerings were holy in the highest degree[3]) (cf. Rashi on Lev. VI. 9). **(32)** פתח אהל מועד BY THE ENTRANCE OF THE APPOINTED TENT — the whole court is thus named (cf. Rashi on v. 11). **(33)** ואכלו אתם AND THEY SHALL EAT THOSE THINGS — *i. e.* Aaron and his sons because they are the "owners" of them (cf. Pes. 59b). אשר כפר בהם THROUGH WHOM THERE WAS EXPIATED everything that was strange and objectionable[4]). למלא את ידם TO INITIATE THEM INTO OFFICE by

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[1]) Many editions of Rashi omit this nor is it found in all MSS. Its meaning is that the word כהן has not the force of a noun, 'the priest", but of a participle. and that the translation is "he who is officiating as priest in his stead from among his sons shall put them on" and not "the priest in his stead from among his sons", and the comment holds that this explanation is borne out by the accent on כהן which closely connects that word with the following word תחתיו. But Heidenheim (in הבנת המקרא on this passage) points out that (1) Rashi has already suggested that הכהן has a noun-force by supplying the words אשר יקום after it (2) we do not find כהן used as a verb in the Kal (3) the תביר has no connecting force as the comment suggests. The explanation that נגון תביר נמשך לפניו signifies: the accent connects the word with ילבשם before it, is untenable from every point of view. The explanation given by Kronberg, "Rashi als Exeget," p. 37 Note 7, that the phrase signifies no more than that the word הכהן is accented on the ultimate "and that therefore it must be a participle and not a noun" is, of course, entirely wrong. That Rashi takes it as a noun is evident not only for the reasons which Heidenheim gives but also from the fact that in his comment on אשר יבא אל אהל מועד he refers to the word הכהן by the phrase אותו כהן. As a matter of fact the word is best taken as a participle; the point is that the statement could not have been written by Rashi for the reasons already adduced. Nor would Rashi have generalised from this particular instance that wherever the word כהן occurs it has the force of a participle.

[2]) And not, as is the rule for ordinary peace-offerings, within the whole camp (when the Israelites were in the wilderness) or within Jerusalem (after the Temple had been erected).

[3]) Whilst ordinary peace-offerings were of the class קלים קדשים, holy in a minor degree.

[4]) On linguistic grounds this verse might signify: "And they who are atoned for by them shall eat them", for the singular כֻּפַּר having a passive sense would be quite regular in such a phrase. Rashi points out that this is not the meaning here. By זרות "anything strange" is meant, anything that Aaron and his sons may have done before their appointment to the priesthood that was alien to and not consistent with the character of a priest. Cf. Rashi on v. 36 and especially on Lev. VIII. 16 where he explains that expiation had to be made for the altar for "anything strange" that may have happened to it before it was first used for sacrifice.

לְקַדֵּשׁ אֹתָם וְזָר לֹא־יֹאכַל כִּי־קֹדֶשׁ הֵם: לד וְאִם־
יִוָּתֵר מִבְּשַׂר הַמִּלֻּאִים וּמִן־הַלֶּחֶם עַד־הַבֹּקֶר
וְשָׂרַפְתָּ אֶת־הַנּוֹתָר בָּאֵשׁ לֹא יֵאָכֵל כִּי־קֹדֶשׁ הוּא:
לה וְעָשִׂיתָ לְאַהֲרֹן וּלְבָנָיו כָּכָה כְּכֹל אֲשֶׁר־צִוִּיתִי
אֹתָךְ שִׁבְעַת יָמִים תְּמַלֵּא יָדָם: לו וּפַר חַטָּאת
תַּעֲשֶׂה לַיּוֹם עַל־הַכִּפֻּרִים וְחִטֵּאתָ עַל־הַמִּזְבֵּחַ
בְּכַפֶּרְךָ עָלָיו וּמָשַׁחְתָּ אֹתוֹ לְקַדְּשׁוֹ: לז שִׁבְעַת
יָמִים תְּכַפֵּר עַל־הַמִּזְבֵּחַ וְקִדַּשְׁתָּ אֹתוֹ וְהָיָה הַמִּזְבֵּחַ
קֹדֶשׁ קָדָשִׁים כָּל־הַנֹּגֵעַ בַּמִּזְבֵּחַ יִקְדָּשׁ: ס ששי
לח וְזֶה אֲשֶׁר תַּעֲשֶׂה עַל־הַמִּזְבֵּחַ כְּבָשִׂים בְּנֵי־שָׁנָה
שְׁנַיִם לַיּוֹם תָּמִיד: לט אֶת־הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה

אונקלוס

יְחַבַּפַּר בְּהוֹן לְקָרְבָּא יָת־קָרְבְּנְהוֹן לְקַדָּשָׁא יָתְהוֹן וְחַלּוֹנַי לָא יֵיכוֹל אֲרֵי קוּדְשָׁא
אִנּוּן: לד וְאִם יִשְׁתְּאַר מִבְּסַר קָרְבְּנַיָּא וּמִן לַחְמָא עַד צַפְרָא וְתוֹקֵיד יָת
דְּאִשְׁתְּאַר בְּנוּרָא לָא יִתְאֲכֵל אֲרֵי קוּדְשָׁא הוּא: להוְתַעְבֵּד לְאַהֲרֹן וְלִבְנוֹהִי
כְּדֵין כָּכֹל דִּי־פַקֵּדִית יָתָךְ שִׁבְעַת יוֹמִין תְּקָרֵב קָרְבְּנְהוֹן: לו וְתוֹרָא דְּחַטָּאתָא
תְּעַבֵּד לְיוֹמָא עַל כִּפּוּרַיָּא וּתְרַכֵּי עַל מַדְבְּחָא בְּכַפָּרוּתְךָ עֲלוֹהִי וּתְרַבֵּי יָתֵהּ
לְקַדָּשׁוּתֵהּ: לז שִׁבְעַת יוֹמִין תְּכַפַּר עַל מַדְבְּחָא וּתְקַדֵּשׁ יָתֵהּ וְיֵהֵי מַדְבְּחָא קֻדָּשׁ
קוּדְשַׁיָּא כָּל דְּיִקְרַב בְּמַדְבְּחָא יִתְקַדָּשׁ: לח וְדֵין דִּי תַעְבֵּד עַל מַדְבְּחָא אִמְּרִין
בְּנֵי שְׁנָא תְּרִין לְיוֹמָא תְּדִירָא: לט יָת אִמְּרָא חַד תַּעְבֵּד בְּצַפְרָא וְיָת אִמְּרָא

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הַלְּלוּ: לקדש אתם. שֶׁעַל יְדֵי הַמִּלּוּאִים נִתְמַלְּאוּ יְדֵיהֶם וְנִתְקַדְּשׁוּ לִכְהֻנָּה: כי קדש הם. קָדְשֵׁי קָדָשִׁים; וּמִכָּאן לָמְדְנוּ אַזְהָרָה לְזָר הָאוֹכֵל קֹדֶשׁ קָדָשִׁים, שֶׁנִּתַּן הַמִּקְרָא סָעַד לַדָּבָר מְשׁוּם דְּקֹדֶשׁ הֵם (פסחי׳ כ״ד): (לה) ועשית לאהרן ולבניו ככה. שְׁנָה הַכָּתוּב וְכָפַל לְעַכֵּב— שֶׁאִם חָסַר דָּבָר אֶחָד מִכָּל הָאָמוּר בָּעִנְיָן, לֹא נִתְמַלְּאוּ יְדֵיהֶם לִהְיוֹת כֹּהֲנִים וַעֲבוֹדָתָם פְּסוּלָה: אותכה. כְּמוֹ אוֹתְךָ: שבעת ימים תמלא וגו׳. בָּעִנְיָן הַזֶּה וּבְקָרְבָּנוֹת הַלְּלוּ בְּכָל יוֹם: (לו) על הכפרים. בִּשְׁבִיל הַכְּפוּרִים, לְכַפֵּר עַל הַמִּזְבֵּחַ מִכָּל זָרוּת וְתִעוּב; וּלְפִי שֶׁנֶּאֱמַר שִׁבְעַת יָמִים תְּמַלֵּא יָדָם, אֵין לִי אֶלָּא דָּבָר הַבָּא בְּשִׁבְילָם, כְּגוֹן הָאֵילִים וְהַלֶּחֶם, אֲבָל הַבָּא בְּשִׁבְיל הַמִּזְבֵּחַ, כְּגוֹן פָּר שֶׁהוּא לְחִטּוּי הַמִּזְבֵּחַ, לֹא שָׁמַעְנוּ, לְכָךְ הִצְרִיךְ מִקְרָא זֶה; וּמִדְרַשׁ ת״כ אוֹמֵר בַּפָּרַת הַמִּזְבֵּחַ הַכָּתוּב שָׁמָּא הִתְנַדֵּב אִישׁ דָּבָר גָּזֵל בְּמִלֻּאֶת הַמִּשְׁכָּן וְהַמִּזְבֵּחַ: וחטאת. וְתִרְבֵּי, לְשׁוֹן מַתָּנַת דָּמִים הַנְּתוּנִים בָּאֲצְבַּע קְרוֹי חִטּוּי: ומשחת אתו. בְּשֶׁמֶן הַמִּשְׁחָה, וְכָל הַמְּשִׁיחוֹת כְּמִין כִּי: (לז) והיה המזבח קדש. וּמַה הִיא קְדֻשָּׁתוֹ? כל הנגע במזבח יקדש. אֲפִילּוּ קָרְבָּן פָּסוּל שֶׁעָלָה

and to sanctify them: but the stranger shall not eat *thereof*, because they *are* holy. [34]And if ought of the flesh of the consecrations, or of the bread, be left unto the morning, then thou shalt burn that which is left with fire: it shall not be eaten, because it *is* holiness. [35]And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them. [36]And a bull, besides the sin offering, thou shalt offer *every* day for expiation: and thou shalt purify the altar, when thou hast made an expiation for it, and thou shalt anoint it, to sanctify it. [37]Seven days thou shalt make an expiation for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy. [38]Now this *is that* which thou shalt offer upon the altar; two lambs of the first year day by day continually. [39]The one lamb thou shalt offer

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means of this ram and bread. לקדש אתם TO SANCTIFY THEM — for by means of this initiation-sacrifice they were installed and sanctified to the priesthood. כי קדש הם BECAUSE THEY ARE HOLY — *i. e.* holy in the highest degree. From this we derive the prohibition against a "stranger" (a non-priest) eating anything that is holy in the highest degree, since Scripture assigns a reason for the matter (why a stranger may not eat of these), *viz.*, because they are holy in the highest degree (cf. Pes. 24a). **(35)** ועשית לאהרן ולבניו ככה AND THUS SHALT (i. e. must) THOU DO TO AARON AND HIS SONS — Scripture recites a second time *in this general statement all that has been already commanded* in order to impede *the validity of the rites; i. e.* that if *they do not do this and* a single thing is omitted of all that is prescribed in this section their initiation to be priests must be regarded as not having taken place and their act of sacrifice is *consequently* invalid. אחכה is the same as (another form of): אוֹתָךְ "thee". שבעת ימים תמלא ידם SEVEN DAYS SHALT THOU CONSECRATE THEM in this manner and by means of these sacrifices on each day. **(36)** על הכפרים *means* for the purpose of expiation — to expiate for the altar for all that is "strange" (not holy) and objectionable *that may happened to it.* Now since it is said, (v. 35) "Seven days shalt thou consecrate them" *after having stated that if a single thing is omitted the ceremony is invalid,* I can infer nothing more than *that this alludes to* a thing that is offered on account of them *personally* as, for example, the rams and the bread, but as regards anything that is offered on account of the altar as, for example, the bullock, which is intended to serve as expiation for the altar, we cannot infer *from that verse that if this is omitted the ceremony of initiation is invalid*; consequently this verse is necessary *to inform us of this.* An explanation in Torath Cohanim (the Siphra) states: atonement for the altar was necessary because perhaps a man had donated for work in connection with the construction of the Tabernacle or the altar something which he had stolen (Siphra on Lev. VII. 15). וחטאת — *The Targum translates this by* וחדכי AND THOU SHALT PURIFY [THE ALTAR]; the expression for placing *upon the altar* the blood that is placed *there* with the finger is called חַטָּא (hence it is followed by the preposition על "upon"). ומשחת אתו AND THOU SHALT ANOINT IT with the oil of anointing: every anointing was done in the form of a Greek Chi (X). **(37)** והיה המזבח קדש AND THE ALTAR SHALL BE [MOST] HOLY — and in what consists its holiness? *In this:* כל הנגע במזבח יקדש *that* WHATSOEVER TOUCHETH THE ALTAR SHALL BECOME HOLY — that even a sacrifice which is *really* invalid that has been brought upon it — *even that*

בַּבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם׃
מ וְעִשָּׂרֹן סֹלֶת בָּלוּל בְּשֶׁמֶן כָּתִית רֶבַע הַהִין וְנֶסֶךְ
רְבִיעִת הַהִין יָיִן לַכֶּבֶשׂ הָאֶחָד׃ מא וְאֵת הַכֶּבֶשׂ
הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם כְּמִנְחַת הַבֹּקֶר וּכְנִסְכָּהּ
תַּעֲשֶׂה־לָּהּ לְרֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה׃ מב עֹלַת
תָּמִיד לְדֹרֹתֵיכֶם פֶּתַח אֹהֶל־מוֹעֵד לִפְנֵי יְהוָה אֲשֶׁר
אִוָּעֵד לָכֶם שָׁמָּה לְדַבֶּר אֵלֶיךָ שָׁם׃ מג וְנֹעַדְתִּי
שָׁמָּה לִבְנֵי יִשְׂרָאֵל וְנִקְדַּשׁ בִּכְבֹדִי׃ מד וְקִדַּשְׁתִּי

אונקלוס

חִנְיָנָא תַּעֲבֵד בֵּין שִׁמְשַׁיָּא׃ מ וְעִסְרוֹנָא סְלְתָּא דְּפִילָא בְּמִשַׁח קָתִישָׁא רְבִיעִת
הִינָא וְנִסְכָּא רְבִיעִת הִינָא חַמְרָא לְאִמְּרָא חַד׃ מא וְיָת אִמְּרָא תִּנְיָנָא תַּעֲבֵד
בֵּין שִׁמְשַׁיָּא כְּמִנְחַת צַפְרָא וּכְנִסְכֵּהּ תַּעֲבֵד לַהּ לְאִתְקַבָּלָא בְּרַעֲוָא קֳרָבָנָא
קֳדָם יְיָ׃ מב עֲלָתָא תְּדִירָא לְדָרֵיכוֹן בִּתְרַע מַשְׁכַּן זִמְנָא קֳדָם יְיָ דְּאֶזְדַּמַּן מֵימְרִי
לְכוֹן תַּמָּן לְמַלָּלָא עִמָּךְ תַּמָּן׃ מג וֶאֱזַמֵּן מֵימְרִי תַּמָּן לִבְנֵי יִשְׂרָאֵל וְיִתְקַדַּשׁ
בִּיקָרִי׃ מד וַאֲקַדֵּשׁ יָת מַשְׁכַּן זִמְנָא וְיָת מַדְבְּחָא וְיָת אַהֲרֹן וְיָת בְּנוֹהִי אֲקַדֵּשׁ

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עָלָיו קִדְּשׁוּ הַמִּזְבֵּחַ לְהַכְשִׁירוֹ שֶׁלֹּא יָרַד; מִתּוֹךְ שֶׁנֶּאֱמַר כָּל הַנֹּגֵעַ בַּמִּזְבֵּחַ יִקְדָּשׁ, שׁוֹמֵעַ אֲנִי בֵּין רָאוּי בֵּין שֶׁאֵינוֹ רָאוּי—כְּגוֹן דָּבָר שֶׁלֹּא הָיָה פְּסוּלוֹ בַּקֹּדֶשׁ, כְּגוֹן הָרוֹבֵעַ וְהַנִּרְבָּע וּמוּקְצֶה וְנֶעֱבָד וְהַטְּרֵפָה וְכֵיוֹצֵא בָהֶן—תַּ״ל וְזֶה אֲשֶׁר תַּעֲשֶׂה הַסָּמוּךְ אַחֲרָיו, מַה עוֹלָה רָאוּיָה, אַף כָּל רָאוּי שְׁנִזְרְקָה לוֹ כָּבָר וְנִפְסַל מִשֶּׁהָא לַעֲזָרָה, כְּגוֹן הַלָּן וְהַיּוֹצֵא וְהַטָּמֵא וְשֶׁנִּשְׁחַט בְּמַחֲשָׁבַת חוּץ לִזְמַנּוֹ וְחוּץ לִמְקוֹמוֹ וְכֵיוֹצֵא בָהֶן (זבח׳ פ״ג): (מ) ועשרון סלת. עֶשְׂרִית הָאֵיפָה—מ״נ בְּצִים וְחוֹמֶשׁ בֵּיצָה: בשמן כתית. לֹא לְחוֹבָה נֶאֱמַר כָּתִית, אֶלָּא לְהַכְשִׁיר, לְפִי שֶׁנֶּאֱמַר כָּתִית לַמָּאוֹר—וּמַשְׁמָע לַמָּאוֹר וְלֹא לַמְּנָחוֹת—יָכוֹל לְפָסְלוֹ לַמְּנָחוֹת, תַּ״ל כָּאן כָּתִית וְלֹא נֶאֱמַר כָּתִית לַמָּאוֹר, אֶלָּא לְמַעֵט מְנָחוֹת שֶׁאֵין צְרִיכוֹת כָּתִית, שֶׁאַף הַטְּחוּנוֹ כָּרִיחַיִם כָּשֵׁר בָּהֶן (מנח׳ פ״ו): רבע ההין. שִׁלְשָׁה לוֹגִין: ונסך. לְסָפָלִים, כְּמוֹ שֶׁשָּׁנִינוּ בְּמַסֶּכֶת סֻכָּה (מ״ח)—שְׁנֵי סְפָלִים שֶׁל כֶּסֶף הָיוּ בְּרֹאשׁ הַמִּזְבֵּחַ וּמְנֻקָּבִים כְּמִין שְׁנֵי חָטְמִין דַּקִּים, נוֹתֵן הַיַּיִן לְתוֹכוֹ וְהוּא מְקֻלָּח וְיוֹצֵא דֶּרֶךְ הַחוֹטֶם וְנוֹפֵל עַל גַּג הַמִּזְבֵּחַ, וּמִשָּׁם יוֹרֵד לְשִׁיתִין, בְּמִזְבַּח בֵּית עוֹלָמִים, וּבְמִזְבַּח הַנְּחֹשֶׁת יוֹרֵד מִן הַמִּזְבֵּחַ לָאָרֶץ: (מא) לריח ניחח. עַל הַמְּנָחָה נֶאֱמַר, שֶׁמְּנָחַת נְסָכִים בָּלָה בָּלִיל, וְסַדֶּר הַקְרָבָתָם הָאֵיבָרִים בַּתְּחִלָּה וְאַחַר כַּךְ הַמְּנָחָה. שֶׁנֶּאֱמַר עֹלָה וּמִנְחָה: (מב) תמיד. מִיּוֹם אֶל יוֹם—לֹא יַפְסִיק יוֹם בֵּינֹתַיִם: אשר אועד לכם. כְּשֶׁאֶקְבַּע מוֹעֵד לְדַבֵּר אֵלֶיךָ, שָׁם אֶקְבָּעֲנוּ לָכֶם. וְיֵשׁ מַרְבּוֹתֵינוּ לְמִדְרָשִׁים מִכָּאן שֶׁמֵּעַל מִזְבַּח הַנְּחֹשֶׁת הָיָה הַקָּבָ״ה מְדַבֵּר עִם משֶׁה מִשֶּׁהוּקַם הַמִּשְׁכָּן, וְיֵשׁ אוֹמְרִים מֵעַל הַכַּפֹּרֶת, כְּמוֹ שֶׁנֶּאֱמַר וְדִבַּרְתִּי אִתְּךָ מֵעַל הַכַּפֹּרֶת (שמ׳ כ״ו), וַאֲשֶׁר אִוָּעֵד לָכֶם הָאֱמוּר כָּאן אֵינוֹ אֶמּוּר עַל הַמִּזְבֵּחַ אֶלָּא עַל אֹהֶל מוֹעֵד הַנִּזְכָּר בַּמִּקְרָא: (מג) ונועדתי שמה. אֶתְוַעֵד עִמָּם בִּדְבוּר, כְּמָלֵךְ הַקּוֹבֵעַ מְקוֹם מוֹעֵד לְדַבֵּר עִם עֲבָדָיו שָׁם: ונקדש המשכן בכבודי—שְׁתִּשְׁרֶה שְׁכִינָתִי בּוֹ. וּמִדְרַשׁ אַגָּדָה

in the morning; and the other lamb thou shalt offer at evening: [40]And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine *for* a libation. [41]And the second lamb thou shalt offer at even and shalt do thereto according to the oblation of the morning, and according to the libation thereof, for a pleasing odour, an offering made by fire unto the Eternal. [42]*This shall be* a continual burnt offering throughout your generations *at* the entrance of the appointed tent before the Eternal; where I shall be met by you, to speak there unto thee. [43]And there I will be met by the children of Israel, and it shall be sanctified by my glory. [44]And I will sanctify

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does the altar sanctify making it *a* valid *sacrifice in so far* that it must not be taken down from the altar. Now since it is said, "Anything that toucheth the altar shall become holy", I might infer that this applies to a thing whether it was *fitting to be an offering at the time when it was brought into the Sanctuary* or whether it was not *so* fitting as, for example, *in the latter case*, something the disqualification of which did not happen within the Sanctuary itself *but had happened before it was brought there*, such as, an animal, male or female, with which sexual sin had been committed, or an animal which had been set aside *as a sacrifice to an idol*, or one which had been worshipped *as a god*, or one which showed signs of incapacity to live owing to certain diseases (technically termed מרמה) and animals similar to these (with similar disqualifications); consequently it states, "Now this is that which thou shalt offer [upon the altar]", which follows immediately after this (in v. 38). *Now* how *is it in the case of* the burnt-offering *which is mentioned in the next verse as something commanded to be brought upon the altar*? It must be fitted *to be brought upon the altar*! So, also, *the preceding statement*, "Whatever [touches the altar shall become holy]", *refers only to* whatever was fitting, *i. e.* what was already fitting *to be brought upon the altar* and became disqualified only after it had been brought into the fore-court *of the Sanctuary*, as, for example, that which had been left over night (the blood or fat of a sacrifice which had been left until the morning without having been placed upon the altar), or that which, *before it had been placed upon the altar*, had been taken (lit., had gone forth) outside the fore-court, or that which had become unclean, or an animal which had been slaughtered with the intention *to sprinkle the blood or to burn the fat or to eat the flesh* outside the prescribed period or outside the prescribed place, and *animals* similar to these (Zeb. 83b; Siphra on Lev. VI. 2). **(40)** ועשרן סלת A TENTH DEAL OF FLOUR — *i. e.* a tenth part of an ephah: *a capacity of* forty three and a fifth eggs (cf. Rashi on XVI. 36). בשמן כתית [MINGLED] WITH OIL, BEATEN — Not to make this obligatory is it stated "beaten" but to make it lawful *if such oil be at all used*. Since it is stated, (XXVII. 20) "beaten for the light" and the implication is *that* for the light *it must be beaten* and not for the meal-offerings, one might *think* that *this is expressly* stated in order to declare it unfitting for the meal-offerings; therefore it states here "beaten", *meaning that for the meal-offerings beaten oil may be used if one so wishes*. And it is stated "beaten for the light", only to exclude the meal-offerings *from the command*: that beaten oil is not obligatory for them — that oil obtained from olives ground in a mill is also permissible for them (Men. 86b). רבע ההין THE FOURTH PART OF A HIN — three logs. ונסך AND A LIBATION — for the bowls, as we learn in Treatise Succah (48a): there were two silver bowls above the altar pierced with holes, as it were like two slender nostrils. He poured the wine into these and it ran through and gushed forth by way of this "nostril", falling upon the top of the altar. Thence it ran down into the subterranean channels in the case of the altar in the Temple, but in the case of the copper altar *in the Tabernacle* it ran down from the altar to the ground. **(41)** לריח ניחח FOR A PLEASING ODOUR — This is said in reference to the meal-offering *just men-*

אֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ וְאֶת־אַהֲרֹן וְאֶת־
בָּנָיו אֲקַדֵּשׁ לְכַהֵן לִי: מה וְשָׁכַנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל
וְהָיִיתִי לָהֶם לֵאלֹהִים: מו וְיָדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם
אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם לְשָׁכְנִי בְתוֹכָם
אֲנִי יְהוָה אֱלֹהֵיהֶם: פ שביעי

ל א וְעָשִׂיתָ מִזְבֵּחַ מִקְטַר קְטֹרֶת עֲצֵי שִׁטִּים תַּעֲשֶׂה
אֹתוֹ: ב אַמָּה אָרְכּוֹ וְאַמָּה רָחְבּוֹ רָבוּעַ יִהְיֶה
וְאַמָּתַיִם קֹמָתוֹ מִמֶּנּוּ קַרְנֹתָיו: ג וְצִפִּיתָ אֹתוֹ זָהָב
טָהוֹר אֶת־גַּגּוֹ וְאֶת־קִירֹתָיו סָבִיב וְאֶת־קַרְנֹתָיו
וְעָשִׂיתָ לּוֹ זֵר זָהָב סָבִיב: ד וּשְׁתֵּי טַבְּעֹת זָהָב תַּעֲשֶׂה־
לּוֹ ו מִתַּחַת לְזֵרוֹ עַל שְׁתֵּי צַלְעֹתָיו תַּעֲשֶׂה עַל־שְׁנֵי
צִדָּיו וְהָיָה לְבָתִּים לְבַדִּים לָשֵׂאת אֹתוֹ בָּהֶמָּה:
ה וְעָשִׂיתָ אֶת־הַבַּדִּים עֲצֵי שִׁטִּים וְצִפִּיתָ אֹתָם זָהָב:

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לְשַׁמָּשָׁא קֳדָמָי: מה וְאִשְׁרֵי שְׁכִנְתִּי בְּגוֹ בְּנֵי יִשְׂרָאֵל וְאֶהֱוֵי לְהוֹן לֶאֱלָהּ:
מו וְיִדְּעוּן אֲרֵי אֲנָא יְיָ אֱלָהֲהוֹן דִּי אַפֵּקִית יָתְהוֹן מֵאַרְעָא דְמִצְרַיִם לְאִשְׁרָאָה
שְׁכִנְתִּי בֵּינֵיהוֹן אֲנָא יְיָ אֱלָהֲהוֹן: א וְתַעְבֵּד מַדְבְּחָא לַאֲקְטָרָא עֲלוֹהִי קְטֹרֶת
בּוּסְמַיָּא דְאָעֵי שִׁטִּין תַּעְבֵּד יָתְהּ: ב אַמְּתָא אָרְכֵּהּ וְאַמְּתָא פְּתְיֵהּ מְרַבַּע יְהֵי
וְתַרְתֵּין אַמִּין רוּמֵהּ מִנֵּהּ קַרְנָתֵהּ: ג וְתַחֲפֵי יָתֵהּ דְּהַב דְּכֵי יָת אֲגָרֵהּ וְיָת
כָּתְלוֹהִי סְחוֹר סְחוֹר וְיָת קַרְנָתֵהּ וְתַעְבֵּד לֵהּ דִּיר דְּדַהַב סְחוֹר סְחוֹר:
ד וְתַרְתֵּין עִוְקִן דְּדַהַב תַּעְבֵּד־לֵהּ מִלְרַע לְדִרֵהּ עַל תַּרְתֵּין וְיָהֵיא תַּעְבֵּד עַל
תְּרִין סְטָרָוֹהִי וִיהֵי לְאַתְרָא לַאֲרֵיחָיָא לְמִטַּל יָתְהּ בְּהוֹן: ה וְתַעְבֵּד יָת אֲרֵיחָיָא

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אֵל תִּקְרֵי בִּכְבוֹדִי אֶלָּא בִּכְבוּדַי — בִּמְכֻבָּדִים שֶׁלִּי — כַּאן רָמַז לוֹ מִיתַת בְּנֵי אַהֲרֹן בְּיוֹם הֲקָמָתוֹ, וְזֶהוּ שֶׁאָמַר מֹשֶׁה הוּא אֲשֶׁר דִּבֶּר ה' לֵאמֹר בִּקְרֹבַי אֶקָּדֵשׁ, וְהֵיכָן דִּבֶּר? וְנִקְדַּשׁ בִּכְבֹדִי (ובח' קט"ו): (מו) לשכני בתוכם. עַל מְנָת לִשְׁכֹּן אֲנִי בְתוֹכָם:

ל (א) מקטר קטרת. לְהַעֲלוֹת עָלָיו קִיטוֹר עֲשֶׂן סַמִּים: (ג) את גגו. זֶה הָיָה לוֹ גַּג, אֲבָל מִזְבַּח הָעוֹלָה לֹא הָיָה לוֹ גַּג אֶלָּא מְמַלְּאִים חֲלָלוֹ אֲדָמָה בְּכָל חֲנָיָתָן: זר והב. סִימָן לְכֶתֶר כְּהֻנָּה: (ד) צלעתיו. כַּאן הוּא לְשׁוֹן זְוִיוֹת, כְּתַרְגּוּמוֹ, לְפִי שֶׁנֶּאֱמַר עַל שְׁנֵי צִדָּיו — שְׁתֵּי זְוִיוֹת

the appointed tent, and the altar: I will sanctify also both Aaron and his sons to minister to me as priests. [45]And I will dwell in the midst of the children of Israel, and will be their God. [46]And they shall know that I *am* the Eternal their God, that brought them forth out of the land of Egypt, that I may dwell in the midst of them: I *am* the Eternal their God.

30. [1]And thou shalt make an altar for the burning of incense: *of* acacia wood shalt thou make it. [2]A cubit *shall be* the length thereof, and a cubit the breadth thereof; square shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall* be of the same. [3]And thou shalt overlay it with pure gold, the roof thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a border of gold round about. [4]And two golden rings shalt thou make to it under the border of it, by the two corners thereof, upon the two sides of it shalt thou make *it*; and they shall be for places for the bars to bear it withal. [5]And thou shalt make the bars *of* acacia wood, and overlay them with gold.

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tioned and not only to the lamb mentioned in the first half of the verse, for *also* the meal-offering brought with the libation was all of it entirely burnt, *unlike other meal-offerings.* The order when offering them was: first the limbs *of the animal* and afterwards the meal-offering, since it is said (Lev. XXIII. 27) "burnt-offering and meal-offering". **(42)** תמיד A CONTINUAL [BURNT-OFFERING] *i. e.* from day to day: there shall not be an interval of a day between them (between two successive morning or afternoon offerings; cf. Rashi on XXVII. 20). אשר אועד לכם WHERE I SHALL BE MET BY YOU — when I shall appoint a place of meeting to speak unto you I shall appoint it there (at the entrance of the tent of meeting) *as the spot to which* to come. Some of our Rabbis learn from this that it was from above the copper altar that the Holy One, blessed be He, spoke with Moses after the Tabernacle was erected, *for this was at the entrance*; but some say *that He spoke* from above the cover of the Ark (the כפרת), as it is said, (XXV. 22) "And I will speak to thee from above the cover", and *that the words* "where I shall be met by you" which are said here are not used in reference to the altar *which was at the entrance of the tent of meeting,* but in reference to the tent of meeting *itself* which is mentioned in this verse (so that the meaning is: "at the entrance of the tent of meeting where, viz., in the tent of meeting, I shall be met by you"; cf. ברייתא דמלאכת המשכן at the end). **(43)** ונועדתי שמה AND I WILL BE MET THERE — I will come together with them in a conversation[1]) as a king who appoints a place of meeting where he will speak with his subjects. ונקדש AND IT — the Tabernacle — SHALL BE SANCTIFIED, בכבודי BY MY GLORY — for my Shechina shall rest there. A Midrashic comment is: Read not *here* בְּכְבוֹדִי "by My Glory", but בִּמְכֻבָּדַי, "through My honoured ones". Here He gave him some slight intimation of the death of Aaron's sons on the day when it (the Tabernacle) would be erected. This is the meaning of what Moses *then* said, (Lev. X. 3) "That is what the Lord said, Through those that draw near to Me will I be sanctified". But where had he said *this*? *Here, in the words,* "and it shall be sanctified through My honoured ones" (Zeb. 115 b). **(46)** לשכני בתכם *means* under the condition that I may dwell in the midst of them[2]).

30. **(1)** מקטר קטרת FOR THE BURNING OF INCENSE — to raise smoke (קיטור) on it, *viz.,* the smoke of incense[3]). **(3)** את גגו THE ROOF THEREOF — This *altar* had a top but the altar of burnt-offering had no top, but they filled in the hollow space *enclosed by its sides* with earth wherever they encamped (cf. Mech. on XX. 21). זר זהב A CROWN OF GOLD — an emblem of the crown

NOTES

For Notes 1—3 see Appendix.

ו וְנָתַתָּה אֹתוֹ לִפְנֵי הַפָּרֹכֶת אֲשֶׁר עַל־אֲרֹן הָעֵדֻת
לִפְנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָעֵדֻת אֲשֶׁר אִוָּעֵד לְךָ
שָׁמָּה: ז וְהִקְטִיר עָלָיו אַהֲרֹן קְטֹרֶת סַמִּים בַּבֹּקֶר
בַּבֹּקֶר בְּהֵיטִיבוֹ אֶת־הַנֵּרֹת יַקְטִירֶנָּה: מפטיר
ח וּבְהַעֲלֹת אַהֲרֹן אֶת־הַנֵּרֹת בֵּין הָעַרְבַּיִם יַקְטִירֶנָּה
קְטֹרֶת תָּמִיד לִפְנֵי יְהוָה לְדֹרֹתֵיכֶם: ט לֹא־תַעֲלוּ
עָלָיו קְטֹרֶת זָרָה וְעֹלָה וּמִנְחָה וְנֵסֶךְ לֹא תִסְּכוּ
עָלָיו: י וְכִפֶּר אַהֲרֹן עַל־קַרְנֹתָיו אַחַת בַּשָּׁנָה מִדַּם
חַטַּאת הַכִּפֻּרִים אַחַת בַּשָּׁנָה יְכַפֶּר עָלָיו לְדֹרֹתֵיכֶם
קֹדֶשׁ־קָדָשִׁים הוּא לַיהוָה:

ק"פ. מיכאל סימן: ומפטירין אתה בן אדם הגד את בית ישראל. יחזקאל בסימן מ"ב:

פ פ פ

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דְּאָעֵי שִׁטִּין וְתַחְפֵּי יָתְחוֹן דַּהֲבָא: ו וְתִתֵּן יָתֵהּ קֳדָם פָּרְכְתָּא דִּי עַל אֲרוֹנָא דְּסַהֲדוּתָא לְקֳדָם כַּפֻּרְתָּא דִּי עַל סַהֲדוּתָא דִּי אֶזְמַן מֵימְרִי לָךְ תַּמָּן: ז וְיַקְטַר עֲלוֹהִי אַהֲרֹן קְטֹרֶת בּוֹסְמִין בְּצַפְּרָ בְּצַפְּרָ בְּאַתְקָנוּתֵהּ יָת בּוּצִינַיָּא יַסְּקִנַּהּ: ח וּבְאַדְלָקוּת אַהֲרֹן יָת בּוּצִינַיָּא בֵּין שְׁמָשָׁיָא יַסְּקִנַּהּ קְטֹרֶת בּוֹסְמַיָּא תְּדִירָא קֳדָם יְיָ לְדָרֵיכוֹן: ט לָא תַסְּקוּן עֲלוֹהִי קְטֹרֶת בּוֹסְמִין נוּכְרָאִין וַעֲלָתָא וּמִנְחָתָא וְנִסְכָּא לָא תְנַסְּכוּן עֲלוֹהִי: י וִיכַפַּר אַהֲרֹן עַל קַרְנָתֹהִי חֲדָא בְשַׁתָּא מִדְּמָא חַטָּאת כִּפּוּרַיָּא חֲדָא בְשַׁתָּא יְכַפַּר עֲלוֹהִי לְדָרֵיכוֹן קֻדַּשׁ קוּדְשִׁין הוּא קֳדָם יְיָ:

פ פ פ

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שִׁבְשָׁנֵי צִדְיוֹ: והיה. מַעֲשֵׂה הַטַּבָּעוֹת הָאֵלֶּה לבתים לברים. בֵּית תְּהֵא הַטַּבַּעַת לַבָּר: (ו) לפני הפרכת. שָׁמָּא תֹּאמַר מְשׁוּךְ מִכָּנֶגֶד הָאָרוֹן לַצָּפוֹן אוֹ לַדָּרוֹם, תַּ"ל לִפְנֵי הַכַּפֹּרֶת מְקֻנָּן כָּנֶגֶד הָאָרוֹן מִבַּחוּץ: (ז) בהיטיבו. לְשׁוֹן נִקּוּי הַבְּוִיכִין שֶׁל הַמְּנוֹרָה מִדָּשָׁן הַפְּתִילוֹת שֶׁשָּׂרְפוּ בַּלַּיְלָה, וְהָיָה מַטִּיבָן בְּכָל בֹּקֶר וְבֹקֶר: הנרת. לו"ש בְּלַעַז, וְכֵן כָּל נֵרוֹת הָאֲמוּרוֹת בַּמְּנוֹרָה, חוּץ מִמָּקוֹם שֶׁנֶּאֱמַר שָׁם הַעֲלָאָה שֶׁהוּא לְשׁוֹן הַדְלָקָה: (ח) ובהעלת. כְּשֶׁיַּדְלִיקֵם לַהַעֲלוֹת לַהֶבְחֵן: יקטירנה. בְּכָל יוֹם, פֹּרֶס מִקְטִיר שַׁחֲרִית וּפֹרֶס מִקְטִיר בֵּין הָעַרְבַּיִם (כריתות ו'): (ט) לא תעלו עליו. עַל מִזְבַּח זָהָב: קטרת זרה. שׁוּם קְטֹרֶת שֶׁל נְדָבָה—כְּלָן זָרוֹת לוֹ חוּץ מִזּוּ: ועלה ומנחה. וְלֹא עוֹלָה וּמִנְחָה, עוֹלָה שֶׁל בְּהֵמָה וָעוֹף, מִנְחָה הִיא שֶׁל לֶחֶם: (י) וכפר אהרן. מִתַּן דָּמִים: אחת בשנה. בְּיוֹם הַכִּפּוּרִים, הוּא שֶׁנֶּאֱמַר בְּאַחֲרֵי מוֹת וְנֶאֱמַר אֶל הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי ה' וְכִפֶּר עָלָיו (ויק' ט"ז): חטאת הכפרים. הֵם פָּר וְשָׂעִיר שֶׁל יוֹם הַכִּפּוּרִים הַמְכַפְּרִים עַל טְמֵאוֹת מִקְדָּשׁ וְקָדָשָׁיו: קדש קדשים. הַמִּזְבֵּחַ מְקַדֵּשׁ לְדָבָרִים הַלָּלוּ בִּלְבָד וְלֹא לַעֲבוֹדָה אַחֶרֶת:

[6]And thou shalt put it before the partition vail that *is* by the ark of the testimony, before the covering that *is* over the testimony, where I will be met by thee. [7]And Aaron shall cause incense of aromatics to ascend thereon in fumes every morning: when he trimmeth the lamps, he shall cause it to ascend in fumes. [8]And when Aaron setteth up the lamps at even, he shall cause it to ascend in fumes, a perpetual incense before the Eternal throughout your generations. [9]Ye shall not bring up strange incense thereon, nor burnt offering, nor oblation; neither shall ye pour out a libation thereon. [10]And Aaron shall make an expiation upon the horns of it once in the year: with the blood of the sin offering of expiations shall he, once in the year, make expiation upon it throughout your generations: it *is* most holy unto the Eternal.

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of priesthood (Joma 72b). **(4)** צלעתיו Here this word must signify "corners" (not "sides" as Rashi explains in XXV. 12), as it is translated in the Targum, since it is stated *afterwards,* על שני צדיו, "upon the two sides of it", *so that the phrases mean,* "the two corners that are on its two sides". והיה (lit., "and it shall be", not "they shall be") — *i. e.* the making of these rings (this ring-work) shall be (shall serve) לבתים לבדים FOR PLACES FOR THE STAVES — *i. e.* the ring shall serve as a place for the stave (cf. Rashi on XXV. 27). **(6)** לפני הכפרת BEFORE THE PARTITION VAIL — *But this vail was drawn across the entire width of the Tabernacle, and* you may perhaps say *that the altar was not to be placed exactly before (exactly in a straight line with) the Ark but* might be withdrawn from the straight line to the North or to the South *since in that position, too, it would be before the partition vail;* therefore it states *further,* "before the covering of the Ark", *i. e.* exactly in front of the Ark *but outside the veil.* **(7)** בהטיבו WHEN HE TRIMMETH — This word is an expression for cleansing the bowls of the candelabrum from the ashes of the wicks which had burnt out during the night: and he used to clean them (the lamps) out every morning. הנרת THE LAMPS — luces in O. F. And this is the meaning of נרות whenever it is mentioned in connection with the candelabrum, except in any passage where the term העלאה "causing to ascend" (any verbal form which is the Hiphil of עלה), which denotes lighting is used, *and there it signifies "lights".* (The translation here is therefore: "when he cleans out the lamps", not "when he trims the lights"). **(8)** ובהעלת *means* when he kindles them by making their flame ascend (cf. Rashi on XXVII. 20 and on Num. VIII. 2). יקטירנה HE SHALL BURN IT [A CONTINUAL INCENSE] — תמיד, *"continual", means* every day *regularly:* a half he burnt in the morning and a half he burnt in the evening (Ker. 6b). **(9)** לא תעלו עליו YE SHALL NOT OFFER ON IT — *on it, i. e.* on this altar, *but you may offer on the copper altar* (cf. Men. 50a), קטרת זרה STRANGE INCENSE — any incense brought as a free-will offering; all of them (all offerings of incense) are "strange" to it (to the altar) except this *prescribed here.* ועלה ומנחה *means,* nor burnt offering nor meal-offering[1]). The עולה is *an offering of* an animal or bird; מנחה is one of bread. **(10)** וכפר אהרן AND AARON SHALL MAKE EXPIATION — *This refers to* the placing of the blood *upon the horns of the altar.* אחת בשנה ONCE IN THE YEAR — On the Day of Atonement. This is what is said in the section אחרי מות, *which describes the sacrificial service on that day,* (Lev. XVI. 18) "And he shall go out unto the altar that is before the Lord[2]) and make an expiation upon it". חטאת הכפרים SIN-OFFERING OF EXPIATION — These are the bullock and goat of the Day of Atonement which atone for the uncleanness of the Sanctuary and its holy offerings (cf. Rashi on Lev. XVI. 11). קדש קדשים [IT IS] MOST HOLY — the altar is sanctified for *offering on it* these things alone and not for any other sacrificial service[3]).

NOTES

For Notes 1—3 see Appendix.

יא וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: יב כִּי תִשָּׂא אֶת־
רֹאשׁ בְּנֵי־יִשְׂרָאֵל לִפְקֻדֵיהֶם וְנָתְנוּ אִישׁ
כֹּפֶר נַפְשׁוֹ לַיהוָה בִּפְקֹד אֹתָם וְלֹא־יִהְיֶה בָהֶם נֶגֶף
בִּפְקֹד אֹתָם: יג זֶה | יִתְּנוּ כָּל־הָעֹבֵר עַל־הַפְּקֻדִים
מַחֲצִית הַשֶּׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה הַשֶּׁקֶל
מַחֲצִית הַשֶּׁקֶל תְּרוּמָה לַיהוָה: יד כֹּל הָעֹבֵר עַל־
הַפְּקֻדִים מִבֶּן עֶשְׂרִים שָׁנָה וָמָעְלָה יִתֵּן תְּרוּמַת
יְהוָה: טו הֶעָשִׁיר לֹא־יַרְבֶּה וְהַדַּל לֹא יַמְעִיט
מִמַּחֲצִית הַשֶּׁקֶל לָתֵת אֶת־תְּרוּמַת יְהוָה לְכַפֵּר

אונקלוס

יא ומַלִּיל יְיָ עִם משֶׁה לְמֵימַר: יב אֲרֵי תְּקַבֵּל יָת חֻשְׁבַּן בְּנֵי יִשְׂרָאֵל
לְמִנְיֵיהוֹן וְיִתְּנוּן גְּבַר פֻּרְקַן נַפְשֵׁהּ קֳדָם יְיָ כַּד תִּמְנֵי יָתְהוֹן וְלָא יְהֵי בְּהוֹן
מוֹתָא כַּד תִּמְנֵי יָתְהוֹן: יג דֵּין יִתְּנוּן כָּל דְּעָבַר עַל מְנְיָנָיָא פַּלְגוּת סְלָעָא בְּסֶלַע
קוּדְשָׁא עֶסְרִין מָעִין סְלָעָא פַּלְגוּת סְלָעָא אַפְרָשׁוּתָא קֳדָם יְיָ: יד כֹּל דְּעָבַר
עַל מְנְיָנָיָא מִבַּר עֶסְרִין שְׁנִין וּלְעֻלָּא יִתֵּן אַפְרָשׁוּתָא קֳדָם יְיָ: טו דְּאִתְיַר לָא
יַסְגֵּי וּדְמִסְכֵּן לָא יַזְעֵר מִפַּלְגוּת סְלָעָא לְמִתַּן יָת אַפְרָשׁוּתָא קֳדָם יְיָ לְכַפָּרָא

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(יב) כי תשא. לשון קבלה, כְּתַרְגּוּמוֹ; כְּשֶׁתַּחְפּוֹץ לְקַבֵּל סְכוּם מִנְיָנָם לְדַעַת כַּמָּה הֵם, אַל תִּמְנֵם לַגֻּלְגֹּלֶת, אֶלָּא יִתְּנוּ כָּל אֶחָד מַחֲצִית הַשֶּׁקֶל וְתִמְנֶה אֶת הַשְּׁקָלִים וְתֵדַע מִנְיָנָם: ולא יהיה בהם נגף. שֶׁהַמִּנְיָן שׁוֹלֵט בּוֹ עַיִן הָרָע, וְהַדָּבָר בָּא עֲלֵיהֶם, כְּמוֹ שֶׁמָּצִינוּ בִּימֵי דָוִד (ש"ב כ"ד): (יג) זה יתנו. הֶרְאָה לוֹ בְּמִין מַטְבֵּעַ שֶׁל אֵשׁ וּמִשְׁקָלוֹ מַחֲצִית הַשֶּׁקֶל וְאוֹמֵר לוֹ כָּזֶה יִתְּנוּ (ירוש' שק' א'): העבר על הפקדים. דָּרְךְ הַמּוֹנִין מַעֲבִירִין אֶת הַנִּמְנִין זֶה אַחַר זֶה, וְכֵן כֹּל אֲשֶׁר יַעֲבֹר תַּחַת הַשָּׁבֶט (ויק' כ"ז), וְכֵן תַּעֲבִרְנָה הַצֹּאן עַל יְדֵי מוֹנָה (ירי' ל"נ): מחצית השקל בשקל הקדש. בְּמִשְׁקַל הַשֶּׁקֶל שֶׁקָּצַבְתִּי לְךָ לִשְׁקול בו שִׁקְלֵי הַקֹּדֶשׁ, כְּנוֹן שְׁקָלִים הָאֲמוּרִין בְּפָרָשַׁת עֲרָכִין וְשִׁדָּה אֲחוּזָה: עשרים גרה השקל. עֲכָשָׁיו פֵּרֵשׁ לְךָ כַּמָּה הוּא: גרה. לְשׁוֹן מָעָה; וְכֵן בִּשְׁמוּאֵל (א' ב'), יָבוֹא לְהִשְׁתַּחֲוֹת לוֹ לַאֲגוֹרַת כֶּסֶף וְכִכַּר לָחֶם: עשרים גרה השקל. שֶׁהַשֶּׁקֶל הַשָּׁלֵם אַרְבָּעָה זוּזִים, וְהַזּוּז מִתְּחִלָּתוֹ חָמֵשׁ מָעוֹת, אֶלָּא בָּאוּ וְהוֹסִיפוּ עָלָיו שְׁתּוּת וְהָעֱלוּהוּ לְשֵׁשׁ מָעָה כֶּסֶף, וּמַחֲצִית הַשֶּׁקֶל הַזֶּה שֶׁאָמַרְתִּי לְךָ יִתְּנוּ תְּרוּמָה לַה' (בכור' ה'): (יד) מבן עשרים שנה ומעלה. לְמֶדְךָ כָּאן שֶׁאֵין פְּחוּת מִבֶּן עֶשְׂרִים יוֹצֵא לַצָּבָא וְנִמְנָה בִּכְלַל אֲנָשִׁים: (טו) לכפר על נפשתיכם. שֶׁלֹּא תִּנָּגְפוּ עַל יְדֵי מִנְיָן; דָּ"א לְכַפֵּר עַל נַפְשֹׁתֵיכֶם לְפִי שָׁרְמוּ לָהֶם כָּאן ג' תְּרוּמוֹת—שֶׁנִּכְתַּב כָּאן תְּרוּמַת ה' שֶׁלֹּשׁ פְּעָמִים, אַחַת תְּרוּמַת אֲדָנִים שֶׁמִּמֶּנָּן הָיְתָה הַמַּשְׁכָּן, שֶׁנִּתְּנוּ כָּל אֶחָד וְאֶחָד מַחֲצִית הַשֶּׁקֶל, וְעָלָה לְמֵאַת הַכִּכָּר, שֶׁנֶּאֱמַר וְכֶסֶף פְּקוּדֵי הָעֵדָה מְאַת כִּכַּר (שמות ל"ח), וּמֵהֶן נַעֲשׂוּ הָאֲדָנִים שֶׁנֶּאֱמַר וַיְהִי מְאַת כִּכַּר הַכֶּסֶף וגו' (שם); וְהַשְּׁנִית אַף הִיא עַל יְדֵי מִנְיָן, שֶׁמִּמֶּנָּן מִשְׁהוּקָם הַמִּשְׁכָּן, הוּא

[11]And the Eternal spake unto Moses, saying, [12]When thou takest the sum of the children of Israel according to their muster, then shall they give *every* man a ransom for his soul unto the Eternal, when thou musterest them; that there be no calamity among them, when *thou* musterest them. [13]This they shall give, every one that passeth among them that are mustered, the half of a shekel after the shekel of holiness: a shekel *is* twenty gerahs: a half of a shekel *shall be* the heave offering of the Eternal. [14]Every one that passeth among them that are mustered, from twenty years old and above, shall give a heave offering unto the Eternal. [15]The rich shall not give more, and the indigent shall not give less than the half of a shekel, in giving a heave offering unto the Eternal, to make an ex-

כי תשא

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(12) כי תשא This has the meaning of obtaining: WHEN THOU TAKEST [THE SUM], (not of "lifting up" as in Gen. XL. 13); as the Targum has it, תקבל. *The sense is*: when you wish[1]) to obtain the sum total of their number — to know how many they are — do not take their census by their polls but each of them shall give half a shekel, and you shall count these, and so ascertain their number. ולא יהיה בהם נגף THAT THERE BE NO CALAMITY AMONG THEM — for numbers (i. e. things that have been numbered) are subject to the influence of the "evil eye", and *therefore if you count them by their polls* pestilence may befall them, as we find *happened* in the days of David (2 Sam. XXIV. 10 and 15). **(13)** זה יתנו THIS[2]) SHALL THEY GIVE — He (God) showed him (Moses) a kind of fiery coin the weight of which was half a shekel and said to him, "Like this shall they give" (jer. Shekalim I. 9; Tanch.). העבר על הפקדים [EVERY ONE] THAT PASSETH AMONG THEM THAT ARE MUSTERED — *Scripture uses the expression* כל העבר על הפקדים *instead of merely saying* כל הפקדים *because* it is the practice of those who count *animate beings* to make these pass *before them* one after the other, counting them as they pass. Similar are: (Lev. XXVII. 32) "whatever passeth (יעבר) under the rod"; (Jer. XXXIII. 13) "the flock shall pass again (תעברנה) under the hands of him that counteth them". מחצית השקל בשקל הקדש THE HALF OF A SHEKEL AFTER THE SHEKEL OF HOLINESS — *i. e.* after the weight of the shekel which I have appointed for you *as the standard* by which to weigh the shekels used for sacred purposes, as, for instance, those shekels mentioned in the section dealing with estimating things *dedicated to the Sanctuary*

NOTES

[1]) Rashi does not mean by the word כשתחסוך that this census was optional, for he had been commanted to count them, but he means: when you are about to take the census they shall give half a shekel; they are not to give it when the census is completed, as the text may be taken to mean.

[2]) The word is emphatic being placed at the beginning of the sentence. The Talmud often takes the word זה as indicating something shown and pointed out with the finger (cf. Rashi on החדש הזה, XII. 2 and זה אלי, XV. 1).

עַל־נַפְשֹׁתֵיכֶם: {ס} טז וְלָקַחְתָּ אֶת־כֶּסֶף הַכִּפֻּרִים מֵאֵת
בְּנֵי יִשְׂרָאֵל וְנָתַתָּ אֹתוֹ עַל־עֲבֹדַת אֹהֶל מוֹעֵד וְהָיָה
לִבְנֵי יִשְׂרָאֵל לְזִכָּרוֹן לִפְנֵי יְהוָה לְכַפֵּר עַל־
נַפְשֹׁתֵיכֶם: {פ}
יז וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: יח וְעָשִׂיתָ כִּיּוֹר
נְחֹשֶׁת וְכַנּוֹ נְחֹשֶׁת לְרָחְצָה וְנָתַתָּ אֹתוֹ בֵּין־אֹהֶל
מוֹעֵד וּבֵין הַמִּזְבֵּחַ וְנָתַתָּ שָׁמָּה מָיִם: יט וְרָחֲצוּ

אונקלוס

עַל נַפְשָׁתֵיכוֹן: {ס} טז וְתִסַּב יָת כְּסַף כִּפּוּרַיָּא מִן בְּנֵי יִשְׂרָאֵל וְתִתֵּן יָתֵהּ עַל פֻּלְחַן
מַשְׁכַּן זִמְנָא וִיהֵי לִבְנֵי יִשְׂרָאֵל לְדָכְרָנָא קֳדָם יְיָ לְכַפָּרָא עַל נַפְשָׁתֵיכוֹן:
יז וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: יח וְתַעְבֵּד כִּיּוֹרָא דִנְחָשָׁא וּבְסִיסֵהּ נְחָשָׁא לְקִדּוּשׁ
וְתִתֵּן יָתֵהּ בֵּין מַשְׁכַּן זִמְנָא וּבֵין מַדְבְּחָא וְתִתֵּן תַּמָּן מַיָּא: יט וְיַקְדְּשׁוּן אַהֲרֹן

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הַמִּנְיָן הָאָמוּר בְּתְחִלַּת חוֹדֶשׁ הַפְּקוּדִים בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית (במ' א'), וְנָתְנוּ כָּל אֶחָד מַחֲצִית הַשֶּׁקֶל, וְהֵן לִקְנוֹת מֵהֶן קָרְבְּנוֹת צִבּוּר שֶׁל כָּל שָׁנָה וְשָׁנָה, וְהוּשְׁווּ בָהֶם עֲנִיִּים וַעֲשִׁירִים, וְעַל אוֹתָהּ תְּרוּמָה נֶאֱמַר לְכַפֵּר עַל נַפְשֹׁתֵיכֶם, שֶׁהַקָּרְבָּנוֹת לְכַפָּרָה הֵם בָּאִים; וְהַשְּׁלִישִׁית הִיא תְּרוּמַת הַמִּשְׁכָּן כְּמוֹ שֶׁנֶּאֱמַר כָּל מְרִים תְּרוּמַת כֶּסֶף וּנְחֹשֶׁת (שמ' ל"ה), וְלֹא הָיְתָה יַד כָּלָם שָׁוָה בָהּ אֶלָּא אִישׁ מַה שֶּׁנְּדָבוֹ לִבּוֹ: (טז) ונתת אתו על עבדת אהל מועד. לְמַדְתָּ שֶׁנִּצְטַוָּה לְמִנּוֹתָם בְּתְחִלַּת נְדִבַת הַמִּשְׁכָּן, אַחַר מַעֲשֵׂה הָעֶגֶל, מִפְּנֵי שֶׁנִּמְנָם בָּהֶם מַגֵּפָה, כְּמוֹ שֶׁנֶּאֱמַר וַיִּגֹּף ה' אֶת הָעָם: מָשָׁל לְצַאן הַחֲבִיבָה עַל בְּעָלֶיהָ שֶׁנָּפַל בָּהּ דֶּבֶר וּמִשָּׁפְחָה אָמַר לוֹ לְרוֹעֶה בְּבַקָּשָׁה מִמְּךָ מְנֵה אֶת צֹאנִי וְדַע כַּמָּה נוֹתְרוּ בָהֶם, לְהוֹדִיעַ שֶׁהִיא חֲבִיבָה עָלָיו; וְאִי אֶפְשָׁר לוֹמַר שֶׁהַמִּנְיָן הַזֶּה הוּא הָאָמוּר בְּהוֹשֵׁעַ הַפְּקוּדִים, שֶׁהֲרֵי נֶאֱמַר בּוֹ בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי וְהַמִּשְׁכָּן הוּקַם בְּאֶחָד לַחֹדֶשׁ הָרִאשׁוֹן, שֶׁנֶּאֱמַר בְּיוֹם הַחֹדֶשׁ הָרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ תָּקִים וְגוֹ' (שמ' מ'), וּמַהַמִּנְיָן הַזֶּה נַעֲשׂוּ הָאֲדָנִים—מִשְׁקָלִים שְׁלוֹ—שֶׁנֶּאֱמַר וַיְהִי מְאַת כִּכַּר הַכֶּסֶף לָצֶקֶת וְגוֹ' (שם ל"ח), הָא לָמַדְתָּ שְׁתַּיִם הָיוּ, אַחַת בְּתְחִלַּת נְדָבָתָן אַחַר יוֹם הַכִּפּוּרִים בְּשָׁנָה רִאשׁוֹנָה, וְאַחַת בְּשָׁנָה שְׁנִיָּה בְּאִיָּר מִשֶּׁהוּקַם הַמִּשְׁכָּן. וְאִם תֹּאמַר וְכִי אֶפְשָׁר שֶׁבִּשְׁנֵיהֶם הָיוּ יִשְׂרָאֵל שָׁוִים—וּ' מֵאוֹת אֶלֶף וְג' אֲלָפִים וַחֲמֵשׁ מֵאוֹת וַחֲמִשִּׁים—שֶׁהֲרֵי בְּכָסֶף פְּקוּדֵי נֶאֱמַר בֵּן, וּבְחוֹמֶשׁ הַפְּקוּדִים אַף בּוֹ נֶאֱמַר כֵּן וַיִּהְיוּ כָּל הַפְּקוּדִים שֵׁשׁ מֵאוֹת אֶלֶף וּשְׁלֹשֶׁת אֲלָפִים וַחֲמֵשׁ מֵאוֹת וַחֲמִשִּׁים (במ' א'), וַהֲלֹא בְּשִׁתֵּי שָׁנִים הָיוּ, וְאֵי אֶפְשָׁ שֶׁלֹּא הָיוּ בְּשָׁעַת מִנְיָן הָרִאשׁוֹן בְּנֵי י"ט שָׁנָה שֶׁלֹּא נִמְנוּ, וּבַשְּׁנִיָּה נַעֲשׂוּ בְנֵי כ'! תְּשׁוּבָה לַדָּבָר: אֲבָל שְׁנוֹת הָאֲנָשִׁים בְּשָׁנָה אַחַת נִמְנוּ, אֲבָל לְמִנְיַן יְצִיאוֹת מִצְרַיִם הָיוּ שְׁתֵּי שָׁנִים, לְפִי שֶׁלִּיצִיאַת מִצְרַיִם מוֹנִין מִנִּיסָן, כְּמוֹ שֶׁמָּנוּ בְּמִסֶּכֶת רֹאשׁ הַשָּׁנָה (דף ב'), וְנִבְנָה הַמִּשְׁכָּן בָּרִאשׁוֹנָה וְהוּקַם בַּשְּׁנִיָּה, שֶׁתְּחִלַּת שָׁנָה בְּאֶחָד בְּנִיסָן, אֲבָל שְׁנוֹת הָאֲנָשִׁים מְנוּיִין לְמִנְיַן שְׁנוֹת עוֹלָם, הַמַּתְחִילִין מִתִּשְׁרֵי, נִמְצְאוּ שְׁנֵי הַמִּנְיָנִים בְּשָׁנָה אַחַת—הַמִּנְיָן הָרִאשׁוֹן הָיָה בְּתִשְׁרֵי לְאַחַר י"הַכ שֶׁנִּתְרַצָּה הַמָּקוֹם לְיִשְׂרָאֵל לִסְלֹחַ לָהֶם וְנִצְטַוּוּ עַל הַמִּשְׁכָּן, וְהַשֵּׁנִי בְּאֶחָד בְּאִיָּר: עַל עֲבֹדַת אֹהֶל מוֹעֵד. הֵן הָאֲדָנִים שֶׁנַּעֲשׂוּ בוֹ: (יח) כיור. כְּמִין דּוּד גְּדוֹלָה וְלָהּ דְּדִים הַמְּרִיקִים בְּפִיהֶם מָיִם: וכנו. כְּתַרְגּוּמוֹ בְּסִיסָהּ, מוֹשָׁב מְתֻקָּן לְכִיּוֹר: לרחצה. מוּסָב עַל הַכִּיּוֹר: ובין המובח. מִזְבַּח הָעוֹלָה, שֶׁכָּתוּב בּוֹ שֶׁהוּא

piation for your souls. [16]And thou shalt take the expiation money from the children of Israel, and shalt give it for the service of the appointed tent; that it may be a memorial unto the children of Israel before the Eternal, to make an expiation for your souls. [17]And the Eternal spake unto Moses, saying, [18]Thou shalt also make a laver *of* copper, and its frame *also of* copper, to lave *withal*: and thou shalt put it between the appointed tent and the altar, and thou shalt put water therein. [19]For Aaron and his sons shall

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and *with* "fields of possession" *so dedicated* (Lev. ch. XXVII). עשרים גרה השקל A SHEKEL IS TWENTY GERAHS — *Having stated that it must be a holy shekel* it now tells you exactly how much it is. גרה *in Hebrew* denotes *what is called a* מעה, a coin of small value, *in Aramaic*. And in this sense *we find it* in *the book of* Samuel (1 Sam. II. 36) "[every one that is left] shall come and crouch to him for a piece of (אגורת) silver and a morsel of bread" *which the Targum renders by* למעה דכסף[1]). עשרים גרה השקל A SHEKEL IS TWENTY GERAHS — For a full[2]) shekel is four zuz and a zuz was originally five meahs (consequently a shekel was twenty meahs or gerahs); only that they increased it (the zuz) by one sixth[3]) and so raised its value to six meahs of silver. Now THE HALF OF THIS (the original) SHEKEL of which I have spoken to you SHALL THEY GIVE AS A HEAVE OFFERING TO THE LORD. **(14)** מבן עשרים שנה ומעלה FROM TWENTY YEARS OLD AND ABOVE — *Scripture* teaches you here that anyone less than twenty years of age does not go forth to the host nor is he to be counted among the "men" (of whom v. 12 speaks)[4]). **(15)** לכפר על נפשתיכם TO MAKE AN EXPIATION FOR YOUR SOULS — in order that you may not be liable to the plague in consequence of the census. Another explanation of לכפר על נפשתיכם *is that is was* ***really an atonement for their sins***: because Scripture alludes here to three different heave offerings since it uses the expression תרומת ה' three times (twice in vv. 14 and 15, תרומת ה', and once in vers 13, תרומה לה'). One *mention is an allusion to* the heave offering *that was to be used for the making* of the sockets, for he (Moses) counted them when they began to contribute towards the building of the Tabernacle, when each gave half a shekel, the total amounting to a hundred talents, as it is said, (XXXVIII. 25) "and the silver of

NOTES

[1]) See Appendix.

[2]) There is another reading in some MSS of Rashi as follows: עשרים גרה השקל השלם שהשקל ארבעה וכו'. This indeed seems to be the correct reading, and Rashi by adding the word השלם intends to point out that the translation should not be: "20 gerahs is its (i. e. the half shekel's) weight", for, as Rashi has explained above, בשקל הקדש means "according to the weight of holy things" and therefore the word השקל might be mistaken here also to mean "weight".

[3]) This is the so-called שתות מלבר where the sum that is added forms one-sixth of the increased value, so that it is actually one-fifth of the original value, whilst שתות מלגאו is an increase of one-sixth in its value.

[4]) A man is not to satisfy two conditions in order to be subject to the census: (1) that he should be of those who are numbered for the army (2) that he should be at least 20 years old. This would imply that a man might be in the fighting force before he had reached this age, which was not the case (cf. Num. I. 3). The words מבן עשרים שנה merely define those that precede it.

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them that were numbered of the congregation was an hundred talents", and of these the sockets were made, as it is stated, (ib. v. 27) "And of the hundred talents of silver [were cast the sockets of the Sanctuary etc.]". The second *heave offering* was also *levied* by way of census, for he numbered them again after the Tabernacle was erected; that is the census referred to in the beginning of the Book of Numbers: (Num. I. 1) "[And the Lord spake unto Moses] . . . on the first day of the second month in the second year . . . [Take ye the sum of all the congregation of the children of Israel]", and *on that occasion, too,* each of them gave half a shekel. These were employed in purchasing the communal sacrifices for each year[1]). Rich and poor were made alike in regard to these *half shekels*; and it is with reference to this heave offering that Scripture uses *here* the expression לכפר על נפשתיכם, "to make expiation for your souls", for sacrifices were brought in order to make atonement. The third heave offering was that offered for the building of the Tabernacle, as it is said, (XXXV. 24) "Every one that did offer an offering of silver and brass . . .". In this *heave offering,* however, they did not all participate alike, but each one *brought* whatever his heart prompted him to give (jer. Shekalim I. 1; cf. Rashi on XXV. 1). **(16)** ונתת אתו על עבדת אהל מועד AND THOU SHALT GIVE IT FOR THE SERVICE OF THE APPOINTED TENT — From this *statement* you may learn that he (Moses) was commanded to take their census when they began to contribute towards the building of the Tabernacle, after the incident of the *golden* calf, because the pestilence had befallen them, as it is said, (XXXII. 35) "and the Lord plagued the people". A parable: *To what may this be compared*? To a flock that is dear to its owner upon which there fell pestilence. As soon as it ceased he said to the shepherd, "I beg of you, count my sheep and ascertain how many of them are left". *He did this* to show that it (the flock) was dear to him. — It is, however, impossible to say that the census mentioned here is identical with that spoken of in the Book of Numbers (I. 1), for there (in Num. I. 1) Scripture states, "[And God spake to Moses . . .] on the first day of the second month . . . [Take ye the sum of all the congregation of the children of Israel etc.]", whilst the Tabernacle was set up on the first day of the first month as it is said, (XL. 2) "On the first day of the first month shalt thou set up [the Tabernacle etc.]", and from this census (that mentioned in this paragraph) — from the shekels obtained by it —

NOTES

1) Of course, the half shekel given when this contribution was first levied in the wilderness could have been used only for the communal sacrifices of that particular year. Rashi, however, has in mind the fact that there was an annual levy of half-shekel for that purpose, and he therefore uses the term לכל שנה ושנה.

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the sockets *used for its boards* were made, for it is said, (XXXVIII. 27) "and of the hundred talents of silver were cast [the sockets of the sanctuary]". Consequently you learn *from this* that two *censuses* were *taken, viz.*, one at the beginning of their contributing *towards the Tabernacle*, after the Day of Atonement (when Moses first commanded the people to engage in the construction of the Tabernacle; see Rashi on XXXIII. 11, last sentence), in the first year, and the other in the second year, in Iyar, after the Tabernacle had already been set up. If you ask, however: is it at all possible that on both *of these occasions* the number of the Israelites was *exactly* the same, *viz.*, 603,550, for *in the account* of *how* the silver of those that were numbered of the congregation *was used* (XXXVIII. 27) it is so stated, and in the Book of Numbers (I. 46) exactly the same is stated, "Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty"; were not these *censuses taken* in two *different* years, and surely it is impossible that there were not at the time of the first census people nineteen years old who *accordingly* were not counted and who became twenty years old in the second *year when the second census was taken and this must have added to the total?!* The reply to this question is: As far as the years of men's ages are concerned they were counted in the same year, but *reckoning* from *the time of* the exodus from Egypt they were two *different* years *in which the censuses were held.* For *when we speak of a period beginning* with the exodus from Egypt, *which took place in Nisan*, we calculate from Nisan, as we have learned in Treatise Rosh ha-Shanah (2b). Consequently the Tabernacle was being built in the first *year* and was erected in the second *year*, because a new year began on the first of Nisan *following the exodus.* The years of people's ages, however, were counted according to the era of the creation of the world which begins with Tishri, consequently *from this point of view* both censuses took place in the same year: the first in Tishri after the Day of Atonement when the Omnipresent became reconciled with Israel to grant them His pardon and when they received the command regarding *the construction* of the Tabernacle, and the second on the first of Iyar, *so that those who were only 19 years old after the Day of Atonement when the first census was taken, were not yet regarded as twenty in Iyar when the second census was held even though they were born between Tishri and Iyar.* על עבדת אהל מועד FOR THE SERVICE OF THE APPOINTED TENT — *i. e. for* the sockets that were made of it (the expiation money). **(18)** כיור A LAVER — like a large pot with teats which discharged water by the way of their openings. וכנו — *Understand this* as the Targum *renders it*: בסיסה ITS BASE, *i. e.* a stand specially made for the laver. לרחצה TO LAVE WITHAL — This, *of course*, refers to the laver *and not to the base.* ובין המזבח BETWEEN [THE APPOINTED TENT AND] THE ALTAR — the altar of burnt offering of which it is written,

אַהֲרֹן וּבָנָיו מִמֶּנּוּ אֶת־יְדֵיהֶם וְאֶת־רַגְלֵיהֶם:
כ בְּבֹאָם אֶל־אֹהֶל מוֹעֵד יִרְחֲצוּ־מַיִם וְלֹא יָמֻתוּ אוֹ
בְגִשְׁתָּם אֶל־הַמִּזְבֵּחַ לְשָׁרֵת לְהַקְטִיר אִשֶּׁה לַיהוָה:
כא וְרָחֲצוּ יְדֵיהֶם וְרַגְלֵיהֶם וְלֹא יָמֻתוּ וְהָיְתָה לָהֶם
חָק־עוֹלָם לוֹ וּלְזַרְעוֹ לְדֹרֹתָם: פ
כב וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: כג וְאַתָּה קַח־לְךָ
בְּשָׂמִים רֹאשׁ מָר־דְּרוֹר חֲמֵשׁ מֵאוֹת וְקִנְמָן־
בֶּשֶׂם מַחֲצִיתוֹ חֲמִשִּׁים וּמָאתָיִם וּקְנֵה־בֶשֶׂם
חֲמִשִּׁים וּמָאתָיִם: כד וְקִדָּה חֲמֵשׁ מֵאוֹת בְּשֶׁקֶל

אונקלוס

וּבְנוֹהִי מִנֵּהּ יָת יְדֵיהוֹן וְיָת רַגְלֵיהוֹן: כ בְּמֵיעַלְהוֹן לְמַשְׁכַּן זִמְנָא וְיִתְקַדְּשׁוּן מַיָּא
וְלָא יְמוּתוּן אוֹ בְּמִקְרְבְהוֹן לְמַדְבְּחָא לְשַׁמָּשָׁא לַאֲסָקָא קֻרְבָּנָא קֳדָם יְיָ:
כא וְיִקְדְּשׁוּן יְדֵיהוֹן וְרַגְלֵיהוֹן וְלָא יְמוּתוּן וִיהֵי לְהוֹן קְיָם עָלַם לֵהּ וְלִבְנוֹהִי
לְדָרֵיהוֹן: כב וּמַלֵּיל יְיָ עִם מֹשֶׁה לְמֵימָר: כג וְאַתְּ סַב לָךְ בּוֹסְמִין רֵישָׁא מְיָרָא
דְּכֵיָא מַתְקַל חֲמֵשׁ מְאָה וְקִנְמָן בֻּשְׂם פַּלְגוּתַהּ מַתְקַל מָאתָן וְחַמְשִׁין וְקָנֵה
בּוֹסְמָא מַתְקַל מָאתָן וְחַמְשִׁין: כד וְקִצִּיעְתָא מַתְקַל חֲמֵשׁ מְאָה בְּסֶלְעֵי קוּדְשָׁא

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לִפְנֵי פֶּתַח מִשְׁכַּן אֹהֶל מוֹעֵד, וְהָיָה הַכִּיּוֹר מְשׂוּךְ קְמָעָא, וְעוֹמֵד בְּנֶגֶד אֲוִיר שֶׁבֵּין הַמִּזְבֵּחַ וְהַמִּשְׁכָּן, וְאֵינוֹ מַפְסִיק כְּלַל בֵּינֹתַיִם, מִשּׁוּם שֶׁנֶּאֱמַר וְאֶת מִזְבַּח הָעֹלָה שָׂם פֶּתַח מִשְׁכַּן אֹהֶל מוֹעֵד (שמ' מ')—כְּלוֹמַר מִזְבֵּחַ לִפְנֵי אֹהֶל מוֹעֵד וְאֵין כִּיּוֹר לִפְנֵי אֹהֶל מוֹעֵד, הָא כֵּיצַד? מָשׂוּךְ קְמָעָא כְּלַפֵּי הַדָּרוֹם; כֵּךְ שְׁנוּיָה בְּזֹבָחִים: (יט) את ידיהם ואת רגליהם. בְּבַת אַחַת הָיָה מְקֻדָּשׁ יָדָיו וְרַגְלָיו; וְכֵךְ שָׁנִינוּ בְּזֹבָחִים (דף נ"ט): כֵּיצַד קִדּוּשׁ יָדַיִם וְרַגְלַיִם? מְנִיַּח יָדוֹ הַיְמָנִית עַל גַּבֵּי רַגְלוֹ הַיְמָנִית וְיָדוֹ הַשְּׂמָאלִית עַל גַּבֵּי רַגְלוֹ הַשְּׂמָאלִית וּמְקַדֵּשׁ: (כ) בבאם אל אהל מועד. לְהַקְטִיר שַׁחֲרִית וּבֵין הָעַרְבַּיִם קְטֹרֶת, אוֹ לְהַזּוֹת מִדַּם פַּר כֹּהֵן הַמָּשִׁיחַ וּשְׂעִירֵי עֲזָיָה: ולא ימתו. הָא אִם לֹא יִרְחֲצוּ יָמוּתוּ, שֶׁבְּתוֹרָה נֶאֶמְרוּ כְּלָלוֹת, וּמְכֻלָּל לַאו אַתָּה שׁוֹמֵעַ הֵן: אל המזבח. הַחִיצוֹן, שֶׁאֵין בֵּאן בִּיאַת אֹהֶל מוֹעֵד אֶלָּא בָּחָצֵר: (כא) ולא ימתו. לְחַיֵּב מִיתָה עַל הַמְּשַׁמֵּשׁ בַּמִּזְבֵּחַ וְאֵינוֹ רוֹחֵץ יָדַיִם וְרַגְלַיִם, שֶׁהַמִּיתָה הָרִאשׁוֹנָה לֹא שָׁמַעְנוּ אֶלָּא עַל הַזְּנָם לְהֵיכָל: (כג) בשמים ראש. חֻשׁוּבִים: וקנמן בשם. לְפִי שֶׁהַקִּנָּמוֹן קְלִיפַת עֵץ הוּא, יֵשׁ שֶׁהוּא טוֹב וְיֵשׁ בּוֹ רֵיחַ טוֹב וְטַעַם, וְיֵשׁ שֶׁאֵינוֹ אֶלָּא כְּעֵץ, לָכֵךְ הָצְרַךְ לוֹמַר קִנָּמָן בֶּשֶׂם—מִן הַטּוֹב: מחציתו חמשים ומאתים. מַחֲצִית הַבָּאָתוֹ תְּהֵא חֲמִשִּׁים וּמָאתַיִם, נִמְצָא כְּלוֹ חֲמֵשׁ מֵאוֹת, כְּמוֹ שְׁעוֹר מָר דְּרוֹר, אִם כֵּן לָמָּה נֶאֱמַר בּוֹ מָאתַיִן, נְזִירַת הַכָּתוּב הִיא לַהֲבִיאוֹ לַחֲצָאִין, לְהַרְבּוֹת בּוֹ בִּ' הַרְבָעוֹת, שֶׁאֵין שׁוֹקְלִין עִין בְּעֵין; וְכֵךְ שְׁנוּיָה בְּכְרִיתוֹת: וקנה בשם. קָנֶה שֶׁל בֹּשֶׂם; לְפִי שֶׁיֵּשׁ קָנִים שֶׁאֵינָן שֶׁל בֹּשֶׂם הָצְרַךְ לוֹמַר בֹּשֶׂם: חמשים ומאתים. סַךְ מִשְׁקָל כָּלוֹ: (כד) וקדה. שֵׁם שֹׂרֶשׁ עֲשָׂב, וּבִלְשׁוֹן חֲכָמִים קְצִיעָה: הין. י"ב לֹגִין; וְנֶחְלְקוּ בּוֹ חַכְמֵי יִשְׂרָאֵל

lave their hands and their feet thereat: [20]When they come into the appointed tent, they shall lave with water, that they die not; or when they step near to the altar to minister, to cause an offering made by fire to ascend in fumes unto the Eternal. [21]So they shall lave their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations. [22]And the Eternal spake unto Moses, saying, [23]Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of cinnamon spice half so much, *even* two hundred and fifty *shekels*, and calamus spice two hundred and fifty *shekels*. [24]And of cassia five hundred *shekels*, after the

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(XL. 6) that is was *to be set* "before the entrance of the dwelling of the appointed tent". The laver was drawn a little to the side and stood facing the open space which was between the altar and the Tabernacle, and it did not stand between them at all because it is stated (XL. 29) "and he put the altar of burnt offering by the entrance of the dwelling of the appointed tent" which implies that the altar was in front of *the entrance of* the appointed tent, but that the laver was not in front of *the entrance of* the appointed tent. How *was it arranged*? It was drawn a little towards the south. Thus is it stated in Treatise Zebachim (59a)[1]. **(19)** את ידיהם ואת רגליהם THEIR HANDS AND THEIR FEET — *The priest* washed his hands and his feet simultaneously. Thus we learn in Zebachim (19b): How was *the procedure in* washing hands and feet? He placed his right hand upon his right foot (knee) and his left hand upon is left foot (knee) and *thus* washed *both simultaneously*. **(20)** בבאם אל אהל מועד WHEN THEY COME INTO THE APPOINTED TENT to burn incense in the morning and at evening, or to sprinkle of the blood of the bullock offered by the anointed *High*-Priest (Lev. IV. 5, 7) and of the he-goats *offered as atonement for the sin* of idolatry (all of which services were performed in the interior of the Sanctuary). ולא ימתו THAT THEY DIE NOT — thus it follows that if they do not wash they will die: *You may rightly draw this conclusion* for in the Torah laws are *sometimes* stated *only* by implication[2]): *consequently* from what is said *here* in the negative (that they die not) you may derive the positive (that they will die if they do not observe the law here laid down). אל המזבח [OR WHEN THEY STEP] NEAR THE ALTAR — *i. e.* the outer altar, in which case there is no entering into the appointed tent but *the service is performed* in the court[3]).

NOTES

[1]) Cf. למטפסות בין עיניך which is taken to mean: כנגד בין עיניך, "opposite the space which is between thy eyes".

[2]) The usual way of the Torah is to speak in the affirmative — to threaten with punishment those transgressing a positive command (cf. e. g., Lev. XXIII. 29: כי כל הנפש אשר לא תענה ונכרתה). Rashi therefore points out that sometimes the punishment may be derived by implication from a negative statement.

[3]) אל המזבח cannot, of course, refer to the "golden" altar, for this is implied in בבאם אל אהל מועד. Entering the אהל מועד without the intention of ministering — a so-called ריקנית ביאה. an "empty" entering (for instance, if the priest goes in to prostrate himself, which was permitted; cf. Mishna Tamid VII. 1) — however, did not require washing of hands and feet (cf. Zeb. 19b). Consequently לשרת "to minister" refers both to בבאם אל אהל מועד and to אל המזבח as Rashi has pointed out above in his comment on בבאם אל אהל מועד: to burn incense or to sprinkle blood etc.

הַקֹּדֶשׁ וְשֶׁמֶן זַיִת הִין: כה וְעָשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת־
קֹדֶשׁ רֹקַח מִרְקַחַת מַעֲשֵׂה רוֹקֵחַ שֶׁמֶן מִשְׁחַת־
קֹדֶשׁ יִהְיֶה: כו וּמָשַׁחְתָּ בּוֹ אֶת־אֹהֶל מוֹעֵד וְאֶת
אֲרוֹן הָעֵדֻת: כז וְאֶת־הַשֻּׁלְחָן וְאֶת־כָּל־כֵּלָיו וְאֶת־
הַמְּנֹרָה וְאֶת־כֵּלֶיהָ וְאֵת מִזְבַּח הַקְּטֹרֶת: כח וְאֶת־
מִזְבַּח הָעֹלָה וְאֶת־כָּל־כֵּלָיו וְאֶת־הַכִּיֹּר וְאֶת־כַּנּוֹ:
כט וְקִדַּשְׁתָּ אֹתָם וְהָיוּ קֹדֶשׁ קָדָשִׁים כָּל־הַנֹּגֵעַ בָּהֶם
יִקְדָּשׁ: ל וְאֶת־אַהֲרֹן וְאֶת־בָּנָיו תִּמְשָׁח וְקִדַּשְׁתָּ
אֹתָם לְכַהֵן לִי: לא וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר
שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה זֶה לִי לְדֹרֹתֵיכֶם: לב עַל־

אונקלוס

וּמְשַׁח וַיְחָא מְלֵא הֵינָא: כה וַתַּעְבֵּד יָתֵהּ מְשַׁח רְבוּת קוּדְשָׁא בֹּסֶם מְבַסָּם
עוֹבַד בּוּסְמָנִי מְשַׁח רְבוּת קוּדְשָׁא יְהֵא: כו וּתְרַבֵּי בֵּהּ יָת מַשְׁכַּן זִמְנָא וְיָת
אֲרוֹנָא דְּסַהֲדוּתָא: כז וְיָת־פָּתוֹרָא וְיָת־כָּל־מָנוֹהִי וְיָת מְנָרְתָּא וְיָת מָנָהָא וְיָת
מַדְבְּחָא דְּקְטֹרֶת בּוּסְמַיָּא: כח וְיָת מַדְבְּחָא דַּעֲלָתָא וְיָת כָּל מָנּוֹהִי וְיָת כִּיּוֹרָא
וְיָת כְּסֵיהּ: כט וּתְקַדֵּשׁ יָתְהוֹן וְיהוֹן קֻדְשָׁא קוּדְשַׁיָּא כָּל דְּיִקְרַב בְּהוֹן יִתְקַדַּשׁ:
ל וְיָת אַהֲרֹן וְיָת בְּנוֹהִי תְּרַבֵּי וּתְקַדֵּשׁ יָתְהוֹן לְשַׁמָּשָׁא קָדָמָי: לא וְעִם בְּנֵי
יִשְׂרָאֵל תְּמַלֵּל לְמֵימָר מְשַׁח רְבוּת קוּדְשָׁא יְהֵי דֵּין קָדָמַי לְדָרֵיכוֹן: לב עַל

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ר' מֵאִיר אוֹמֵר בּוֹ שָׁלְקוּ אֶת הָעִיקָּרִין, אָמַר לוֹ ר' יְהוּדָה וַהֲלֹא לְסוּפוֹ אֶת הָעִיקָּרִין אֵינוֹ סֵפֶק! אֶלָּא שֶׁרָאוּם בַּמַּיִם שֶׁלֹּא יִבְלְעוּ אֶת הַשֶּׁמֶן, וְאַתָּה כֵּיוָן הַצִּיף עֲלֵיהֶם הַשֶּׁמֶן עַד שֶׁקָּלַט הָרַיחַ, וְקִפְּחוֹ לַשֶּׁמֶן מֵעַל הָעִיקָּרִין (הור' י"א): (כה) רקח מרקחת. רֹקַח שָׁם דָּבָר הוּא, וְהַשֵּׁם מוֹכִיחַ. שֶׁהוּא לְמַעְלָה, וַהֲרֵי הוּא כְּמוֹ רָקַח, רָגַע; וְאֵינוֹ כְּמוֹ רַגַּע הַיָּם (יש' נ"א), וּכְמוֹ רָקַע הָאָרֶץ (שם מ"ב), שֶׁהַטַּעַם לְמַטָּה; וְכָל דָּבָר הַמֹּעָרָב בַּחֲבֵרוֹ עַד שֶׁזֶּה קוֹפֵחַ מִזֶּה אוֹ רֵיחַ אוֹ טַעַם קְרוּי מְרֻקָּחַת: רקח מרקחת. רֹקַח הֶעֱשׂוּי עֵי"ן אָמָנוּת וְתַעֲרוֹבוֹת: מעשה רקח. שֵׁם הָאָמָּן בַּדָּבָר: (כו) ומשחת בו. כָּל הַמְּשִׁיחוֹת כְּמִין כִּי, חוּץ מִשֶּׁל מְלָכִים שֶׁהֵן כְּמִין נֵזֶר (כרית' ה'): (כט) וקדשת אתם. מְשִׁיחָה זוּ מְקַדַּשְׁתָּם לִהְיוֹת קֹדֶשׁ קָדָשִׁים, וּמַה הִיא קְדוּשָּׁתָם? כל הנגע ונומר. כָּל הָרָאוּי לִכְלֵי שָׁרֵת, מְשֻׁנְבָּנִים לִתּוֹכוֹ, קְרוּשׁ קְדוּשַׁת הַגּוּף—לְפָסֵל בְּיוֹצֵא וְלִינָה וּטְבוּל יוֹם וְאֵינוֹ נִפְדֶּה לָצֵאת לְחֻלִּין, אֲבָל דָּבָר שֶׁאֵינוֹ רָאוּי לָהֶם אֵין מְקֻדָּשִׁין; וּשְׁנוּיָה הִיא מִשְׁנָה שְׁלֵמָה אֲצֶל מִזְבֵּחַ: מתוך שנ' כָּל הַנֹּגֵעַ בַּמִּזְבֵּחַ יִקְדָּשׁ (שמ' כ"ט), שׁוֹמֵעַ אֲנִי בֵּין רָאוּי בֵּין שֶׁאֵינוֹ רָאוּי, תַּ"ל כְּבָשִׂים, מַה כְּבָשִׂים רְאוּיִים אַף כָּל רָאוּי; כָּל מִשִּׁיחַת מִשְׁכָּן וְכֵלִים וּמְלָכִים מְתֻרְגָּם לְשׁוֹן רִבּוּי, לְפִי שֶׁאֵין צוֹרֶךְ מְשִׁיחָתָן אֶלָּא לִנְדָלָה, כִּי כֵן יַסֵּר הַמֶּלֶךְ שָׁנָה חִנּוּךְ נְדָלָתָן, וּשְׁאָר מְשִׁיחוֹת—כִּנּוּן רָקִיקִין מְשׁוּחִין (שם), וְרֹאשִׁית שְׁמָנִים יִמְשָׁחוּ (עמוס ו')—לְשׁוֹן אֲרַמִּית בָּהֵן בִּלְשׁוֹן עִבְרִית: (לא) לדרתיכם. מִכָּאן לְמִדּוּ רַבּוֹתֵינוּ לוֹמַר שֶׁכְּלוֹ קַיָּם לְעָתִיד לָבוֹא:

shekel of holiness, and of olive oil an hin: [25]And thou shalt make it an oil of ointment of holiness, a compound compounded, the work of a compounder: it shall be an oil of ointment of holiness. [26]And thou shalt anoint the appointed tent therewith, and the ark of the testimony, [27]And the table and all its vessels, and the candelabrum and its vessels, and the altar of incense. [28]And the altar of burnt offering with all its vessels, and the laver and its frame. [29]And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. [30]And thou shalt anoint Aaron and his sons, and sanctify them, that *they* may minister unto me as priests. [31]And thou shalt speak unto the children of Israel, saying, This shall be an oil of ointment of holiness unto me throughout your generations. [32]Upon

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(21) ולא ימתו THAT THEY DIE NOT — *This statement is intended* to declare subject to the death penalty anyone who ministers at the *outer* altar without having washed his hands and his feet, because from the first *mention of* "death"[1]) (v. 20) we can only infer *that one is subject to death* for entering the Sanctuary *under these circumstances* (cf. Sifré on Lev. X. 9). **(23)** בשמים ראש PRINCIPAL SPICES — i. e. excellent ones. וקנמן בשם AND OF CINNAMON SPICE — Because cinnamon is the bark of a tree there is some of good quality, having fragrance and a *pleasant* taste and there is some which is merely like wood; Scripture therefore felt itself compelled to state, "Cinnamon בשם — with sweet scent": of the good *species*. מחציתו חמשים ומאתים [AND OF CINNAMON SPICE] HALF SO MUCH, EVEN TWO HUNDRED AND FIFTY [SHEKELS] — The half of what is to be brought shall be 250 shekels; consequently the whole *weight* of this *species* was 500 *shekels exactly* the same as that of the myrrh[2]). But if *this be* so, why is it (the quantity to be brought) expressed in halves? It is the ordinance of Scripture that it should be brought in halves *only*, so that the quantity may be increased by two overweights, for there was no exact balancing of the scales in weighing the spices, *but a little was always added*. Thus it is stated in Kerithot (5a). וקנה בשם AND CALAMUS SPICE — *i. e.* cane of sweet spices. Because there are canes which do not bear sweet spices Scripture

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[1]) Because the words ולא ימתו in v. 20 are placed immediately after בבאם אל אהל מועד. On the other hand Scripture could not have said בבאם אל אהל מועד או בגשתם אל המזבח ולא ימותו, for this might suggest that the punishment of death would apply only to those who drew near to the outer altar without having washed their hands and feet. Scripture therefore made each case the subject of a separate statement.

[2]) The ו of מחציתו does not refer back to מר דרור, when the translation would be: and of cinnamon half of it (of the weight of the myrrh), i. e. two hundred and fifty, but it refers to the cinnamon itself.

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had to state (add the word) בֹּשֶׂם[1]) חמשים ומאתים TWO HUNDRED AND FIFTY — was the amount of its entire weight (not of the half of it as in the case of the preceding ingredient). **(24)** וקדה AND OF CASSIA [FIVE HUNDRED SHEKEL] — קדה is the name of a root of a *certain* herb. In the language of our Sages *it is called* קציעה (cf. Onkelos). הין ONE HIN — twelve logs. The Sages in Israel are of different opinions *as to the purpose of the oil.* R. Meir[2]) said: in it the roots were boiled. Whereupon R. Jehuda said to him: Surely it (the quantity of oil) was not sufficient even to smear the roots with it, but they were steeped in water so that, *being saturated with it,* they should not absorb the oil; the oil was then poured upon them *and they were left thus* until it (the oil) absorbed their scent and then they skimmed the oil off the roots (Hor. 11b; Kerith. 5a). **(25)** רקח מרקחת A COMPOUND COMPOUNDED — רקח is a noun and its accent proves it, for it is on the first syllable, on the ר, so that it is *a noun* just as are רָקָח[3]) *in (Song VIII. 2) "I would cause thee to drink of the mixed wine* (מיין הרקח)" *and* רָגַע *in (XXXIII. 5) "one* moment (רֶגַע אחד)", and it is not *a participle* like (Is. LI. 15) "[I am the Lord] who stireth up (רוֹגַע) the sea", or (ib. XLII. 5) "Who spreadeth forth (רֹקַע) the earth", where the accent is on the last syllable. Any thing (ingredient) which is mixed with another *so thoroughly* that one becomes impregnated with the other as regards the smell or the taste is called a מרקחת. *Thus* רקח מרקחת (lit., a mixing of a mixture) *means* a compounding effected by skilled art and perfect mixing. מעשה רקח THE WORK OF A COMPOUNDER — רוֹקֵחַ is the name given to a workman skilled in this matter. **(26)** ומשחת בו AND THOU SHALT ANOINT WITH IT — All anointings *mentioned in Scriptures* were made in the form of a Greek X except the anointing of kings which were *made round the head* like a crown (wreath) (Kerith. 5b). **(29)** וקדשת אתם AND THOU SHALT SANCTIFY THEM — This anointing (mentioned v. 26) sanctifies them so that they become most holy. And in what consists their holiness? כל הנגע בהם וגו' that WHOSOEVER TOUCHETH THEM [SHALL BECOME HOLY]. — Whatever is proper[4]) for *use in* a *particular* sacred vessel becomes itself holy

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[1]) בָּשֶׂם denotes a fragrant smell; בֹּשֶׂם is a plant or herb which has a fragrant smell. The term קָנֵה בֹשֶׂם therefore means: cane of fragrant spices, i. e. cane bearing such spices.

[2]) In Horajot and in Kerithot the two disputants are Rabbi Jehudah and R. José; in jer. Shek. V. 1 the reading is as Rashi has it.

[3]) See Appendix.

[4]) Liquids (oil, wine) become holy when placed in sacred vessels made for receiving fluids; dry substances (flour) when placed in such especially made for them, but not vice versa (cf. Men. IX. 7).

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(more lit., becomes holy with bodily holiness) as soon as it comes into it, so that it becomes invalid *as an offering under the following conditions*: when *after it had been placed in the vessel* it had been taken (lit., had gone forth) outside the fore-court, or when it had been left the whole of the night *without being placed on the altar*, or when it has come into contact with a טבול יום (a person who had been unclean and has taken the ritual immersion but is awaiting sunset to be regarded as clean, as is prescribed in Lev. XXII. 7). Moreover it cannot be redeemed *by payment of its value to the Temple treasury*, thereby to reassume its ordinary character. But whatever is not proper to them (to these vessels) they do not make holy (Zeb. 87a). A similar statement is made in an uncontroverted (Hebrew: perfect) Boraitha (Zeb. 83b) about the *hallowing power of the* altar: Since it is said, (XXIX. 37) "Whatsoever toucheth the altar shall become holy", I might infer *that this applies to a thing* whether it was fitting *to be an offering at the time when it was brought into the Sanctuary* or whether it was not fitting; Scripture therefore states *immediately afterwards*, (ib. v. 38) "[Now this is that which thou shalt offer upon the altar]; two lambs". *Now* how *is it in the case of* the lambs? They are fitting *for the altar*! So, also, *does the preceding statement*, "Whatsoever [touches the altar shall become holy]", refer *only to* anything that is fitting (i. e. that was already fitting to be brought upon the altar and became disqualified only after it had been brought into the fore-court of the Sanctuary). — In all cases where the term משח, "to anoint", is used with reference to the Tabernacle or priests or kings it is rendered by the Targum by *the appropriate form of the verb* רבה, "to raise to high rank", "to distinguish", because the anointing of them had no other purpose than *to show* the distinction *that was being bestowed upon them*. For thus did the *Heavenly* King ordain (Rashi uses here the words of the text, (Esth. I. 9) that this should constitute their installation in their high office. In any other case, however, where משח is used, — for instance, (XXIX. 2) "wafers [unleavened] משוחים with oil"; (Amos VI. 6) "and with the chief ointments ימשחו" — the Aramaic expression for them *in the Targum* is *the same term* as the Hebrew text, *viz.*, *a form of* משח; (because in these passages anointing is an end in itself, whilst in the former case it is an indication only of elevation to a distinguished position). **(31)** לדרתיכם THROUGHOUT YOUR GENERATIONS — From here our Rabbis derived that it (the oil of anointment) was *miraculously* preserved in its entirety for the time to come (for

בְּשַׂר אָדָם לֹא יִיסָךְ וּבְמַתְכֻּנְתּוֹ לֹא תַעֲשׂוּ כָּמֹהוּ
קֹדֶשׁ הוּא קֹדֶשׁ יִהְיֶה לָכֶם: לג אִישׁ אֲשֶׁר יִרְקַח
כָּמֹהוּ וַאֲשֶׁר יִתֵּן מִמֶּנּוּ עַל־זָר וְנִכְרַת מֵעַמָּיו: ס
לד וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה קַח־לְךָ סַמִּים נָטָף ו
וּשְׁחֵלֶת וְחֶלְבְּנָה סַמִּים וּלְבֹנָה זַכָּה בַּד בְּבַד יִהְיֶה:
לה וְעָשִׂיתָ אֹתָהּ קְטֹרֶת רֹקַח מַעֲשֵׂה רוֹקֵחַ מְמֻלָּח
טָהוֹר קֹדֶשׁ: לו וְשָׁחַקְתָּ מִמֶּנָּה הָדֵק וְנָתַתָּה מִמֶּנָּה

אונקלוס

בִּסְרָא דַּאֲנָשָׁא לָא יִתְנַסַּךְ וּבְרַמּוּתֵהּ לָא תַעְבְּדוּן כְּוָתֵהּ קוּדְשָׁא הוּא קוּדְשָׁא
יְהֵי לְכוֹן: לג גְּבַר דִּי יְבַסֵּם דְּכְוָתֵהּ וְדִי יִתֵּן מִנֵּהּ עַל חִלּוֹנָי וְיִשְׁתֵּצֵי מֵעַמֵּהּ:
לד וַאֲמַר יְיָ לְמֹשֶׁה סַב לָךְ בּוֹסְמִין נְטוֹפָא וְטוּפְרָא וְחֶלְבְּנְתָא בּוֹסְמִין וּלְבוּנְתָא
דַּכְיְתָא מַתְקַל בְּמַתְקַל יְהֵא: לה וְתַעְבֵּד יָתַהּ קְטֹרֶת בּוֹסְמִין בִּסְם עוֹבַד בּוֹסְמָנוּ
מְעָרַב דְּכֵי קוּדְשָׁא: לו וְתִשְׁחוֹק מִנַּהּ וְתַדֵּיק וְתִתֵּן מִנַּהּ קֳדָם סַהֲדוּתָא בְּמַשְׁכַּן

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זה. בְּנֵי מַטְרְיָא תְּרֵיסַר לְגִין הֲווּ (כריתות ה׳): (לב) לא ייסך. בִּשְׁנֵי יוּדִי״ן לְשׁוֹן לֹא יִפָּעֵל, כְּמוֹ לְמַעַן יִיטַב לָךְ (דב׳ ו׳): על בשר אדם לא ייסך. מִן הַשָּׁמֶן הַזֶּה עֲצָמוֹ: ובמתכנתו לא תעשו כמהו. בְּסִכּוּם סַמָּנָיו לֹא תַעֲשׂוּ אַחֵר כָּמוֹהוּ—בְּמִשְׁקַל סַמָּנִין הַלָּלוּ לְפִי מַדַּת הִין שֶׁמֶן—אֲבָל אִם פְּחַת אוֹ רָבָּה סַמְּנֵהוּ לְפִי מַדַּת הִין שֶׁמֶן מָתָר, וְאֵת הָעֲשׂוּי בְּמַתְכֻּנְתּוֹ שֶׁל זֶה אֵין הַשָּׁפָךְ מְמָנוּ חַיָּב אֶלָּא הָרוֹקְחוֹ (שם): ובמתכנתו. לְשׁוֹן חֶשְׁבּוֹן, כְּמוֹ מִתְכֹּנֶת הַלְּבֵנִים (שמ׳ ה׳), וְכֵן בְּמַתְכֻּנְתָּהּ שֶׁל קְטוֹרֶת: (לג) ואשר יתן ממנו. מֵאוֹתוֹ שֶׁל משֶׁה: על זר. שֶׁאֵינוֹ צוֹרֵךְ כְּהֻנָּה וּמַלְכוּת: (לד) נטף. הוּא צָרִי, וְעַל שֶׁאֵינוֹ אֶלָּא שֶׁרֶף הַנּוֹטֵף מֵעֲצֵי הַקְּטָפָה קְרוּי נָטָף, וּבְלַעַז גומ״א, וַהֲצָרִי קוֹרִין לוֹ טרי״אקה: ושחלת. שׁוֹרֶשׁ בֹּשֶׂם חָלָק וּמַצְהִיר כְּצִפּוֹרֶן, וּבִלְשׁוֹן הַמִּשְׁנָה קְרוּי צִפּוֹרֶן, וְזֶהוּ שְׁתַרְגֵּם אוּנְקְלוֹס וְטוּפְרָא: וחלבנה. בֹּשֶׂם שֶׁרֵיחוֹ רַע, וְקוֹרִין לוֹ גַּלְבָּנָא, וּמְנָאָהּ הַכָּתוּב בֵּין סַמְּנֵי הַקְּטֹרֶת לְלַמְּדֵנוּ שֶׁלֹּא יַקֵּל בְּעֵינֵינוּ לְצָרְפָהּ עִמָּנוּ בַּאֲגֻדַּת תַּעֲנִיתֵנוּ וּתְפִלּוֹתֵינוּ אֵת פּוּשְׁעֵי יִשְׂרָאֵל שֶׁיִּהְיוּ נִמְנִין עִמָּנוּ: סמים. אַחֵרִים: ולבנה זכה. מִכָּאן לָמְדוּ רַבּוֹתֵינוּ י״א סַמָּנִין נֶאֶמְרוּ לוֹ לְמשֶׁה בְּסִינַי—מְעוּט סַמִּים שְׁנַיִם, נָטָף וּשְׁחֵלֶת וְחֶלְבְּנָה נ׳, הֲרֵי חֲמִשָּׁה, סַמִּים לְרַבּוֹת עוֹד כְּמוֹ אֵלּוּ הֲרֵי עֲשָׂרָה, וּלְבוֹנָה הֲרֵי י״א; וְאֵלּוּ הֵן הַצָּרִי וְהַצִּפּוֹרֶן הַחֶלְבָּנָה וְהַלְּבוֹנָה מר וּקְצִיעָה שִׁבֹּלֶת נֵרְדְּ וְכַרְכֹּם הֲרֵי י״א—שֶׁהַשִּׁבֹּלֶת וְנֵרְדְּ אֶחָד, שֶׁהַנֵּרְדְּ דּוֹמֶה לְשִׁבֹּלֶת—הַקִּשְׁטָ וְהַקְּלוּפָה וְקִנָּמוֹן הֲרֵי י״א: בורית כַּרְשִׁינָה אֵינוֹ נִקְטָר אֶלָּא בּוֹ שָׁפִין אֶת הַצִּפּוֹרֶן לְחֶלְבְּנָה שֶׁתְּהֵא נָאָה (כריתות ו׳): בד בבד יהיה. אֵלּוּ הָאַרְבָּעָה הַנִּזְכָּרִים כַּאן יִהְיוּ שָׁוִין מִשְׁקָל בְּמִשְׁקָלוֹ שֶׁל זֶה כַּד מִשְׁקָלוֹ שֶׁל זֶה—וְכֵן שָׁנִינוּ: הַצָּרִי וְהַצִּפּוֹרֶן הַחֶלְבָּנָה וְהַלְּבוֹנָה מִשְׁקָל שִׁבְעִים שִׁבְעִים מָנֶה (שם); ולשון בַּד נִרְאֶה בְּעֵינַי שֶׁהוּא לְשׁוֹן יָחִיד, אֶחָד בְּאֶחָד יִהְיוּ—זֶה כְּמוֹתוֹ זֶה: (לה) ממלח. כְּתַרְגּוּמוֹ מְעֹרָב, שֶׁיְּעָרֵב שְׁחִיקָתָן יָפָה יָפָה זֶה עִם זֶה; וְאוֹמֵר אֲנִי שֶׁהוּמָּה לוֹ וַיֵּרְאוּ הַמַּלָּחִים (יונה א׳), מִלַּחְתּוֹ וְחִבְּלָתּוֹ (יח׳ כ״ז)—עַל שֵׁם שֶׁמְּהַפְּכִין אֶת הַמַּיִם בְּמִשּׁוֹטוֹת כְּשֶׁמְּהַיְּנִים אֶת הַסְּפִינָה, כְּאָדָם הַמְּהַפֵּךְ בְּכַף בֵּצִים טְרוּפוֹת לְעָרְבָן עִם הַמַּיִם, וְכָל דָּבָר שֶׁאָדָם רוֹצֶה לְעָרֵב יָפֶה יָפֶה מְהַפְּכוֹ בְּאֶצְבַּע אוֹ בְּבָזְךְ: ממלח טהור קדש. מְמֻלָּח יִהְיֶה, וְטָהוֹר יִהְיֶה וְקֹדֶשׁ יִהְיֶה: (לו) ונתתה ממנה וגו׳.

man's flesh shall it not be poured, and according to its proportion, ye shall not make *any* like it, it *is* holiness, *and* it shall be holiness unto you. [33]Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his peoples. [34]And the Eternal said unto Moses, Take unto thee aromatics, stacte, and onycha, and galbanum; *these* aromatics with pure frankincense: let *each* be *taken* separately: [35]And thou shalt make it an incense, a compound after the work of the compounder, tempered together, pure *for* holiness. [36]And thou shalt rub *some* of it very small, and put of it

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the Messianic days), *for* זה has the numerical value of 12, *alluding to* the 12 "logs" *which was the measure for the oil of anointment* (cf. Rashi v. 24)[1]). **(32)** לא ייסך with two "yods" has the meaning "he shall not do something" (i. e. it is 3rd person masc. sing. Kal), similar to ייטב *in* (Deut. VI. 18) "that it may be well (ייטב) with thee". על בשר אדם לא ייסך UPON MAN'S FLESH SHALL IT NOT BE POURED — *anything* from that selfsame oil (which Moses had prepared)[2]). ובמתכנתו לא תעשו כמהו AND ACCORDING TO ITS PROPORTION YE SHALL NOT MAKE ANY LIKE IT — In regard to the quantities of its spices ye shall not make any other *oil* like it — *i. e.* in regard to the weights of these spices in proportion to the measure of a hin of oil; but if one uses less or more of these spices in proportion to the measure of a hin of oil, it is permitted *to do so.* And even if it is made in the same proportions as this (the oil made by Moses) it is not the one who anoints himself with it that is punishable (for this applies only to one who anoints himself with the oil made by Moses) but he who compounds it (Ker. 5a)[3]). ובמתכנתו is a term denoting amount, as (V. 8) "the quantity (מתכנת) of bricks". Similar is *the word* מתכנת *used* of the incense (v. 37). **(33)** ואשר יתן ממנו WHOSOEVER PUTTETH ANY OF IT — of that made by Moses[4]) על זר UPON A STRANGER — when it is not required for *installing a person into* the high-priesthood or kingdom[5]). **(34)** נטף is balsam. Because it is merely the sap which drips from the wood of the balsam tree it is called נטף, "dripping". In O. F. *it is called* gomme; *Engl. gum.* The balm *itself,* however, is called thériaque (cf., however, Ramban). ושחלת AND ONYCHA — *This is* a root of a fragrant herb, smooth and transparent like a fingernail, In the language of the Mishna it is called צפורן, *a nail* (cf. Ker. 6a). This is exactly how Onkelos renders it: וטופרא, *which is the Aramaic word corresponding to the Hebrew* צפורן. וחלבנה — This is a malodorous spice which is called galbanum. Scripture enumerates it among the spices of the incense to teach us that we should not regard as a light thing the *duty of* associating with ourselves when we band together for fasts and prayers Israelites who are transgressors — that they should be counted as ourselves. סמים *means* other SPICES *also.* ולבנה זכה AND PURE FRANKINCENSE — From here our Rabbis learned that eleven spices were mentioned to Moses on Sinai (a technical term, like הלכה למשה מסיני) *as the ingredients of the incense. For* the least number *implied by the plural* סמים is two; balsam, onycha and galbanum are three, making together five. *The word* סמים *that follows (without stating any number)*[6]) *is intended* to add *a* similar *number* as these *already* prescribed, *viz., five,* making ten, and frankincense makes eleven. They are the following: balm, onycha, galbanum, frankincense, myrrh, cassia, spikenard and saffron, altogether eight — for שבלת and נרד are one, *it being given this compound name only* because the nard resembles a שבלת, a spike, — costus, aromatic bark and cinnamon, altogether eleven. "Borith karshina" (lye obtained from a species of vetch) *which is also mentioned in Kerithot 6a in connection with the ingredients of the incense* was not burnt itself as incense, but the onycha was rubbed with it in order to whiten it — that it should be (look) better (Ker. 6a). בד בבד יהיה *means,* these four *ingredients* mentioned here shall be equal, weight for weight — as the weight of one so shall

NOTES

For Notes 1—6 see Appendix.

לִפְנֵי הָעֵדֻת בְּאֹהֶל מוֹעֵד אֲשֶׁר אִוָּעֵד לְךָ שָׁמָּה
קֹדֶשׁ קָדָשִׁים תִּהְיֶה לָכֶם: לוְוְהַקְטֹרֶת אֲשֶׁר תַּעֲשֶׂה
בְּמַתְכֻּנְתָּהּ לֹא תַעֲשׂוּ לָכֶם קֹדֶשׁ תִּהְיֶה לְךָ לַיהוָה:
לח אִישׁ אֲשֶׁר־יַעֲשֶׂה כָמוֹהָ לְהָרִיחַ בָּהּ וְנִכְרַת
מֵעַמָּיו: ס לא א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
לֵאמֹר: ב רְאֵה קָרָאתִי בְשֵׁם בְּצַלְאֵל בֶּן־אוּרִי בֶן־
חוּר לְמַטֵּה יְהוּדָה: ג וָאֲמַלֵּא אֹתוֹ רוּחַ אֱלֹהִים
בְּחָכְמָה וּבִתְבוּנָה וּבְדַעַת וּבְכָל־מְלָאכָה: ד לַחְשֹׁב
מַחֲשָׁבֹת לַעֲשׂוֹת בַּזָּהָב וּבַכֶּסֶף וּבַנְּחֹשֶׁת: הוּבַחֲרֹשֶׁת
אֶבֶן לְמַלֹּאת וּבַחֲרֹשֶׁת עֵץ לַעֲשׂוֹת בְּכָל־מְלָאכָה:
ו וַאֲנִי הִנֵּה נָתַתִּי אִתּוֹ אֶת אָהֳלִיאָב בֶּן־אֲחִיסָמָךְ
לְמַטֵּה־דָן וּבְלֵב כָּל־חַכַם־לֵב נָתַתִּי חָכְמָה וְעָשׂוּ

אונקלוס

וְאַתְּ אֱמַר מֵימְרִי לָךְ תַּמָּן קַדִּישִׁין תְּהֵי לְכוֹן: לז וְקִטְרָת בּוּסְמִין דִּי
תַעְבֵּד בְּדַרְמוּתַהּ לָא תַעְבְּדוּן לְכוֹן קוּדְשָׁא תְּהֵי לָךְ קֳדָם יְיָ: לח גְּבַר דְּיַעְבֵּד
דְּכְוָתַהּ לְאַרָחָא בַּהּ וְיִשְׁתְּצֵי מֵעַמֹּהִי: א וּמַלֵּיל יְיָ עִם מֹשֶׁה לְמֵימָר: ב חֲזֵי
דְּרַבִּיתִי בְּשׁוּם בְּצַלְאֵל בַּר אוּרִי בַר חוּר לְשִׁבְטָא דִיהוּדָה: ג וְאַשְׁלֶמִית עִמַּהּ
רוּחַ מִן קֳדָם יְיָ בְּחָכְמְתָא וּבְסוֹכְלְתָנוּ וּבְמַדַּע וּבְכָל עֲבִידָא: ד לְאַלָּפָא אוּמָנָן
לְמֶעְבַּד בְּדַהֲבָא וּבְכַסְפָּא וּבְנְחָשָׁא: ה וּבְאָמָנוּת אָבֶן טָבָא לְאַשְׁלָמָא וּבְנַגָּרוּת
אָעָא לְמֶעְבַּד בְּכָל עֲבִידָא: ו וַאֲנָא הָא יְהָבִית עִמֵּהּ יָת אָהֳלִיאָב בַּר אֲחִיסָמָךְ

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היא קטרת שבכל יום ויום שעל מזבח החיצוני שהוא באהל מועד: אשר אועד לך שמה. כל מועדי דבור שאקבע לך, אני קובעם לאותו מקום: (לז) במתכנתה. במנין סממניה: קדש תהיה לך לה'. שלא תעשנה אלא לשמי: (לח) להריח בה. אבל עושה אתה במתכונתה משלך, כדי למברה לצבור (כריתות ה:):

לא (ב) קראתי בשם – לעשות מלאכתי – את בצלאל: (ג) חכמה. מה שאדם שומע מאחרים ולמד: תבונה. מבין דבר מלבו מתוך דברים שלמד: דעת. רוח הקדש: (ד) לחשב מחשבת. ארינת מעשה חשב: (ה) ובחרשת. לשון אמנות, כמו חרש חכם (ישעיה מ׳), ואונקלוס פרש, ושנה בפרישן, שחרש אבנים קרוי אמן וחרש עץ קרוי נגר: למלאת. להושיבה במשבצת שלה כמלואה – לעשות המשבצת למדת מושב האבן ועבויה: (ו) ובלב כל חכם לב וגו׳.

before the testimony in the appointed tent, where I will be met by thee: it shall be unto you most holy. [37]And *as for* the incense which thou shalt make, ye shall not make to yourselves according to the proportion thereof: it shall be unto thee holiness for the Eternal. [38]Whosoever shall make like unto that, to smell thereto, shall even be cut off from his peoples.

31. [1]And the Eternal spake unto Moses, saying, [2]See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah: [3]And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all *manner of* work. [4]To devise cunning works, to work in gold, and in silver, and in copper. [5]And in cutting of stones, to set *them* and in cutting of wood, to work in all *manner of* work. [6]And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have given wisdom, that they may make

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be the weight of another. Thus indeed we learn (Ker. 5a): the balm, the onycha, the galbanum and the frankincense shall each have the weight of seventy manehs. The term בד seems to me[1]) to mean "a single *article*" (cf. בָּדָד, לְבַד) — they shall be "one *equal* with one": *they shall be* the one the same as the other. **(35)** ממלח TEMPERED TOGETHER — *Understand this* as the Targum *renders it*: מעורב, mixed — that they should thoroughly intermix the powder of the ingredients. I think that similar in meaning to it are *the nouns in* (Jona I. 5) "Then the mariners (המלחים) were afraid"; (Ezek. XXVII. 27) "thy mariners (מלחיך) and thy pilots", *who are so called* because they turn over (stir up) the water with oars when they propel the ship — like a person who stirs up beaten eggs with a spoon in order to mix them with water. Anything that a person wishes to mix up thoroughly he stirs up with his finger or with a spoon[2]). ממלח טהור קדש TEMPERED TOGETHER, PURE AND HOLY — *i. e.* tempered together shall it (the compound) be, pure shall it be, and holy shall it be[3]). **(36)** ונתת ממנה וגו' AND THOU SHALT PUT OF IT [BEFORE THE TESTIMONY IN THE APPOINTED TENT] — This *refers to* the incense which was burnt daily on the inner altar that was in the tent of meeting[4]). אשר אועד לך שמה WHERE I WILL BE MET BY THEE — All appointments *for the purpose* of speaking *unto you* which I shall make with you I shall confine to that place (cf. Rashi on XXV. 22). **(37)** במתכנתה *means*, according to the quantity of spices *used by Moses*. קדש תהיה לך להי IT SHALL BE UNTO THEE HOLINESS FOR THE LORD — *This means* that you must not make it except in honour of My Name[5]). **(38)** להריח בה [WHOSOEVER SHALL MAKE LIKE UNTO THAT] TO SMELL THERETO [SHALL BE CUT OFF] — but you may make some according to these quantities of your own spices for the purpose of selling it to the community (cf. Kerith. 5a)[6]).

31. **(2)** קראתי בשם I HAVE CALLED BY NAME — to accomplish My work — BEZALEL[7]). **(3)** חכמה WISDOM is what a person hears from others and learns (makes his own). תבונה UNDERSTANDING is understanding a matter by one's own intelligence *deducing it* from the things one has *already* learned. דעת *means* holy inspiration. **(4)** לחשב מחשבה lit., TO DEVISE DEVICES — *this refers to* the weaving of an artist's work. ובחרשת denotes artisanship *generally*, as (Is. XL. 20) "a clever artisan (חרש חכם)". Onkelos, however, more closely defines *the term each time it occurs in this verse* and varies the definition he gives of them: *the first he renders by* אמנות *and the second by* נגרות, because the lapidary is called *in Aramaic* אמן, whilst the worker in wood is called נגר, *and he therefore uses the abstract forms of these nouns to specify the particular kind of artisan-*

NOTES

For Notes 1—7 see Appendix.

אֵת כָּל־אֲשֶׁר צִוִּיתֶךָ: ז אֶת וְאֹהֶל מוֹעֵד וְאֶת־
הָאָרֹן לָעֵדֻת וְאֶת־הַכַּפֹּרֶת אֲשֶׁר עָלָיו וְאֵת כָּל־
כְּלֵי הָאֹהֶל: ח וְאֶת־הַשֻּׁלְחָן וְאֶת־כֵּלָיו וְאֶת־הַמְּנֹרָה
הַטְּהֹרָה וְאֶת־כָּל־כֵּלֶיהָ וְאֵת מִזְבַּח הַקְּטֹרֶת:
ט וְאֶת־מִזְבַּח הָעֹלָה וְאֶת־כָּל־כֵּלָיו וְאֶת־הַכִּיּוֹר
וְאֶת־כַּנּוֹ: י וְאֶת בִּגְדֵי הַשָּׂרָד וְאֶת־בִּגְדֵי הַקֹּדֶשׁ
לְאַהֲרֹן הַכֹּהֵן וְאֶת־בִּגְדֵי בָנָיו לְכַהֵן: יא וְאֵת שֶׁמֶן
הַמִּשְׁחָה וְאֶת־קְטֹרֶת הַסַּמִּים לַקֹּדֶשׁ כְּכֹל אֲשֶׁר־
צִוִּיתִךָ יַעֲשׂוּ: פ

יב וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: יג וְאַתָּה דַּבֵּר אֶל־

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לְשִׁבְטָא דְּדָן וּבִלְבָּא כָּל חַכִּימֵי לִבָּא יְהַבִית חָכְמְתָא וְיַעְבְּדוּן יָת כָּל דִּי
פַקֶּדְתָּךְ: ז יָת מַשְׁכַּן וְמָנָא וְיָת אֲרוֹנָא לְסַהֲדוּתָא וְיָת כַּפֻּרְתָּא דִּי עֲלוֹהִי וְיָת
כָּל מָנֵי מַשְׁכְּנָא: ח וְיָת פְּתוֹרָא וְיָת מָנוֹהִי וְיָת מְנָרְתָּא דְּכִיתָא וְיָת כָּל מָנָהָא
וְיָת מַדְבְּחָא דְּקְטֹרֶת בּוּסְמַיָּא: ט וְיָת מַדְבְּחָא דַּעֲלָתָא וְיָת כָּל מָנּוֹהִי וְיָת
כִּיּוֹרָא וְיָת כְּסִיסֵהּ: י וְיָת לְבוּשֵׁי שְׁמוּשָׁא וְיָת לְבוּשֵׁי קוּדְשָׁא לְאַהֲרֹן כַּהֲנָא
וְיָת לְבוּשֵׁי בְנוֹהִי לְשַׁמָּשָׁא: יא וְיָת מִשְׁחָא דְרַבְוּתָא וְיָת קְטֹרֶת בּוּסְמַיָּא
לְקוּדְשָׁא כְּכֹל דִּי פַקֶּדְתָּךְ יַעְבְּדוּן: יב וַאֲמַר יְיָ לְמֹשֶׁה לְמֵימַר: יג וְאַתְּ מַלֵּל עִם
בְּנֵי יִשְׂרָאֵל לְמֵימַר בְּרַם יָת יוֹמֵי שַׁבָּתָא דִּי לִי תִּטְּרוּן אֲרֵי אַת הִיא בֵּין

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וְעוֹד שְׁאָר חַכְמֵי לֵב יֵשׁ בָּהֶם, וְכֹל אֲשֶׁר נָתַתִּי בּוֹ חָכְמָה וְעָשׂוּ אֵת כָּל אֲשֶׁר צִוִּיתִךָ: (ז) ואת
הארן לעדת. לִצְרֹךְ לְחוֹת הָעֵדוּת: (ח) הטהרה. עַל שֵׁם וָהָב טָהוֹר: (י) ואת בגדי השרד.
אוֹמֵר אֲנִי—לְפִי פְּשׁוּטוֹ שֶׁל מִקְרָא—שֶׁאִי אֶפְשָׁר לוֹמַר שֶׁבִּבְגְדֵי כְהֻנָּה מְדַבֵּר, לְפִי שֶׁנֶּ' אֶצְלָם וְאֵת
בִּגְדֵי הַקֹּדֶשׁ לְאַהֲרֹן הַכֹּהֵן וְאֵת בִּגְדֵי בָנָיו לְכַהֵן, אֶלָּא אֵלּוּ בִּגְדֵי הַשָּׂרָד הֵם בִּגְדֵי הַתְּכֵלֶת
וְהָאַרְגָּמָן וְתוֹלַעַת שָׁנִי הָאֲמוּרִין בְּפָרָשַׁת מַסָּעוֹת, וְנִתְּנוּ אֶל בֶּגֶד תְּכֵלֶת וּפָרְשׂוּ עָלָיו בֶּגֶד אַרְגָּמָן
וּפָרְשׂוּ עֲלֵיהֶם בֶּגֶד תּוֹלַעַת שָׁנִי (במ' ד'); וְנִרְאִין דְּבָרִי, שֶׁנֶּ' וּמִן הַתְּכֵלֶת וְהָאַרְגָּמָן וְתוֹלַעַת
הַשָּׁנִי עָשׂוּ בִּגְדֵי שָׂרָד לְשָׁרֵת בַּקֹּדֶשׁ (שמ' ל"ט), וְלֹא הָזְכַּר שֵׁשׁ עִמָּהֶם, וְאִם בְּבִגְדֵי כְהֻנָּה מְדַבֵּר,
לֹא מָצִינוּ בְּאֶחָד מֵהֶם אַרְגָּמָן אוֹ תּוֹלַעַת שָׁנִי בְּלֹא שֵׁשׁ: בגדי השרד. יֵשׁ מְפָרְשִׁים לְשׁוֹן עֲבוֹדָה
וְשֵׁרוּת, כְּתַרְגּוּמוֹ לִבְוּשֵׁי שְׁמוּשָׁא, וְאֵין לוֹ דִּמְיוֹן בַּמִּקְרָא: וַאֲנִי אוֹמֵר שֶׁהוּא לְשׁוֹן אָרְמִי, כְּתַרְגּוּם
שֶׁל קְלָעִים וְתַרְגּוּם שֶׁל מִכְבָּר, שֶׁהָיוּ אֲרוּגִים בְּמַחַט עֲשׂוּיִים נְקָבִים נְקָבִים לְצִי"ד בְּלַעַז:
(יא) ואת קטרת הסמים לקדש. לִצְרֹךְ הַקְטָרַת הַהֵיכָל שֶׁהוּא קוֹדֶשׁ: (יג) ואתה דבר אל
בני ישראל. וְאַתָּה אַע"פ שֶׁהִפְקַדְתִּיךָ לְצַוּוֹתָם עַל מְלָאכֶת הַמִּשְׁכָּן, אַל יַקֵּל בְּעֵינֶיךָ לִדְחוֹת אֶת

all that I have commanded thee; [7]The appointed tent, and the ark of the testimony, and the covering that *is* thereupon, and all the vessels of the tent. [8]And the table and its vessels, and the pure candelabrum with all its vessels, and the altar of incense. [9]And the altar of burnt offering with all its vessels, and the laver and its frame, [10]And the knitted garments, and the garments of holiness for Aaron the priest, and the garments of his sons, to minister as priests, [11]And the oil of anointing, and incense of aromatics, for the holiness: according to all that I have commanded thee shall they do. [12]And the Eternal spake unto Moses, saying, [13]Speak thou also unto

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ship here intended[1]). למלאת TO SET IN — *i. e.* to put it into its setting, so as to fill it in (למלאת) by making the setting according to the size of the bottom of the stones and its thickness. **(6)** ובלב כל חכם לב וגו׳ AND IN THE HEARTS OF ALL THAT ARE WISE HEARTED [I HAVE GIVEN WISDOM] — and there are still other wise-hearted men among you (beside Bezalel and Oholiab) and all these in whom I have given wisdom shall make all that I have commanded thee[2]). **(7)** ואת הארן לעדת AND THE ARK FOR THE TESTIMONY — for the purpose of the Tablets of the testimony (not, "the ark to serve as the testimony"; the ל denotes "for" in the sense of "for the use of", and the term עדת is an abbreviation of לחות העדות). **(8)** הטהרה THE PURE [CANDELABRUM] — *It is called* טהרה because the term זהב טהור, pure gold, *is used of it* (cf. XXV. 31) (not טהרה in contrast to כמאה). **(10)** ואת בגדי השרד AND THE GARMENTS OF THE SERVICE — I think — according to the plain sense of the verse — that one cannot say that Scripture is here speaking of (referring to) the priestly garments, because to them refer *the next words*: "and the garments of holiness for Aaron the priest, and the garments of his sons to minister as priests". But these בגדי שרד are identical with the garments of blue purple wool, and red purple wool, and crimson wool which are mentioned in the chapter (Num. IV.) *giving an account* of *Israel's* encampments: (ib. v. 12) "and they shall put them in a garment of blue purple"; (ib. v. 13) "and spread a garment of red purple thereon"; (ib. v. 8) "and they shall spread upon them a garment of crimson". And indeed my opinion appears correct, because it is said, (XXXIX. 1) "And of the blue purple, and of the red purple, and of the crimson, they made garments of the service (בגדי שרד) to minister in the holiness", and linen is not mentioned among them (these materials). Now if Scripture were speaking of the priestly garments *it could not have omitted "linen", for* we do not find in respect of even one of them (of the priestly garments) mention of red purple or crimson without linen. בגדי השרד GARMENTS OF SERVICE — Some explain שרד to mean work and service (cf. שרת to serve), as the Targum *renders it:* לבושי שמושא, "garments for the service". There is, however, no other example of it (of שרד) in Scriptures. I, however, think that it is an Aramaic expression, like the Targum of קלעים, hangings, *which Onkelos renders by* שרדין, and of מכבר, "grate", *which he renders by* שרא, *both words denoting net-work, and they are called "garments of* שרד, *net-work"*, because they were woven *not in the ordinary way but* with the needle (a kind of crochet-work), made with many holes; "lacies" in O. F.; *Engl. net or mesh-work.* **(11)** ואת קטרת הסמים לקדש AND INCENSE OF AROMATICS FOR THE SANCTUARY — *i. e.* for the purpose of letting it (the incense) rise in smoke in the היכל which is the "קדש" (that part of the Tabernacle or Temple in front of the קדש הקדשים)[3]. **(13)** ואתה דבר אל בני ישראל SPEAK THOU ALSO UNTO THE CHILDREN OF ISRAEL — AND thou[4]), although I have given thee charge to command them concerning the work of the Tabernacle let it not appear a light

NOTES

For Notes 1—4 see Appendix.

בְּנֵי יִשְׂרָאֵל לֵאמֹר אַךְ אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ כִּי
אוֹת הִוא בֵּינִי וּבֵינֵיכֶם לְדֹרֹתֵיכֶם לָדַעַת כִּי אֲנִי
יְהוָה מְקַדִּשְׁכֶם: יד וּשְׁמַרְתֶּם אֶת־הַשַּׁבָּת כִּי קֹדֶשׁ
הִוא לָכֶם מְחַלְלֶיהָ מוֹת יוּמָת כִּי כָּל־הָעֹשֶׂה בָהּ
מְלָאכָה וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמֶּיהָ:
טו שֵׁשֶׁת יָמִים יֵעָשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת
שַׁבָּתוֹן קֹדֶשׁ לַיהוָה כָּל־הָעֹשֶׂה מְלָאכָה בְּיוֹם
הַשַּׁבָּת מוֹת יוּמָת: טז וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־
הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם:
יז בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִוא לְעֹלָם כִּי־שֵׁשֶׁת
יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם

אונקלוס

מֵימְרִי וּבֵינֵיכוֹן לְדָרֵיכוֹן לְמִדַּע אֲרֵי אֲנָא יְיָ מְקַדִּשְׁכוֹן: יד וְתִטְּרוּן יָת שַׁבְּתָא
אֲרֵי קוּדְשָׁא הִיא לְכוֹן מְחַלְלַנַּהּ אִתְקְטָלָא יִתְקְטֵל אֲרֵי כָּל דְּיַעְבֵּד בַּהּ עֲבִידָא
וְיִשְׁתֵּצֵי אֱנָשָׁא הַהוּא מִגּוֹ עַמֵּהּ: טו שְׁתָּא יוֹמִין יִתְעֲבֵד עֲבִידָא וּבְיוֹמָא שְׁבִיעָאָה
שַׁבַּת שַׁבָּתָא קוּדְשָׁא קֳדָם יְיָ כָּל דְּיַעְבֵּד עֲבִידָתָא בְּיוֹמָא דְשַׁבְּתָא אִתְקְטָלָא
יִתְקְטֵל: טז וְיִטְּרוּן בְּנֵי יִשְׂרָאֵל יָת שַׁבְּתָא לְמֶעְבַּד יָת שַׁבְּתָא לְדָרֵיהוֹן קְיָם
עָלָם: יז בֵּין מֵימְרִי וּבֵין בְּנֵי יִשְׂרָאֵל אַת הִיא לְעָלָם אֲרֵי שְׁתָּא יוֹמִין עֲבַד יְיָ

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הַשַּׁבָּת מִפְּנֵי אוֹתָהּ מְלָאכָה: אַךְ אֶת שַׁבְּתֹתַי תִּשְׁמֹרוּ. אַעַ"פְּ שֶׁתִּהְיוּ רְדוּפִין וּרְרִיזִין בְּזְרִיזוּת הַמְּלָאכָה, שַׁבָּת אַל תִּדְחֶה מִפָּנֶיהָ. כָּל אַכִּין וְרַקִּין מַעוּטִין—לְמַעֵט שַׁבָּת מִמְּלָאכֶת הַמִּשְׁכָּן: כִּי אוֹת הוּא בֵּינִי וּבֵינֵיכֶם. אוֹת גְּדֹלָה הִיא בֵּינִינוּ, שֶׁבְּחַרְתִּי בָכֶם בְּהַנְחִילִי לָכֶם אֶת יוֹם מְנוּחָתִי לִמְנוּחָה: לָדַעַת. הָאָמוּת בָּהּ כִּי אֲנִי ה' מְקַדִּשְׁכֶם: (יד) מוֹת יוּמָת. אִם יֵשׁ עֵדִים וְהַתְרָאָה: וְנִכְרְתָה. בְּלֹא הַתְרָאָה (מכי"): מְחַלְלֶיהָ. הַנּוֹהֵג בָּהּ חוֹל בְּקְדֻשָּׁתָהּ: (טו) שַׁבַּת שַׁבָּתוֹן. מְנוּחַת מַרְגּוֹעַ וְלֹא מְנוּחַת עֲרָאי: קֹדֶשׁ לַה'. שְׁמִירַת קְדֻשָּׁתָהּ לִשְׁמִי וּבְמִצְוָתִי: (יז) וינפש. כְּתַרְגּוּמוֹ וְנָח, וְכָל לְשׁוֹן נוּפֶשׁ הוּא לְשׁוֹן נָפָשׁ, שֶׁמֵּשִׁיב נַפְשׁוֹ וְנִשְׁיָמָתוֹ בְּהַרְגִּיעוֹ מִטּוֹרַח הַמְּלָאכָה: וּמִי שֶׁבָּתוּב בּוֹ לֹא יִיעַף וְלֹא יִיגָע (ישעיה מ'), וְכָל פְּעֻלּוֹ בְּמַאֲמָר,

the children of Israel, saying, Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the Eternal that doth sanctify you. [14]Ye shall keep the sabbath therefore; for it *is* holiness unto you: every one that profaneth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his peoples. [15]Six days may work be done; but in the seventh *is* the sabbath of strict rest, holiness to the Eternal: whosoever doeth *any* work in the sabbath day. he shall surely be put to death. [16]Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a covenant for ever. [17]It *is* a sign between me and the children of Israel for ever: for *in* six days the Eternal made heaven and earth, and on the seventh day

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thing to thee to set the Sabbath aside on account of that work. אך את שבתתי תשמרו BUT NEVERTHELESS MY SABBATHS SHALL YE KEEP — Even though you be anxious and alert to do the work promptly the Sabbath nevertheless you must not set aside on its account. The words אך and רק *wherever they occur in Scripture* have limitative force (cf. Rashi Rosh-ha-Shanah 17b on אכין ורקין). *Here Scripture intends by the word* אך to except the Sabbath from *the days on which the* work of the Tabernacle *may be done.* כי אות היא ביני וביניכם FOR IT IS A SIGN BETWEEN ME AND YOU — There is a mark of distinction[1]) *in the relation that exists* between us, *viz., the fact* that I have chosen you by letting you inherit for rest that day on which "I" rested, לדעת TO KNOW — (not, "for you to know", but) for the nations of the world *to know* through it, כי אני ה' מקדשכם THAT I AM THE LORD THAT DOTH SANCTIFY YOU. **(14)** מות יומת SHALL SURELY BE PUT TO DEATH *by the judges* if there are witnesses *testifying to the desecration* and *if the* warning *required by law had been given to the culprit immediately before he committed the offence.* ונכרתה SHALL BE CUT OFF [FROM AMONG HIS PEOPLE] *by God,* if no such warning had been given (cf. Mech.). מחלליה *means,* whosoever treats it as חול, ordinary, in *so far as* its sanctity *is concerned*[2]). שבת שבתון *denotes,* reposeful rest and not rest of a casual character[3]). קדש לה' HOLINESS TO THE LORD — The observance of its holiness shall be (it shall be kept holy) to the glory of My Name and by My command (because I have commanded it)[4]). **(17)** וינפש AND WAS REFRESHED — *Take it* as the Targum *renders it:* ונח "and He rested". Every form of נפש is derived from the noun נֶפֶשׁ, soul; *the idea is,* that one calms his soul and *takes* breath when one reposes after the oil of labour. — And He of Whom it

NOTES

[1]) Rashi means that היא cannot refer to the Sabbath, i. e. that the Sabbath is the sign, for it is preceded by a plural שבתתי. He therefore holds that היא is the predicate and אות is its subject, taking the words to signify: אות, a mark of distinction היא there is (exists) between us etc.

[2]) This is the meaning of the Piel of חול, ordinary (the opposite of קדוש), according to Rashi; cf. his comment on את אביה היא מחללת Lev. XXI. 9. The Sabbath itself cannot be profaned; it remains a holy day even though one disregards its sanctity. For this reason Rashi does not translate the Piel form by "profaning".

[3]) Analogous to קדש קדשים, which signifies holy in the highest degree, שבת שבתון denotes rest of a most perfect character (מנוחת מרגוע) taken because it is the Sabbath day, in contrast to מנוחת עראי, rest imposed upon one because he has no work to do or because one is fatigued by his labours and feels the need of recovering his strength. The true nature of the rest is given in the next comment.

[4]) See Appendix.

הַשְּׁבִיעִי שַׁבָּת וַיִּנָּפַשׁ: ס שני יח וַיִּתֵּן אֶל־מֹשֶׁה
כְּכַלֹּתוֹ לְדַבֵּר אִתּוֹ בְּהַר סִינַי שְׁנֵי לֻחֹת הָעֵדֻת
לֻחֹת אֶבֶן כְּתֻבִים בְּאֶצְבַּע אֱלֹהִים: לב א וַיַּרְא
הָעָם כִּי־בֹשֵׁשׁ מֹשֶׁה לָרֶדֶת מִן־הָהָר וַיִּקָּהֵל הָעָם
עַל־אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּם וַעֲשֵׂה־לָנוּ אֱלֹהִים
אֲשֶׁר יֵלְכוּ לְפָנֵינוּ כִּי־זֶה ׀ מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלָנוּ
מֵאֶרֶץ מִצְרַיִם לֹא יָדַעְנוּ מֶה־הָיָה לוֹ: ב וַיֹּאמֶר

אונקלוס

יָת שְׁמַיָּא וְיָת אַרְעָא וּבְיוֹמָא שְׁבִיעָאָה שְׁבַת וְנָח: יח וְיהַב לְמֹשֶׁה כַּד שֵׁצִי
לְמַלָּלָא עִמֵּהּ בְּטוּרָא דְסִינַי תְּרֵין לוּחֵי סָהֲדוּתָא לוּחֵי אַבְנָא כְּתִיבִין בְּאֶצְבְּעָא
דַיְיָ: א וַחֲזָא עַמָּא אֲרֵי אוֹחַר מֹשֶׁה לְמֵחַת מִן טוּרָא וְאִתְכְּנֵשׁ עַמָּא עַל אַהֲרֹן
וַאֲמָרוּ לֵהּ קוּם עֲבֵד־לָנָא דַּחֲלָן דִּיהָכוֹן קֳדָמָנָא אֲרֵי דֵין מֹשֶׁה גַּבְרָא דִי
אַסְקָנָא מֵאַרְעָא דְמִצְרַיִם לָא יְדַעְנָא מָה הֲוָה לֵהּ: ב וַאֲמַר לְהוֹן אַהֲרֹן פְּרִיקוּ

רש״י

הַכְתֵּב מְנוּחָה לְעַצְמוֹ, לְשַׁבֵּר הָאוֹמֵן מַה שֶּׁהִיא יְכוֹלָה לִשְׁמוֹעַ: (יח) ויתן אל משה וגו׳. אֵין מֻקְדָּם וּמְאֻחָר בַּתּוֹרָה—מַעֲשֶׂה הָעֶגֶל קוֹדֶם לְצִוּוּי מְלֶאכֶת הַמִּשְׁכָּן יָמִים רַבִּים הָיָה—שֶׁהֲרֵי בְּי״ז בְּתַמּוּז נִשְׁתַּבְּרוּ הַלֻּחוֹת, וּבְיוֹם הַכִּפּוּרִים נִתְרַצָּה הַקָּבָ״ה לְיִשְׂרָאֵל, וּלְמָחֳרַת הִתְחִילוּ בִּנְדָבַת הַמִּשְׁכָּן וְהוּקַם בְּאֶחָד בְּנִיסָן (תנחו׳): כְּכַלֹּתוֹ כְּתִיב — חָסֵר — שֶׁנִּמְסְרָה לוֹ תּוֹרָה בְּמַתָּנָה כְּכֻלָּה לְחָתָן, שֶׁלֹּא הָיָה יָכוֹל לִלְמוֹד כְּלָהּ בְּזֻמָּן מוּעָט כָּזֶה. דָּבָר אַחֵר, מַה כְּלָה מִתְקַשְּׁטֶת בְּכ״ד קְשׁוּטִין—הֵן הָאֲמוּרִים בְּסֵפֶר יְשַׁעְיָה—אַף תַּלְמִיד חָכָם צָרִיךְ לִהְיוֹת בָּקִי בְּכ״ד סְפָרִים (שם): לדבר אתו. הַחֻקִּים וְהַמִּשְׁפָּטִים שֶׁבְּוַאֲלֶּה הַמִּשְׁפָּטִים: לדבר אתו. מְלַמֵּד שֶׁהָיָה מֹשֶׁה שׁוֹמֵעַ מִפִּי הַגְּבוּרָה וְחוֹזְרִין וְשׁוֹנִין אֶת הַהֲלָכָה שְׁנֵיהֶם יָחַד: לחת. לְחַת כְּתִיב שֶׁהָיוּ שְׁתֵּיהֶן שָׁוֹת (שם):

לב (א) כי בשש משה. כְּתַרְגּוּמוֹ, לְשׁוֹן אֲחוֹר, וְכֵן בֹּשֶׁשׁ רִכְבּוֹ (שופטים ה׳), וַיָּחִילוּ עַד בּוֹשׁ (שם נ׳); כִּי בְּשָׁעָה מֹשֶׁה לָהֶר אָמַר לָהֶם לְסוֹף אַרְבָּעִים יוֹם אֲנִי בָא בְּתוֹךְ שֵׁשׁ שָׁעוֹת, כְּסִבּוּרִים הֵם שֶׁאוֹתוֹ יוֹם שָׁעָלָה מִן הַמְּנֻיָּן הוּא, וְהוּא אָמַר לָהֶם שְׁלֵמִים—אַרְבָּעִים יוֹם וְלֵילוֹ עִמּוֹ—וְיוֹם עֲלִיָּתוֹ אֵין לֵילוֹ עִמּוֹ, שֶׁהֲרֵי בּוֹ׳ בְּסִינַן עָלָה, נִמְצָא יוֹם אַרְבָּעִים בְּשִׁבְעָה עָשָׂר בְּתַמּוּז. בְּי״ו בָּא שָׂטָן וְעֵרְבֵב אֶת הָעוֹלָם, וְהֶרְאָה דְּמוּת חֹשֶׁךְ וַאֲפֵלָה וְעֵרְבוּבְיָה, לוֹמַר וַדַּאי מֵת מֹשֶׁה לָכֵךְ בָּא עֵרְבוּבְיָא לָעוֹלָם, אָמַר לָהֶם מֵת מֹשֶׁה, שֶׁכְּבָר בָּאוּ שֵׁשׁ שָׁעוֹת וְלֹא בָא וכו׳ כִּדְאִיתָא בְּמַסֶּכֶת שַׁבָּת (דף פ״ט); וְאִי אֶפְשָׁר לוֹמַר שֶׁלֹּא טָעוּ אֶלָּא בְּיוֹם הַמְעֻנָּן בֵּין קוֹדֶם חֲצוֹת בֵּין לְאַחַר חֲצוֹת, שֶׁהֲרֵי לֹא יָרַד מֹשֶׁה עַד יוֹם הַמָּחֳרָת, שֶׁנֶּאֱמַר וַיַּשְׁכִּימוּ מִמָּחֳרָת וַיַּעֲלוּ עֹלֹת: אשר ילכו לפנינו. אֱלוֹהוּת הָרַבֵּה אִוּוּ לָהֶם (סנהדרין ס״נ): כי זה משה האיש. כְּמִין דְּמוּת מֹשֶׁה הֶרְאָה לָהֶם הַשָּׂטָן, שֶׁנּוֹשְׂאִים אוֹתוֹ בָּאֲוִיר רְקִיעַ הַשָּׁמַיִם (שבת פ״ט): אשר העלנו מארץ מצרים. וְהָיָה מוֹרֶה לָנוּ דֶּרֶךְ אֲשֶׁר נַעֲלֶה

he left off, and was refreshed. [18]And he gave unto Moses, when he finished speaking with him upon mount Sinai, two tablets of testimony, tablets of stone, written with the finger of God.

32. [1]And when the people saw that Moses delayed a long while to come down out of the mountain, the people assembled unto Aaron, and said unto him, Arise, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we do not know what is become of him. [2]And Aaron said

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is written, (Is. XL. 28) "[...the Lord, the Creator of the ends of the earth] fainteth not nor is He weary", and Whose every action is *accomplished* by His *mere* command had the term "repose" written of (ascribed to) Himself in order to make comprehensible to the *human* ear what it can understand. **(18)** ויתן אל משה וגו' AND HE GAVE UNTO MOSES etc. — There is no "earlier" or "later" (no chronological order) in the *events related in the* Torah: *in fact* the incident of the *golden* calf (related in ch. XXXI.) happened a considerable time before the command regarding the work of the Tabernacle *was given* (ch. XXV. and the following chapters). For on the seventeenth of Tammuz were the Tablets broken (when the people were worshipping the calf) and on the Day of Atonement God became reconciled with Israel (after Moses had prayed 80 days for forgivenness; so that it is very unlikely that the command for the building of the Tabernacle should have been given before that day) and on the next day, *the eleventh of Tishri* (cf. Rashi on XXXIII. 11, at end of comment on ושב אל המחנה), they began to bring their contributions for the Tabernacle which was set up on the first of Nisan. (From the seventeenth of Tammuz until the eleventh of Tishri are almost three months — ימים רבים) (Tanch.). ככלתו WHEN HE FINISHED [SPEAKING] — *The word* ככלתו is written defectively (without a ו after the ל) to intimate that the Torah was handed over to Moses as a gift (note the word ויתן), *complete in every respect*, even as the bride (the word ככלתו is taken to be connected with "כלה", bride) *is handed over* to the bridegroom *completely equipped with all she requires* — for in a period brief as this *which Moses spent on the mountain*, he must have been unable to learn in its entirety every law *to be derived from it*. Another explanation *why the word is written defective is*: just as a bride (כלה) bedecks herself with 24 ornaments — those which are mentioned in the book of Isaiah (ch. III) — so a scholar (תלמיד חכם) ought to be thoroughly versed in *the contents of* the 24 books of Scripture[1]). לדבר אתו TO SPEAK WITH HIM the statutes and the judgments *contained* in the section *beginning with* ואלה המשפטים (ch. XXI. ff.). לדבר אתו TO SPEAK "WITH" HIM — *The use of the word* אתו "*with him*" teaches *us* that Moses *first* heard *the laws* from the mouth of the Almighty and that then they both again repeated each Halacha together (Tanch. Ex. R. 41)[2]). לחת TABLETS — The word is written *defectively* לחת (without a ו between ח and ת), thus intimating that they were both alike *in every respect* (ib.)[3]).

32. **(1)** כי בשש משה [AND WHEN THE PEOPLE SAW] THAT MOSES DELAYED LONG — *Understand* בשש as the Targum *does*, as an expression denoting "lateness". Similar are: (Judg. V. 28) "[Why is] his chariot so long (בשש) [in coming]?"; (ib. III. 25) "And they waited until it was late (עד בוש)". For when Moses ascended the mountain he said to them (to the Israelites): at the end of *a period of* forty days (i. e. on the fortieth day) I shall return during the *first* six hours *of the day* (before noon). They thought that the day on which he ascended *the mountain* (the seventh of Sivan) was to be included in this number (thus — Sivan having 30 days — he was expected back before noon on the sixteenth of Tammuz). *In fact, however*, he had said to them "*after forty days*" *meaning complete days* — forty days, *each day* together with its night *that precedes it* — (as is the customary Jewish reckoning; cf. Gen. I. 5: ויהי ערב ויהי בקר). Now, as regards the

NOTES

For Notes 1—3 see Appendix.

אֱלֹהֵיכֶם אַהֲרֹן פָּרְקוּ נִזְמֵי הַזָּהָב אֲשֶׁר בְּאָזְנֵי נְשֵׁיכֶם
בְּנֵיכֶם וּבְנֹתֵיכֶם וְהָבִיאוּ אֵלָי: ג וַיִּתְפָּרְקוּ כָּל־הָעָם
אֶת־נִזְמֵי הַזָּהָב אֲשֶׁר בְּאָזְנֵיהֶם וַיָּבִיאוּ אֶל־אַהֲרֹן:
ד וַיִּקַּח מִיָּדָם וַיָּצַר אֹתוֹ בַּחֶרֶט וַיַּעֲשֵׂהוּ עֵגֶל מַסֵּכָה
וַיֹּאמְרוּ אֵלֶּה אֱלֹהֶיךָ יִשְׂרָאֵל אֲשֶׁר הֶעֱלוּךָ מֵאֶרֶץ
מִצְרָיִם: ה וַיַּרְא אַהֲרֹן וַיִּבֶן מִזְבֵּחַ לְפָנָיו וַיִּקְרָא

אונקלוס

קְדֵשִׁי דְּדַהֲבָא דִּי בְּאוּדְנֵי נְשֵׁיכוֹן בְּנֵיכוֹן וּבְנָתֵיכוֹן וְאַיְתִיוּ לְוָתִי: ג וְאִתְפְּרִיקוּ
כָּל עַמָּא יָת קְדֵשֵׁי דְּדַהֲבָא דִּי בְאוּדְנֵיהוֹן וְאַיְתִיאוּ לְאַהֲרֹן: ד וּנְסִיב מִידֵיהוֹן
וְצַר יָתֵהּ בְּוִיפָא וְעָבְדֵהּ עֻגָּל מַתֵּכָא וַאֲמָרוּ אִלֵּין דַּחֲלָתָךְ יִשְׂרָאֵל דִּי אַסְקוּךְ
מֵאַרְעָא דְמִצְרָיִם: ה וַחֲזָא אַהֲרֹן וּבְנָא מַדְבְּחָא קֳדָמּוֹהִי וְקָרָא אַהֲרֹן וַאֲמַר

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בָּהּ, עַתָּה צְרִיכִין אָנוּ לַאלוֹהוּת אֲשֶׁר יֵלְכוּ לְפָנֵינוּ: (ב) באוני נשיכם. אָמַר אַהֲרֹן בְּלִבּוֹ: הַנָּשִׁים וְהַיְלָדִים חָסִים עַל תַּכְשִׁיטֵיהֶן, שֶׁמָּא יִתְעַכֵּב הַדָּבָר וּבְתוֹךְ כַּךְ יָבֹא מֹשֶׁה, וְהֵם לֹא הִמְתִּינוּ וּפָרְקוּ מֵעַל עַצְמָן: פרקו. לְשׁוֹן צִוּוּי, מִזְּרֹת פָּרַק לְיָחִיד, כְּמוֹ בָּרְכוּ מִזְּרֹת בָּרַךְ: (ג) ויתפרקו. לְשׁוֹן פְּרִיקַת מַשָּׂא, כְּשֶׁנִּטְלוֹם מֵאָזְנֵיהֶם נִמְצְאוּ הֵם מְפֹרָקִים מִזְּמֵיהֶם, דישקריי"ר בְּלַעַז: את נזמי. כְּמוֹ מִזְּמֵי, כְּמוֹ בְּצֵאתִי אֶת הָעִיר (שמות ט׳)—מִן הָעִיר: (ד) ויצר אתו בחרט. יֵשׁ לְתַרְגְּמוֹ בִּשְׁנֵי פָנִים, הָאֶחָד וַיָּצַר—לְשׁוֹן קְשִׁירָה, בַּחֶרֶט—לְשׁוֹן סָדָר, כְּמוֹ וְהַמִּטְפָּחוֹת וְהַחֲרִיטִים (יש׳ ג׳), וַיָּצַר כִּכְרַיִם כֶּסֶף בִּשְׁנֵי חֲרִטִים (מ"ב ה׳), וְהַשֵּׁנִי וַיָּצַר—לְשׁוֹן צוּרָה, בַּחֶרֶט—כְּלֵי אֻמָּנוּת הַצּוֹרְפִין שֶׁחוֹרְצִין וְחוֹרְתִין בּוֹ צוּרוֹת בַּזָּהָב, כְּעֵט סוֹפֵר הַחוֹרֶת אוֹתִיּוֹת בְּלוּחוֹת וּפִנְקָסִין, כְּמוֹ וּכְתֹב עָלָיו בְּחֶרֶט אֱנוֹשׁ (יש׳ ח׳); וְהוּא שֶׁתִּרְגֵּם אוּנְקְלוּס וְצַר יָתֵהּ בְּוִיפָא, לְשׁוֹן זִיוּף, הוּא כְּלֵי אֻמָּנוּת שֶׁחוֹרְצִין בּוֹ בַּזָּהָב: אותיות ושקדים, שְׁקוּרִין בְּלַעַז נייי"ל, וּמְנַיְפִין עַל יָדוֹ חוֹתָמוֹת: עגל מסכה. כֵּיוָן שֶׁהִשְׁלִיכוּ לָאוּר בְּכוּר, בָּאוּ מְכַשְּׁפֵי עֵרֶב רַב שֶׁעָלוּ עִמָּהֶם מִמִּצְרַיִם וַעֲשָׂאוּהוּ בְּכִשָּׁפִים; וְיֵשׁ אוֹמְרִים מִיכָּה הָיָה שָׁם, שֶׁיָּצָא מִתּוֹךְ דְּמוּסֵי בֵּינָן שֶׁנִּתְמַעֵךְ בּוֹ בְּמִצְרַיִם, וְהָיָה בְיָדוֹ שָׁם וְשָׁם שָׁכָתַב בּוֹ מֹשֶׁה "עֲלֵה שׁוֹר" "עֲלֵה שׁוֹר": לְהַעֲלוֹת אֲרוֹנוֹ שֶׁל יוֹסֵף מִתּוֹךְ נִילוּס—וְהִשְׁלִיכוּ לְתוֹךְ הַכּוּר יָצָא הָעֵגֶל (תנח׳): מסכה. לְשׁוֹן מַתֶּכֶת; דְּ"א כְּכ"ה קַנְטְרִין וָזָהָב הָיוּ בּוֹ כְּנֶגֶד מִטְרָיָא שֶׁל מַסֵּכָה (שם): אלה אלהיך. וְלֹא נֶאֱמַר אֵלֶּה אֱלֹהֵינוּ, מִכָּאן שֶׁעֵרֶב רַב שֶׁעָלוּ מִמִּצְרַיִם הֵם שֶׁנִּקְהֲלוּ עַל אַהֲרֹן וְהֵם שֶׁעָשׂוּהוּ, וְאַחַר כַּךְ הִטְעוּ אֶת יִשְׂרָאֵל אַחֲרָיו (שם): (ה) וירא אהרן. שֶׁהָיָה בּוֹ רוּחַ חַיִּים, שֶׁנֶּאֱמַר בְּתַבְנִית שׁוֹר אֹכֵל עֵשֶׂב (תה׳ ק״ו), וְרָאָה שֶׁהִצְלִיחַ מַעֲשֵׂה שָׂטָן וְלֹא הָיָה לוֹ פֶּה לִרְחוֹתָם לִנְמָרִי, ויבן מזבח—לִרְחוֹתָם: ויקרא חג לה׳ מחר. וְלֹא הַיּוֹם, שֶׁמָּא יָבוֹא מֹשֶׁה קוֹדֶם שֶׁיַּעַבְדוּהוּ, וְהוּ פְּשׁוּטוֹ: וּמִדְרָשׁוֹ, בְּוַיִּקְרָא רַבָּה, דִּבְרֵי הַרְבֵּה רָאָה אַהֲרֹן—רָאָה חוּר בֶּן אֲחוֹתוֹ שֶׁהָיָה מוֹכִיחָם וַהֲרָגוּהוּ, וְהוּ וַיִּבֶן מִזְבֵּחַ לְפָנָיו—נָיְבֶן מְזַבּוּחַ לְכָּנָיו—וְעוֹד רָאָה וְאָמַר מוּטָב שֶׁיִּתָּלֶה בִּי הַסַּרְחוֹן וְלֹא בָהֶם, וְעוֹד רָאָה וְאָמַר אִם הֵם בּוֹנִים אוֹתוֹ הַמִּזְבֵּחַ, זֶה מֵבִיא צְרוֹר וְזֶה מֵבִיא אֶבֶן וְנִמְצֵאת מְלַאכְתָּן נַעֲשֵׂית בְּכַת אַחַת, מִתּוֹךְ שֶׁאֲנִי בוֹנֶה אוֹתוֹ וַאֲנִי מִתְעַצֵּל בִּמְלַאכְתִּי, בֵּין כַּךְ וּבֵין כַּךְ מֹשֶׁה בָּא: חג לה׳. בְּלִבּוֹ הָיָה לְשָׁמַיִם, בְּטוּחַ הָיָה שֶׁיָּבֹא

unto them, Pull off the golden pendants, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me. [3]And all the people pulled off the golden pendants which *were* in their ears, and brought *them* unto Aaron. [4]And he took *them* from their hand, and formed it with a graving tool, and he made it a molten calf: and they said, These *are* thy gods, O Israel, which brought thee up out of the land of Egypt. [5]And when Aaron saw *it*, he built an altar before it; and Aaron called out,

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day of this ascent, its night was not *part* of it *that it can be reckoned as a complete day*, for he ascended on the seventh of Sivan *early in the morning* (cf. Rashi on XIX. 3); it follows therefore that the fortieth day *really fell* on the seventeenth of Tammuz *and not as the people had believed on the sixteenth*. On the sixteenth of Tammuz Satan came and threw the world into confusion, giving it the appearance of darkness, gloom and disorder that people should say: "Surely Moses is dead, and that is why confusion has come into the world!" He said to them, "Yes, Moses is dead, for six hours (noon) has already come (בא שש = נשש) and he has not returned etc." — as is *related* in Treatise Sabbath (89 a; cf .Rashi and Tosaphot there and Tosaphot B. Kamma 82 a ד"ה כדי). One cannot, however, say that they erred only on *account of it being* a cloudy day, *their mistake consisting in not being able to distinguish* between forenoon and afternoon, *and that thus they were correct in their supposition that he was to return on the sixteenth of Tammuz; for this assumes that he really returned on the day when they made the calf, but that they were under the impression that noon was past* — for, *as a matter of fact*, Moses did not come down until the following day (the day after they had made the calf), for it is said (v. 6) "And they rose up early in the morrow, and brought up burnt offerings" — *and only afterwards the Lord said to Moses (v. 7) "Go, go down; for thy people . . . have corrupted themselves"*. אשר ילכו לפנינו [MAKE US GODS] WHICH SHALL GO BEFORE US — They wished to have many gods (the words אלהים is to be taken as plural since the verb ילכו is plural; cf. Sanh. 63 a). כי זה משה האיש FOR AS FOR THIS MOSES — *This Moses implies that* Satan showed them something that looked like Moses[1]) being carried *on a bier* in the air high above in the skies (cf. Sabb. 89a). אשר העלנו מארץ מצרים [THAT MAN] THAT BROUGHT US UP OUT OF THE LAND OF EGYPT, and who used to show us the way we had to go; now *that he is dead* we need gods which shall go before us[2]). **(2)** באזני נשיכם [BREAK OFF THE GOLDEN PENDANTS], WHICH ARE IN THE EARS OF YOUR WIVES — Aaron said to himself: women and children have a love for their ornaments; perhaps the matter will be delayed *because they will hesitate to give their ornaments*, and in the meantime Moses may arrive. They (the men), however, did not wait *until the women and children made up their minds* but they took the ornaments off themselves (cf. v. 3: they took off the pendants which were in their ears; there is no reference to the pendants belonging to the women). פרקו is an imperative plural derived from פרק which is used for the singular, just as בָּרְכוּ is derived from בָּרַךְ (פרקו and ברכו are both masculine imperative Piel). **(3)** ויתפרקו AND [ALL THE PEOPLE] BRAKE

NOTES

1) Some MSS of Rashi have here מִטָּה "bier" instead of משה and so, in fact, is the reading in Sabb. 89a.

2) They desired to make gods which should go before them, pointing out the way, because (כי) the man Moses who had brought them up from Egypt had disappeared. This implies that the gods were now to serve the same purpose as Moses had hitherto carried out. The words אשר העלנו וכו' must therefore contain some allusion to Moses having gone before them. It is not a mere reference to Moses having brought them out from Egypt; this would have been expressed by הוציאנו. The word העלנו implies the gradual progress on their journey.

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OFF — סרק is a term denoting "unloading a burden". *Being a transitive verb one would expect* ויסרקו *instead of the reflexive form* ויתסרקו *but* when they took them (the pendants) off their ears they themselves became unloaded from their pendants *and therefore* ויתסרקו *"they unloaded themselves", is the appropriate word to use;* décharger in O. F., *Engl. discharge.* את נזמי is the same as מנזמי, (they unloaded themselves from their pendants[1]), (את having the same meaning as מן), similar to (IX. 29) "As soon as I am gone out את העיר", which means מן העיר, from the city. **(4)** ויצר אתו בחרט — One can translate this in two ways. The one is: to take ויצר in the sense of "tying up" (Hiphil of צרר) and בחרט in the sense of "a garment", similar to (Is. III. 22) "and the mantles and the scarfs (והחריטים)"; (2 Kings V. 23) "and bound (ויצר) two talents of silver in two cloths (חריטים)". The other *way is: to take* ויצר in the sense of "forming figures" (Hiphil of צור) and חרט *as denoting* goldsmiths' tool with which they engrave and cut figures into gold, like a writer's stylus that incises letters on boards and tablets, as *we find it in,* (Is. VIII. 1) "[Take a great roll] and write on it with a man's pen (חרט)". This (the second explanation) is what Onkelos *means when he* renders *the passage* by וצר יתיה בויסא and he formed it with a "ויסא", a term which is connected with the word זיוף "forgery". It is a tool with which letters and modelled figures are engraved in gold — *a kind of work* which they term niel in O. F. (cf. Rashi and our Note on XXV. 33), and by means of which seals are forged (מויסין)[2]). עגל מסכה A MOLTEN CALF — As soon as he (Aaron) had thrown it (the gold) into the fire in a melting pot the magicians amongst the mixed multitude who had come up with them from Egypt came and made it (the golden calf) by their magic art. There are some who say that Micah *the idolator mentioned in Judges ch. 17,* was there, who had been drawn forth from the foundations of a building in Egypt where he was *nearly* crushed[3]). He had in his possession a "supernatural name" (שם) and a plate upon which Moses had written: "Come up, ox, come up, ox!" in order to raise the coffin of Joseph *who is compared to an ox* (cf. Deut. XXXIII. 17) out of the Nile, and he cast it (the plate) into the melting pot and the calf (the young ox) came out (ויצא העגל הזה) (Tanch.). מסכה MOLTEN is a term connected with מתכת, molten metal[4]) (ס and ת being interchanged in these words). Another explanation is: there were *used* in it (for making the golden calf) 125 talents of gold, corresponding to the numerical value of מסכה, *which is 125* (Tanch.; Ex. R. 42). אלה אלהיך THESE ARE THY GODS, [O ISRAEL] — It does not state *that they said* "these are our gods,

NOTES

1) Since the object of a Hithpael is an internal one (i. e. one implied in the meaning of the forms), Rashi holds that it cannot have a direct object. He therefore explains את as being the equivalent of מן.

2) For a discussion of the meaning of the Targum, see Kohut's Aruch and Levy's Chaldäisches Wörterbuch über die Targumim s. v. Rashi evidently connects the well-known term זיוף, forgery, with the idea of engraving.

3) See Appendix.

4) Cf. Rashi on לא נתך, IX. 33.

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[O Israel]"; hence *we may learn* that it was the mixed multitude which came up from Egypt that gathered themselves together against Aaron, and it was they who made it and afterwards led Israel astray after it (ib.)[1]. **(5)** וירא אהרן AND WHEN AARON SAW that there was the breath of life in it — as it is said *with reference to the golden calf*, (Ps. CVI. 20) "[They changed their glory] into a similitude of an ox that ate grass" — and he realized that Satan's work had succeeded and that he had no argument (lit., mouth) to put them (the people) entirely off, ויבן מזבח HE BUILDED AN ALTAR to put them off. ויקרא חג לה' מחר AND CALLED OUT . . . TO-MORROW IS A FESTIVAL TO THE LORD — *to-morrow*, not to-day, for *he hoped that* Moses might return before they would worship it (the calf). This is the plain meaning of the verse. The Midrashic explanation of it in Leviticus Rabbah (—it supplies an object to the verb וירא —) is: Aaron saw many things; he saw Hur, his sister's son, who had reprimanded them, and whom they had killed. This is the meaning of ויבן מזבח, viz., וַיָּבֶן, he realized (taking the word as from the root בון, to understand, to realize) מְזֻבּוּחַ לפניו from him who lay slaughtered before him (מזבח is vowelled to be read as מְזֻבּוּחַ) *what would happen to him if he offered resistance*. A further *explanation of* וירא אהרן *in the Midrash is*: He saw *what the situation was* and said: It is better that the offence should attach itself to me than to them. And *yet a* further *Midrashic explanation of* וירא *is*: He looked *into the matter* and said: If they build this altar themselves, one will bring a clod and another a stone and the result will be that their work will be accomplished all at once; through myself building it and being dilatory in my work, in the meantime Moses may come[2]). חג לה' A FESTIVAL TO THE LORD — *not to the golden calf*. In his heart it (the feast) was for Heaven (the Lord)[3]). He felt confident that

NOTES

[1]) This may be learnt from the fact that the words are adressed to Israel, and this could only have been done by the mixed multitude amongst them. Had the Israelites uttered these words they would have said: these are our gods who brought us up etc., and would not have added the words "O Israel".

[2]) The Midrash intends by these three different explanations to defend Aaron's conduct in three matters: (a) Why did Aaron not refuse to do what the people demanded? Answer: He realized that it would be futile to do so, because they had murdered Hur on that account; (b) But why did he himself make the idol? Answer: He preferred to be made alone responsible for the sin; (c) But why did he build an altar in addition to making the golden calf? Answer: He felt sure that the whole undertaking would be frustrated by the return of Moses during the long time that it would take him to build it single-handed.

[3]) Rashi's words have been explained to mean that he said the word לה' to himself, and not aloud. Had the people heard him say that there would be a feast to the Lord, לה', not to אלהים, the god that they had made, they would have suspected that the delay was intended to trick them and would have inflicted death on him as they had on Hur.

אַהֲרֹן וַיֹּאמֶר חַג לַיהוָה מָחָר: ו וַיַּשְׁכִּימוּ מִמָּחֳרָת
וַיַּעֲלוּ עֹלֹת וַיַּגְּשׁוּ שְׁלָמִים וַיֵּשֶׁב הָעָם לֶאֱכֹל וְשָׁתוּ
וַיָּקֻמוּ לְצַחֵק: פ
ז וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֶךְ־רֵד כִּי שִׁחֵת עַמְּךָ
אֲשֶׁר הֶעֱלִיתָ מֵאֶרֶץ מִצְרָיִם: ח סָרוּ מַהֵר מִן־
הַדֶּרֶךְ אֲשֶׁר צִוִּיתִם עָשׂוּ לָהֶם עֵגֶל מַסֵּכָה וַיִּשְׁתַּחֲווּ־
לוֹ וַיִּזְבְּחוּ־לוֹ וַיֹּאמְרוּ אֵלֶּה אֱלֹהֶיךָ יִשְׂרָאֵל אֲשֶׁר
הֶעֱלוּךָ מֵאֶרֶץ מִצְרָיִם: ט וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
רָאִיתִי אֶת־הָעָם הַזֶּה וְהִנֵּה עַם־קְשֵׁה־עֹרֶף הוּא:
י וְעַתָּה הַנִּיחָה לִּי וְיִחַר־אַפִּי בָהֶם וַאֲכַלֵּם וְאֶעֱשֶׂה
אוֹתְךָ לְגוֹי גָּדוֹל: יא וַיְחַל מֹשֶׁה אֶת־פְּנֵי יְהוָה אֱלֹהָיו
וַיֹּאמֶר לָמָּה יְהוָה יֶחֱרֶה אַפְּךָ בְּעַמֶּךָ אֲשֶׁר הוֹצֵאתָ

אונקלוס

חַנָּא קֳדָם יְיָ מְחָר: ו וְאַקְדִּימוּ בְיוֹמָא דַּבָּתְרוֹהִי וְאַסִּיקוּ עֲלָוָן וְקָרִיבוּ נִכְסִין
וְאִסְתַּחַר עַמָּא לְמֵיכַל וּלְמִשְׁתֵּי וְקָמוּ לְחַיָּכָא: ז וּמַלִּיל יְיָ עִם מֹשֶׁה אִזֹל־חוּת
אֲרֵי חַבִּיל עַמָּךְ דִּי אַסֵּקְתָּא מֵאַרְעָא דְמִצְרָיִם: ח סָטוּ בִפְרִיעַ מִן אוֹרְחָא דִּי
פַקֶּדְתִּנּוּן עֲבָדוּ לְהוֹן עֵגֶל מַתְּכָא וּסְגִידוּ לֵהּ וְדַבָּחוּ לֵהּ וַאֲמָרוּ אִלֵּין דַּחֲלָתָךְ
יִשְׂרָאֵל דִּי אַסֵּקוּךְ מֵאַרְעָא דְמִצְרָיִם: ט וַאֲמַר יְיָ לְמֹשֶׁה גְּלֵי קֳדָמַי עַמָּא הָדֵין
וְהָא עַמָּא קְשֵׁי קְדָל הוּא: י וּכְעַן הַנַּח בָּעוּתָךְ מִן קֳדָמַי וְיִתְקַף רוּגְזִי בְּהוֹן
וְאֵישֵׁיצִנּוּן וְאֶעְבֵּד יָתָךְ לְעַם סַגִּי: יא וְצַלִּי מֹשֶׁה קֳדָם יְיָ אֱלָהֵהּ וַאֲמַר לְמָא יְיָ

רש״י

משה וַיַּעְתֵּר אֶת הַמָּקוֹם: (ו) וישכימו. הַשְׁטָן וַרְגָּם, כְּדֵי שֶׁיַּחֲטְאוּ: לצחק. יֵשׁ בְּמִשְׁמַע הַזֶּה גִּלּוּי עֲרָיוֹת, כְּמוֹ שֶׁנֶּאֱמַר לְצַחֶק בִּי (בר׳ ל״ט), וּשְׁפִיכוּת דָּמִים, כְּמוֹ שֶׁנֶּאֱמַר קוּמוּ נָא הַנְּעָרִים וִישַׂחֲקוּ לְפָנֵינוּ (ש״ב ב׳), אַף כֵּן נֶהֱרַג חוּר (ש״ר): (ז) וידבר. לְשׁוֹן קוּשִׁי הוּא, כְּמוֹ וַיְדַבֵּר אִתָּם קָשׁוֹת (בר׳ מ״ב): לך רד. מִנְּדֻלָּתְךָ—לֹא נָתַתִּי לְךָ גְּדֻלָּה אֶלָּא בִּשְׁבִילָם (ברכ׳ ל״ב), כְּאוֹתָהּ שָׁעָה נִתְנַדָּה מֹשֶׁה מִפִּי בֵּית דִּין שֶׁל מָעְלָה (תנח׳): שחת עמך. שִׁחֵת הָעָם לֹא נֶאֱמַר, אֶלָּא עַמְּךָ—עֲרַב רַב שֶׁקִּבַּלְתָּ מֵעֲצָתְךָ וְנִיֵּרְתָם וְלֹא נִמְלַכְתָּ בִּי, וְאָמַרְתָּ טוֹב שֶׁיִּדְבְּקוּ נֵרִים בַּשְּׁכִינָה—הֵם שִׁחֲתוּ וְהִשְׁחִיתוּ (ש״ר): (ט) קשה ערף. מְחֻזָּרִין קְשֵׁי עֹרְפָּם לִנְגֹּד מוֹכִיחֵיהֶם וּמְמָאֲנִים לִשְׁמוֹעַ: (י) הניחה לי. עֲדַיִן לֹא שָׁמַעְנוּ שֶׁהִתְפַּלֵּל מֹשֶׁה עֲלֵיהֶם וְהוּא אוֹמֵר הַנִּיחָה לִי? אֶלָּא כְּאִן פָּתַח לוֹ פֶּתַח וְהוֹדִישׁוֹ שֶׁהַדָּבָר תָּלוּי בּוֹ—שֶׁאִם יִתְפַּלֵּל עֲלֵיהֶם לֹא יְכַלֵּם (ברכ׳ ל״ב): (יא) למה

and said, To-morrow *is* a festival to the Eternal. [6]And they rose up early on the morrow, and brought up burnt offerings, and brought high feast offerings; and the people sat down to eat and to drink, and rose up to play. [7]And the Eternal said unto Moses, Go, go down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*: [8]They have departed quickly out of the way which I commanded them; they have made them a molten calf, and have prostrated themselves to it, and have sacrificed thereunto, and said, These *are* thy gods, O Israel, which have brought thee up out of the land of Egypt. [9]And the Eternal said unto Moses, I have seen this people, and, behold, it *is* a stiff-necked people: [10]Now therefore let me alone, that my wrath may glow against them, and that I may consume them: and I will make of thee a great nation. [11]And Moses besought the face of the Eternal his God, and said, Wherefore, O Eternal, doth thy wrath glow against thy people, whom thou hast brought forth

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Moses would return *by the morrow* and that they would worship the Omnipresent. **(6)** וישכימו AND THEY ROSE UP EARLY [IN THE MORNING] — Satan made them zealous in order that they might sin, *for later on in the forenoon Moses actually came down from the mountain.* לצחק TO PLAY — There is implied in this term *besides idolatry also* sexual immorality, — as *we find the word* used in, (Gen. XXXIX. 17) "to mock (לצחק) me" *where unchastity is meant as is evident from the context* — and blood-shed, as it is said, (2 Sam. II. 14) "Let the young men arise and play (ויצחקו) before me; [and they caught every one his fellow by the head and thrust his sword in his fellow's side]" — here, too, Hur was assassinated (Ex. R. 42). **(7)** וידבר AND [THE LORD] SAID — *This term* דבר *when not followed by a word of the root* אמר implies censorious speech, as (Gen. XLII. 7) "And he spake (וידבר) roughly (קשות) unto them"[1]). לך רד GO, GO DOWN from your high position; I have given you distinction only for their sake! (Ber. 32a). At that moment Moses was excommunicated by a decree of the heavenly court (Tanch.). שחת עמך THY PEOPLE HAVE CORRUPTED THEMSELVES — It does not say the people have corrupted but "thy" people — the mixed multitude whom you received of your own accord and accepted as proselytes without consulting Me. You thought it a good thing that proselytes should be attached to the Shechina — now they have corrupted themselves and have corrupted others (Ex. R. 42). **(9)** קשה ערף STIFF-NECKED — They turn their stiffened necks towards those who reprove them (i e. they turn their back upon them) and refuse to listen. **(10)** הניחה לי LET ME ALONE — So far we have not heard that Moses had prayed on their behalf and yet He says "let Me alone!" *which implies a refusal to his entreaty!* But by saying this He opened the door to him (offered him a suggestion) intimating to him that if he prayed for them He would not destroy them (Ex. R. 42; cf. also Ber. 32a)[2]). **(11)** למה ה׳

NOTES

For Note 1 see Appendix.

[2]) The Talmud, Ber. 32a, gives a similar explanation of the verse (Deut. IX. 14) הרף ממני ואשמידם, "Let Me alone that I may destroy them" — viz., that God taught Moses the saving power of prayer; the text here, however, it explains as implying that Moses, as it were, took hold of the Holy One, blessed be He, saying, "I will not let You alone until You forgive them their sin", and God had to say to him: "Let Me alone". מהר"ש on the Talmudical passage expresses his surprise that Rashi offers an interpretation of our text which the Talmud connects with the verse in Deuteronomy. But, as a matter of fact, Rashi's comment is not based on the Talmud, but on Ex. R. 42 where the explanation of these words is just the opposite of that given by the Talmud: "Surely Moses did not take hold of the Holy One — says the Midrash — that He had to say to him, "Let Me alone"! But by saying this He gave Moses to understand that if he offered prayer on the people's behalf it would prove effective.

מֵאֶרֶץ מִצְרַיִם בְּכֹחַ גָּדוֹל וּבְיָד חֲזָקָה: יב לָמָּה
יֹאמְרוּ מִצְרַיִם לֵאמֹר בְּרָעָה הוֹצִיאָם לַהֲרֹג אֹתָם
בֶּהָרִים וּלְכַלֹּתָם מֵעַל פְּנֵי הָאֲדָמָה שׁוּב מֵחֲרוֹן
אַפֶּךָ וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ: יג זְכֹר לְאַבְרָהָם
לְיִצְחָק וּלְיִשְׂרָאֵל עֲבָדֶיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בָּךְ
וַתְּדַבֵּר אֲלֵהֶם אַרְבֶּה אֶת־זַרְעֲכֶם כְּכוֹכְבֵי הַשָּׁמָיִם
וְכָל־הָאָרֶץ הַזֹּאת אֲשֶׁר אָמַרְתִּי אֶתֵּן לְזַרְעֲכֶם
וְנָחֲלוּ לְעֹלָם: יד וַיִּנָּחֶם יְהוָה עַל־הָרָעָה אֲשֶׁר דִּבֶּר
לַעֲשׂוֹת לְעַמּוֹ: פ

טו וַיֵּפֶן וַיֵּרֶד מֹשֶׁה מִן־הָהָר וּשְׁנֵי לֻחֹת הָעֵדֻת בְּיָדוֹ
לֻחֹת כְּתֻבִים מִשְּׁנֵי עִבְרֵיהֶם מִזֶּה וּמִזֶּה הֵם

אונקלוס

יַתְקֵף רוּגְזָךְ בְּעַמָּךְ דִּי אַפֵּקְתָּא מֵאַרְעָא דְמִצְרַיִם בְּחַיִל רַב וּבִידָא תַקִיפָא:
יב לְמָא יֵימְרוּן מִצְרָאֵי לְמֵימַר בְּבִישְׁתָּא אַפֵּקְהִנּוּן לְקַטָלָא יָתְהוֹן בֵּינֵי טוּרַיָּא
וּלְשֵׁיצָיוּתְהוֹן מֵעַל אַפֵּי אַרְעָא תּוּב מִתְקוֹף רוּגְזָךְ וְאִתְחֵיב מִן בִּישְׁתָּא דְמַלֶּלְתָּא
לְמֶעְבַּד לְעַמָּךְ: יג אְדְכַּר לְאַבְרָהָם לְיִצְחָק וּלְיִשְׂרָאֵל עַבְדָּיךְ דִּי קַיֵּמְתָּא לְהוֹן
בְּמֵימְרָךְ וּמַלֶּלְתָּא עִמְּהוֹן אַסְגֵּי יָת בְּנֵיכוֹן כְּכוֹכְבֵי שְׁמַיָּא וְכָל אַרְעָא הָדָא דִּי
אֲמָרִית אֶתֵּן לְבְנֵיכוֹן וְיַחְסְנוּן לָעָלַם: יד וְתָב יְיָ מִן בִּישְׁתָּא דִּי מַלִּיל לְמֶעְבַּד
לְעַמֵּהּ: טו וְאִתְפְּנִי וּנְחַת מֹשֶׁה מִן טוּרָא וּתְרִין לוּחֵי סַהֲדוּתָא בִּידֵהּ לוּחֵי

רש"י

ה' יחרה אפך. כְּלוּם מִתְקַנֵּא אֶלָּא חָכָם בְּחָכָם, גִּבּוֹר בְּגִבּוֹר: (יב) והנחם. הִתְעַשֵּׁת מֵחֲשָׁבָה אַחֶרֶת — לְהַטִּיב לָהֶם עַל הָרָעָה אֲשֶׁר חָשַׁבְתָּ לָהֶם: (יג) זכר לאברהם. אִם עָבְרוּ עַל עֲשָׂרֶת הַדִּבְּרוֹת, אַבְרָהָם אָבִיהֶם נִתְנַסָּה בַּעֲשָׂרָה נִסְיוֹנוֹת וַעֲדַיִן לֹא קִבֵּל שְׂכָרוֹ, תְּנֵהוּ לוֹ וְיֵצְאוּ עֲשָׂרָה בַּעֲשָׂרָה (תנח): לאברהם ליצחק ולישראל. אִם לִשְׂרָפָה הֵם, זְכוֹר לְאַבְרָהָם שֶׁמָּסַר עַצְמוֹ לִשְׂרֹף עָלֶיךָ בְּאוּר כַּשְׂדִּים, אִם לַהֲרִיגָה, זְכוֹר לְיִצְחָק שֶׁפָּשַׁט צַוָּארוֹ לַעֲקֵדָה, אִם לָגָלוּת, זְכוֹר לְיַעֲקֹב שֶׁגָּלָה לְחָרָן, וְאִם אֵינָן נְצוֹלִין בִּזְכוּתָן, מָה אַתָּה אוֹמֵר לִי וְאֶעֱשֶׂה אוֹתְךָ לְגוֹי גָּדוֹל? וְאִם כְּפֵא שֶׁל נ' רַגְלַיִם אֵינוֹ עוֹמֵד לְפָנֶיךָ בְּשָׁעַת כַּעַסְךָ, קַל וָחוֹמֶר לִכְפֵא שֶׁל רֶגֶל אֶחָד (ברכ' ל"ב): אשר נשבעת להם בך. לֹא נִשְׁבַּעְתָּ לָהֶם בְּדָבָר שֶׁהוּא בָּלָה — לֹא בַּשָּׁמַיִם וְלֹא בָּאָרֶץ וְלֹא בָּהָרִים וְלֹא בַּגְּבָעוֹת — אֶלָּא בְּךָ, שֶׁאַתָּה קַיָּם וּשְׁבוּעָתְךָ קַיֶּמֶת לָעוֹלָם, שֶׁנְּשְׁבַּעְתִּי נְאֻם ה' (כר' כ"ב), וְלִיצְחָק נֶאֱמַר הַקְמֹתִי אֶת הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם אָבִיךָ (שם), וּלְיַעֲקֹב נֶאֱמַר אֲנִי אֵל שַׁדַּי פְּרֵה וּרְבֵה (שם ל"ה) — נִשְׁבַּע לוֹ בְּאֵל שַׁדַּי: (טו) משני

out of the land of Egypt with great power, and with a strong hand? [12]Wherefore should the Egyptians speak, and say, For evil did he bring them out, to slay them in the mountains, and to consume them from the face of the ground? Return from the fierceness of thy wrath, and repent of this evil against thy people. [13]Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and spakest unto them, I will multiply your seed as the stars of heaven, and all this land that I said will I give unto your seed, and they shall inherit *it* for ever. [14]And the Eternal repented of the evil which he thought to do unto his people. [15]And Moses turned, and went down from the mountain, and the two tablets of the testimony *were* in his hand: the tablets *were* written on both their sides; on the one side and on the other *were* they

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יחרה אפך WHEREFORE, O LORD, DOTH THY WRATH GLOW [AGAINST THY PEOPLE] — Does anyone become jealous of another, except a wise man of a wise man or a hero of a hero?! **(12)** והנחם AND REPENT — form another resolution, *viz.*, to do them good, על הרעה INSTEAD OF THE EVIL You have thought to *bring upon* them. **(13)** זכור לאברהם (lit., remember for Abraham) — If they have transgressed the Ten Commandments, their father Abraham was tried by ten trials and has not yet received his reward for them. Give it to him now — *remember for him this merit* — and let the ten *trials he successfully withstood* countervail *the infringement of* the Ten *Commandments* (Tanch.; Ex. R. 44). לאברהם ליצחק ולישראל REMEMBER] FOR ABRAHAM, FOR ISAAC, AND FOR ISRAEL — If *they are to be punished with death* by burning, remember for Abraham *his merit* that he gave himself over to be burnt for Your sake (for the sanctification of the Divine Name) in Ur (in the fire) of the Chaldees; if with death by the sword, remember for Isaac *the merit* that he stretched forth his neck *to the knife* on the occasion of the "Binding". If by exile, remember for Jacob *the merit* that he went into exile to Haran (leaving the paternal roof in order to fulfil his father's command). If, however, they cannot be saved by their ancestors' merit what is *the good of* You saying to me, "and I will make of thee a great nation"? — if a chair with three legs (the merits of the three patriarchs) cannot stand before You in the moment of Your wrath, how much the less a chair with only one leg (the merits of myself alone) (Ber. 32a). אשר נשבעת להם בך TO WHOM THOU SWAREST BY THINE OWN SELF — Thou didst not swear to them by a thing which is perishable — neither by the heavens nor by the earth[1]), nor by the mountains, nor by the hills — but by Thy very Self, Who endurest for ever and Whose oath endures for ever. For it is stated *that God said to Abraham*, (Gen. XXII. 16, 17) "By Myself have I sworn saith the Lord . . . [I will greatly multiply thy seed]"; to Isaac it was said, (ib. XXVI. 3, 4) "and I will perform the oath which I sware *by Myself* unto Abraham thy father . . . [and I will multiply thy seed]"; and to Jacob it was said, (ib. XXXV. 11) "I am God Almighty, be fruitful and multiply"; *thus* to him *also* God swore *by Himself* — by God Almighty (Ber. 32a). **(15)** משני עבריהם ON BOTH THEIR SIDES could the

NOTES

[1]) Rashi in his comment on Deut. XXXII. 1, האזינו השמים, states that Moses invoked heaven and earth as witnesses because these endure for ever, whilst here he states that God did not swear by them because they are perishable. But one must remember that there Moses, who is the speaker, is regarding heaven and earth from the standpoint of a human being and to such a one they are indeed eternal, but here Moses is speaking of an oath taken by God, the Eternal, in comparison to Whom nothing can be regarded as eternal.

כְּתֻבִים: טז וְהַלֻּחֹת מַעֲשֵׂה אֱלֹהִים הֵמָּה וְהַמִּכְתָּב
מִכְתַּב אֱלֹהִים הוּא חָרוּת עַל־הַלֻּחֹת: יז וַיִּשְׁמַע
יְהוֹשֻׁעַ אֶת־קוֹל הָעָם בְּרֵעֹה וַיֹּאמֶר אֶל־מֹשֶׁה קוֹל
מִלְחָמָה בַּמַּחֲנֶה: יח וַיֹּאמֶר אֵין קוֹל עַנּוֹת גְּבוּרָה
וְאֵין קוֹל עַנּוֹת חֲלוּשָׁה קוֹל עַנּוֹת אָנֹכִי שֹׁמֵעַ:
ט וַיְהִי כַּאֲשֶׁר קָרַב אֶל־הַמַּחֲנֶה וַיַּרְא אֶת־הָעֶגֶל
וּמְחֹלֹת וַיִּחַר־אַף מֹשֶׁה וַיַּשְׁלֵךְ מִיָּדָו אֶת־הַלֻּחֹת
וַיְשַׁבֵּר אֹתָם תַּחַת הָהָר: כ וַיִּקַּח אֶת־הָעֵגֶל אֲשֶׁר עָשׂוּ
וַיִּשְׂרֹף בָּאֵשׁ וַיִּטְחַן עַד אֲשֶׁר־דָּק וַיִּזֹר עַל־פְּנֵי הַמַּיִם
וַיַּשְׁקְ אֶת־בְּנֵי יִשְׂרָאֵל: כא וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן

סכרעו ק׳ סטידיו ק׳

אונקלוס

כְּתִיבִין מִתְּרִין עִבְרִיהוֹן מִכָּא וּמִכָּא אִנּוּן כְּתִיבִין: טז וְלוּחַיָּא עוֹבָדָא דַיְיָ אִנּוּן
וּכְתָבָא כְּתָבָא דַיְיָ הוּא מְפָרַשׁ עַל לוּחַיָּא: יז וּשְׁמַע יְהוֹשֻׁעַ יָת קַל עַמָּא כַּד
מְיַבְּבִין וַאֲמַר לְמֹשֶׁה קַל קְרָבָא בְּמַשְׁרְיָתָא: יח וַאֲמַר לָא קַל גְּבָרִין דְּנָצְחִין
בְּקְרָבָא וְצַף לָא קַל חַלָּשִׁין דְּמִתַּבְּרִין קַל דְּמְחַיְכִין אֲנָא שָׁמֵע: יט וַהֲוָה כַּד
קָרִיב לְמַשְׁרְיָתָא וַחֲזָא יָת עֶגְלָא וְחֵנְגִּין וְתֵקִיף רוּגְזָא דְמֹשֶׁה וּרְמָא מִידּוֹהִי יָת
לוּחַיָּא וְתַבַּר יָתְהוֹן בְּשִׁפּוֹלֵי טוּרָא: כ וּנְסִיב יָת עֶגְלָא דִּי עֲבָדוּ וְאוֹקֵד בְּנוּרָא
וְשַׁף עַד דַּהֲוָה דַּקִּיק וּזָרָא עַל אַפֵּי מַיָּא וְאַשְׁקֵי יָת בְּנֵי יִשְׂרָאֵל: כא וַאֲמַר
מֹשֶׁה לְאַהֲרֹן מָה עֲבַד לָךְ עַמָּא הָדֵין אֲרֵי אַיְתֵיתָא עֲלוֹהִי חוֹבָא רַבָּא:

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עבריהם היו האותיות נקראות, ומעשה נסים הוא (שבת ק״ד): (טז) מעשה אלהים המה. כמשמעו—הוא בכבודו עשאן; ד״א, כאדם האומר לחברו כל עמקיו של פלוני במלאכת פלונית, כך כל שעשועיו של הקב״ה בתורה: חרות. לשון חרת וחרט אחד הוא, שניהם לשון חקוק, אנטלי״ר בלעז: (יז) ברעה. בהריעו. שהיו מריעים ושמחים וצוחקים: (יח) אין קול ענות גבורה. אין קול הבאה נראה קול ענית גבורים הצועקים ״נצחון!״ ולא קול חלשים שצועקים ״יי אנושה!״: קול ענות. קול חרופין וגדופין, המעניין את נפש שומען כשאומרין לו: (יט) וישלך מידו וגו׳. אמר: מה פסח שהוא אחד מן המצות, אמרה תורה כל בן נכר לא יאכל בו (שמ׳ י״ב), התורה כלה כאן וכל ישראל משמרים ואתנה להם! (שבת פ״ז): תחת ההר. לרגלי ההר: (כ) ויזר. לשון נפוץ, וכן יזרה על נוהו נפרית (איוב י״ח), וכן כי חנם מזורה הרשת (משלי א׳), שזורין בה דגן וקטנית: וישק את בני ישראל. נתכוין לבדקן כסוטות; שלש מיתות נדונו שם, אם יש עדים והתראה בסתר—כמשפט אנשי עיר הנדחת שהן מרובין—עדים בלא התראה במנפה, שנאמר וינף ה׳ את העם, לא עדים ולא התראה

written. [16]And the tablets *were* the work of God, and the writing *was* the writing of God, graven upon the tables. [17]And when Joshua heard the voice of the people as they shouted, he said unto Moses, A voice of war *is* in the camp. [18]And he said, *It is* not the voice of the cry of mastery, neither *is it* the voice of the cry of defeat: *but* the voice of a choral song do I hear. [19]And it came to pass, as soon as he approached unto the camp, that he saw the calf, and the dancing: and Moses' wrath glowed, and he cast the tablets out of his hands, and brake them beneath the mountain. [20]And he took the calf which they had made, and burnt *it* in the fire, and ground *it* till it was powdered, and strewed it upon the water, and gave the children of Israel to drink *of it*. [21]And Moses said unto

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letters be read, and this constituted a miraculous piece of work (Sabb. 104a))[1]). **(16)** מעשה אלהים המה [THE TABLETS WERE] THE WORK OF GOD — This means what it literally implies: God Himself (Hebrew: in His glory) made them. Another explanation (taking מעשה in the sense of "occupation") is: Just as a man says to his fellow, "All that Mr. So-and-so occupies himself with is only with such-and-such a work", so is the delight of the Holy One, blessed be He, *confined* to the Torah alone (cf. Prov. VIII. 31 the whole of which chapter is taken as a description of God's relation to the Torah). חרות — The expressions חרת (which occurs only here in Scriptures) and חרט have the same meaning, both of them signifying engraving; entailler in O. F. **(17)** ברעה *means* WHEN THEY WERE SHOUTING[2]) for they were shouting for joy and making merry. **(18)** אין קול ענות גבורה IT IS NOT THE VOICE OF THE CRY OF MASTERY — This sound does not seem to be the sound of the utterance of victors who cry, "Victory!" nor is it the sound of the defeated who cry, "Alas — let me flee!"[3]). קול ענות *means*, the sound of blasphemy and cursing which distress (עָנָה to vex, to grieve) the soul of him who hears them — *even* when they are *only* related to him[4]). **(19)** וישלך מידו AND HE CAST [THE TABLETS] OUT OF HIS HAND — He said: "What is *the law regarding* the Paschal lamb which is only one of the commandments? The Torah states: (XII. 43) "No stranger shall eat thereof"! (cf. Rashi on that verse: a stranger means one who has enstranged himself by his doings from his Father in heaven — an apostate). "But the whole Torah is here (written on the tablets) and all the Israelites are apostates, can I *possibly* give it (the Torah) to them?!" (Sabb. 87a). תחת ההר BENEATH THE MOUNTAIN — *i. e.* at the foot of the mountain. **(20)** ויזר AND STREWED IT — *The verb* זרה denotes scattering about, similar to, (Job XVIII. 15) "Brimstone shall be scattered (יזרה) upon his habitation"; (Prov. I. 17) "Surely in vain the net is strewn (מזורה) [in the sight of any bird]" *where this expression is used* because people usually bestrew it (the net) with grain and pulse[5]). וישק את בני ישראל AND HE GAVE THE CHILDREN OF ISRAEL TO DRINK OF IT — He intended to put them to the test as faithless wives *were tried* (cf. Num. V. 12—31) (Ab. Zar. 44a). Three different death-penalties were inflicted there: If there were witnesses *to the act of idolatry* and a *legal* warning *had preceded the deed the offender was put to death* by the sword (cf. vv. 27, 28) as was the the regulation regarding the inhabitants of an apostate city (Deut. XIII. 13—18) when there were many (as was the case here; a single idolator, however, was subject to the death by

NOTES

[1]) The letters (not the words) could be read on both sides, because they were cut out right through from one side to the other. On the back, however, the words could only be read reversed (e. g., אנכי not יכנא). The miracle to which Rashi alludes was the the following: if the letters ם and ם are cut out of any material without portions of the letters being left uncut as one does in the case of a stencil, the centres of these letters will fall out. But in the case of the tablets this did not happen.

For Notes 2—5 see Appendix.

מֶה־עָשָׂה לְךָ הָעָם הַזֶּה כִּי־הֵבֵאתָ עָלָיו חֲטָאָה
גְדֹלָה: כב וַיֹּאמֶר אַהֲרֹן אַל־יִחַר אַף אֲדֹנִי אַתָּה
יָדַעְתָּ אֶת־הָעָם כִּי בְרָע הוּא: כג וַיֹּאמְרוּ לִי עֲשֵׂה־
לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לְפָנֵינוּ כִּי־זֶה ו משֶׁה הָאִישׁ
אֲשֶׁר הֶעֱלָנוּ מֵאֶרֶץ מִצְרַיִם לֹא יָדַעְנוּ מֶה־הָיָה
לוֹ: כד וָאֹמַר לָהֶם לְמִי זָהָב הִתְפָּרָקוּ וַיִּתְּנוּ־לִי
וָאַשְׁלִכֵהוּ בָּאֵשׁ וַיֵּצֵא הָעֵגֶל הַזֶּה: כה וַיַּרְא משֶׁה
אֶת־הָעָם כִּי פָרֻעַ הוּא כִּי־פְרָעֹה אַהֲרֹן לְשִׁמְצָה
בְּקָמֵיהֶם: כו וַיַּעֲמֹד משֶׁה בְּשַׁעַר הַמַּחֲנֶה וַיֹּאמֶר
מִי לַיהוָה אֵלָי וַיֵּאָסְפוּ אֵלָיו כָּל־בְּנֵי לֵוִי: כז וַיֹּאמֶר
לָהֶם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל שִׂימוּ אִישׁ־
חַרְבּוֹ עַל־יְרֵכוֹ עִבְרוּ וָשׁוּבוּ מִשַּׁעַר לָשַׁעַר

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כג וַאֲמַר אַהֲרֹן לָא יִתְקַף רוּגְזָא דְרִבּוֹנִי אַתְּ יְדַעְתְּ יָת עַמָּא אֲרֵי בְּבִישׁ הוּא:
כד וַאֲמָרוּ לִי עֲבִיד לָנָא דַּחֲלָן דִּי יְהָכָן קֳדָמָנָא אֲרֵי דֵּין משֶׁה גַּבְרָא דִּי אַסְקָנָא
מֵאַרְעָא דְמִצְרַיִם לָא יְדַעְנָא מַה הֲוָה לֵהּ: כד וַאֲמָרִית לְהוֹן לְמַן דַּהֲבָא פְּרִיקוּ
וְיהָבוּ לְיָ וּרְמֵיתֵהּ בְּנוּרָא וּנְפַק עֶגְלָא הָדֵין: כה וַחְזָא משֶׁה יָת עַמָּא אֲרֵי
בְּטִיל הוּא אֲרֵי בָּטִילִנּוּן אַהֲרֹן לַאֲסָבוּתְהוֹן שׁוּם בִּישׁ לְדָרֵיהוֹן: כו וְקָם משֶׁה
בִּתְרַע מַשְׁרִיתָא וַאֲמַר מָן דַּחֲלָא דַיְיָ יֵיתוֹן לְוָתִי וְאִתְכַּנָּשׁוּ לְוָתֵהּ כָּל בְּנֵי לֵוִי:
כז וַאֲמַר לְהוֹן כִּדְנַן אֲמַר יְיָ אֱלָהָא דְיִשְׂרָאֵל שַׁוּוּ גְבַר חַרְבֵּהּ עַל יַרְכֵּהּ עִבְרוּ
וְתוּבוּ מִתְּרַע לְתַרַע בְּמַשְׁרְיָתָא וּקְטוֹלוּ גְּבַר יָת אָחוּהִי וּגְבַר יָת חַבְרֵהּ וְגָבַר

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כְּהַרְרוֹקָן, שֶׁכְּדָקוּם הַמַּיִם וְצָבוּ בְּטַנֵּיהֶם (יומא ס"ו): (כא) מה עשה לך העם. כַּמָּה יִסּוּרִים סָבַלְתָּ שֶׁיְּסִירוּךָ עַד שֶׁלֹּא תָּבִיא עֲלֵיהֶם חֵטְא זֶה!: (כב) כי ברע הוא. בְּדֶרֶךְ רָע הֵם הוֹלְכִין תָּמִיד, וּבְנִסָּיוֹנוֹת לִפְנֵי הַמָּקוֹם: (כד) ואמר להם. דָּבָר אֶחָד — "לְמִי זָהָב" לְבַד — וְהֵם מִהֲרוּ וְהִתְפָּרְקוּ וַיִּתְּנוּ לִי: ואשלכהו באש. וְלֹא יָדַעְתִּי שֶׁיֵּצֵא הָעֵגֶל הַזֶּה, ויצא: (כה) פרע. מְגֻלֶּה: נִתְּנָלָה שִׁמְצוֹ וּקְלוֹנוֹ, כְּמוֹ וּפָרַע אֶת רֹאשׁ הָאִשָּׁה (במדבר ה'): לשמצה בקמיהם. לִהְיוֹת לָהֶם הַדָּבָר הַזֶּה לִגְנוּת בְּפִי כָּל הַקָּמִים עֲלֵיהֶם: (כו) מי לה' אלי. יָבֹא אֵלַי: כל בני לוי. מִכָּאן שֶׁכָּל הַשֵּׁבֶט כָּשֵׁר (יומא ס"ו): (כז) כה אמר וגו'. וְהֵיכָן אָמַר? וַתֵּט לָאֱלֹהִים

Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? [22]And Aaron said, Let not the wrath of my lord glow: thou knowest the people, that they *are set* on evil. [23]For they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. [24]And I said unto them, Whosoever hath any gold, let them pull *it* off. So they gave *it* me: then I cast it into the fire, and there came out this calf. [25]And when Moses saw that the people *were* unruly; for Aaron had made them unruly unto *their* ignominy among their adversaries: [26]Then Moses stood in the gate of the camp, and said, Who *is* for the Eternal? *let him come* unto me. And all the sons of Levi gathered themselves together unto him. [27]And he said unto them, Thus saith the Eternal God of Israel, Put every man his sword by his thigh, *and* pass and return from gate to gate

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stoning; cf. Deut. XVII. 2—5). *If there were* witnesses but *there had been* no caution, *they were destroyed* by the plague, as it is said, (v. 35) "And the Lord plagued the people". *In cases where there were* neither witnesses nor warning *they were punished* by dropsy — for the water *which Moses gave them to drink* put them to the test and *if they were guilty* their bellies swelled (cf. Joma 66b; Tanch.). **(21)** מה עשה לך העם הזה WHAT DID THIS PEOPLE UNTO THEE — How many pains must you have endured — *it must be* that they inflicted suffering on you, before you brought this sin upon them![1]) **(22)** כי ברע הוא [THOU KNOWEST THE PEOPLE] THAT THEY ARE SET ON EVIL — They always go on the wrong way and with temptations, before the Omnipresent[2]). ואמר להם AND I SAID UNTO THEM one single thing, — *simply*, "Who has any gold?" — but they hastened and broke it off from themselves and gave it to me[3]). ואשלכהו באש AND I CAST IT INTO THE FIRE, and I did not know that this (i. e. this living) calf would come out, ויצא — BUT IT DID COME OUT[4]). **(25)** פרוע means UNCOVERED — its (the people's) shame and disgrace were revealed; *the word has* the same meaning as *in* (Num. V. 18) "[and the priest] shall uncover (ופרע) the woman's head". לשמצה בקמיהם *means*, that this thing would become an ignominy for them in the mouth of all who will rise against them[5]). **(26)** מי לה' אלי *means*, WHOEVER IS FOR THE LORD let him come TO ME. כל בני לוי ALL THE SONS OF LEVI — *All the sons* — from this *we may gather* that all the tribe of Levi remained worthy men (consequently "slay every man his brother" in the next verse can refer only to one who was his brother from the same mother, as explained by Rashi there). **(27)** כה אמר ה' וגו' THUS

NOTES

[1]) Rashi seems to mean that Moses' exclamation is not a reproach to Aaron — "what wrong did they do to you that in revenge, as it were, you brought this trouble upon them" — but the expression of deep sympathy for the sufferings his brother must have endured at the hands of the people before he could bring himself to accede to their demands. Cf. however, Nachmanides.

[2]) Rashi means that the people cannot be בְּרַע, in evil or on evil or with evil, so he supplies the word דרך — they are on the wrong way.

[3]) Rashi takes the verse in the following sense: I merely said to them, "Who has any gold?", referring to the gold of their wives and children (cf. Rashi on v. 2), they, however, hastened and gave their own gold to me. התפרקו is accordingly 3rd person plural perfect: "they broke it off from themselves", and not imperative plural and part of Aaron's words to them: "break it off from yourselves!"

[4]) Mizrachi states that Aaron uttered an untruth from fear of Moses. Really, however, he was merely excusing himself by saying that he could not know that this — the living — calf would come out, which was a sign that Satan's work was successful (cf. Rashi on v. 5), and cut the ground from beneath his feet in so far as his attempt at delay was concerned. [5]) See Appendix.

בַּמַּחֲנֶה וְהִרְגוּ אִישׁ־אֶת־אָחִיו וְאִישׁ אֶת־רֵעֵהוּ
וְאִישׁ אֶת־קְרֹבֹו׃ כח וַיַּעֲשׂוּ בְנֵי־לֵוִי כִּדְבַר מֹשֶׁה
וַיִּפֹּל מִן־הָעָם בַּיֹּום הַהוּא כִּשְׁלֹשֶׁת אַלְפֵי אִישׁ׃
כט וַיֹּאמֶר מֹשֶׁה מַלְאוּ יֶדְכֶם הַיֹּום לַיהוָה כִּי אִישׁ
בִּבְנֹו וּבְאָחִיו וְלָתֵת עֲלֵיכֶם הַיֹּום בְּרָכָה׃ ל וַיְהִי
מִמָּחֳרָת וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַתֶּם חֲטָאתֶם
חֵטְאָה גְדֹלָה וְעַתָּה אֶעֱלֶה אֶל־יְהוָה אוּלַי אֲכַפְּרָה
בְּעַד חַטַּאתְכֶם׃ לא וַיָּשָׁב מֹשֶׁה אֶל־יְהוָה וַיֹּאמַר
אָנָּא חָטָא הָעָם הַזֶּה חֵטְאָה גְדֹלָה וַיַּעֲשׂוּ לָהֶם
אֱלֹהֵי זָהָב׃ לב וְעַתָּה אִם־תִּשָּׂא חַטָּאתָם וְאִם־אַיִן
מְחֵנִי נָא מִסִּפְרְךָ אֲשֶׁר כָּתָבְתָּ׃ לג וַיֹּאמֶר יְהוָה
אֶל־מֹשֶׁה מִי אֲשֶׁר חָטָא־לִי אֶמְחֶנּוּ מִסִּפְרִי׃

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יָת קְרִיבֵהּ׃ כח וַעֲבָדוּ בְנֵי לֵוִי כְּפִתְגָמָא דְמֹשֶׁה וּנְפַל מִן עַמָּא בְּיוֹמָא הַהוּא כְּתֵלָתָא אַלְפִין גַּבְרָא׃ כט וַאֲמַר מֹשֶׁה קָרִיבוּ יְדְכוֹן קֳרָבָנָא יוֹמָא דֵין קֳדָם יְיָ אֲרֵי גְּבַר בִּבְרֵהּ וּבְאָחוֹהִי וּלְאַיְתָאָה עֲלֵיכוֹן יוֹמָא דֵין בִּרְכָן׃ ל וַהֲוָה בְּיוֹמָא דַּבְתְרוֹהִי וַאֲמַר מֹשֶׁה לְעַמָּא אַתּוּן חַבְתִּין חוֹבָא רַבָּא וּכְעַן אֶסַּק קֳדָם יְיָ מָאִים אֲכַפֵּר עַל חוֹבֵיכוֹן׃ לא וְתָב מֹשֶׁה לְקֳדָם יְיָ וַאֲמַר בְּבָעוּ חַב עַמָּא הָדֵין חוֹבָא רַבָּא וַעֲבָדוּ לְהוֹן דַּהֲלַן דְּדָהָב׃ לב וּכְעַן אִם שְׁבָקַת לְחוֹבֵיהוֹן וְאִם לָא מְחֵנִי כְּעַן מִסִּפְרָךְ דִּי כְתַבְתָּא׃ לג וַאֲמַר יְיָ לְמֹשֶׁה מָן דִּי חַב קֳדָמַי אֲמָחֵנֵהּ מִסִּפְרִי׃

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יְחֵרַם (שמות כ"ב) — כַּךְ שְׁנוּיָה בְּמְכִילְתָּא: אחיו. מֵאמו וְהוּא יִשְׂרְאֵל (יומא ס"ו): (כט) מלאו ידכם. אֲתֶם הַהוֹרְגִים אוֹתָם — בְּדָבָר זֶה תִּתְחַנְּכוּ לִהְיוֹת כֹּהֲנִים לַמָּקוֹם: כי איש מִכֶּם יְמַלֵּא יָדוֹ בבנו ובאחיו: (ל) אכפרה בעד חטאתכם. אָשִׂים כּוֹפֶר וְקִנּוּחַ וּכְתִימָה לְגֶנֶב חַשָּׁאתְכֶם, לַהֲבְדִּיל בֵּינֵיכֶם וּבֵין הַחֵטְא: (לא) אלהי זהב. אַתָּה הוּא שֶׁגָּרַמְתָּ לָהֶם, שֶׁהִשְׁפַּעְתָּ לָהֶם זָהָב וְכֶסֶף, מַה יַּעֲשׂוּ שֶׁלֹּא יֶחֱטָאוּ: מָשָׁל לְמֶלֶךְ שֶׁהָיָה מַאֲכִיל וּמַשְׁקֶה אֶת בְּנוֹ וּמְקַשְּׁטוֹ וְתוֹלֶה לוֹ כִּיס בְּצַוָּארוֹ וּמְעַמִּידוֹ בְּפֶתַח בֵּית זוֹנוֹת מַה יַּעֲשֶׂה הַבֵּן שֶׁלֹּא יֶחֱטָא: (לב) ועתה אם תשא חטאתם. הֲרֵי טוֹב — אֵינִי אוֹמֵר לְךָ מְחֵנִי, וְאִם אֵין מְחֵנִי; וְזֶה מִקְרָא קָצָר, וְכֵן הַרְבֵּה: מספרך. מִכָּל הַתּוֹרָה כֻּלָּהּ, שֶׁלֹּא יֹאמְרוּ עָלַי שֶׁלֹּא הָיִיתִי

throughout the camp, and slay *every* man his brother, and *every* man his fellow, and every man him that is near him. [28]And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. [29]For Moses had said, Consecrate yourselves to-day to the Eternal, even *every* man upon his son, and upon his brother; that he may give you a blessing this day. [30]And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Eternal; peradventure I shall make an expiation for your sin. [31]And Moses returned unto the Eternal, and said, Oh, this people have sinned a great sin, and have made them gods of gold. [32]Yet now, if thou wilt bear their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written, [33]And the Eternal said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

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SAITH THE LORD etc. — Where did he say so? *In the command,* (XXII. 19) "He that sacrificeth unto any god shall utterly be destroyed". Thus is it stated in the Mechilta[1]). אחיו HIS BROTHER from the same mother, *but from a different father,* and who was *therefore* an *ordinary* Israelite *and not a Levite*[2]). **(29)** מלאו ידכם CONSECRATE YOURSELVES — You who are killing them (your own relatives) will by this very act instal yourselves as priests of the Omnipresent God, כי איש FOR EVERY MAN among you will consecrate himself בבנו ובאחיו BY HIS SON AND HIS BROTHER (by their death at his hand)[3]). **(30)** אכפרה בעד חטאתכם [PERADVENTURE] I SHALL MAKE AN EXPIATION FOR YOUR SIN — *i. e.* I shall put an effacing and a wiping off and a covering in front of your sin, to serve as a barrier between you and your sin[4]). **(31)** אלהי זהב GODS OF GOLD — *Moses emphasized the word "gold" as some excuse for their sin*: It is You who have caused them to do this, for You gave them gold in abundance and everything they wished; what else were they likely to do if not to sin? A parable: *this may be compared* to a king who provides his son with food and drink, attires him with beautiful garments and hangs a *money*-bag round his neck and then *deliberately* places him at the door of a house of ill-fame! What else is the son likely to do if not to sin!? **(32)** ועתה אם תשא חטאתם YET NOW, IF THOU WILT FORGIVE THEIR SIN — well and good: *then* I do not suggest to You, "Blot me out [of Thy book], ואם אין מחני BUT IF NOT, BLOT ME OUT." This is an elliptical sentence, *the words "Well and good" being omitted*; of such there are many *in Scripture.* מספרך OF THY BOOK — of the entire book of the Torah[5]); that people should not say about me that I was not worthy enough

NOTES

1) There is no such statement in our Mechilta, and there are MSS of Rashi which omit the reference: כך שנויה במכילתא. However, in the Mechilta on Ex. XII. 25 there is a lengthy list of such questions asking where a statement asserted in a Biblical text to have already been made is really to be found in the Bible. The question Rashi here raises is not found in that list. But in the Yalkut on Judges, 43, there is a similar list which is expressly stated to have been excerpted from the Mechilta and there we have Rashi's words exactly as he gives them: כה אמר ה' שימו איש חרבו, היכן אמר וזבח לאלהים יחרם We may assume therefore that in Rashi's copy of the Mechilta, probably on Ex. XII. 25, these words actually appeared, although in the similar list in the Yalkut on this passage they are missing.

For Notes 2—5 see Appendix.

לד וְעַתָּה֙ לֵ֣ךְ ׀ נְחֵ֣ה אֶת־הָעָ֗ם אֶל֙ אֲשֶׁר־דִּבַּ֣רְתִּי
לָ֔ךְ הִנֵּ֥ה מַלְאָכִ֖י יֵלֵ֣ךְ לְפָנֶ֑יךָ וּבְי֗וֹם פָּקְדִ֛י וּפָקַדְתִּ֥י
עֲלֵיהֶ֖ם חַטָּאתָֽם׃ לה וַיִּגֹּ֥ף יְהוָ֖ה אֶת־הָעָ֑ם עַל֙ אֲשֶׁ֣ר
עָשׂ֔וּ אֶת־הָעֵ֖גֶל אֲשֶׁ֥ר עָשָׂ֖ה אַהֲרֹֽן׃ ס לג אוַיְדַבֵּ֣ר
יְהוָ֔ה אֶל־מֹשֶׁ֖ה לֵ֣ךְ ׀ עֲלֵ֣ה מִזֶּ֗ה אַתָּ֤ה וְהָעָם֙ אֲשֶׁ֣ר
הֶעֱלִ֣יתָ מֵאֶ֣רֶץ מִצְרַ֔יִם אֶל־הָאָ֕רֶץ אֲשֶׁ֥ר נִשְׁבַּ֖עְתִּי
לְאַבְרָהָ֣ם לְיִצְחָ֣ק וְלְיַעֲקֹ֔ב לֵאמֹ֕ר לְזַרְעֲךָ֖ אֶתְּנֶֽנָּה׃
ב וְשָׁלַחְתִּ֥י לְפָנֶ֖יךָ מַלְאָ֑ךְ וְגֵרַשְׁתִּ֗י אֶת־הַֽכְּנַעֲנִי֙
הָאֱמֹרִ֣י וְהַחִתִּ֔י וְהַפְּרִיזִ֖י הַחִוִּ֥י וְהַיְבוּסִֽי׃ ג אֶל־אֶ֕רֶץ
זָבַ֥ת חָלָ֖ב וּדְבָ֑שׁ כִּ֣י לֹ֤א אֶֽעֱלֶה֙ בְּקִרְבְּךָ֔ כִּ֥י עַם־
קְשֵׁה־עֹ֖רֶף אַתָּ֑ה פֶּן־אֲכַלְךָ֖ בַּדָּֽרֶךְ׃ ד וַיִּשְׁמַ֤ע הָעָם֙
אֶת־הַדָּבָ֣ר הָרָ֔ע הַזֶּ֖ה וַיִּתְאַבָּ֑לוּ וְלֹא־שָׁ֥תוּ אִ֖ישׁ

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לד וּבְעַן אֱוִיל דַּבַּר יָת עַמָּא לַאֲתַר דִּי מַלֵּילִית לָךְ הָא מַלְאָכִי יְהָךְ קֳדָמָךְ
וּבְיוֹם אַסְעָרוּתִי וְאַסְעַר עֲלֵיהוֹן חוֹבֵיהוֹן׃ לה וּמְחָא יְיָ יָת עַמָּא עַל דִּי אִשְׁתַּעְבָּדוּ
לָעֶגְלָא דִּי עֲבַד אַהֲרֹן׃ א וּמַלִּיל יְיָ עִם מֹשֶׁה אֱוִיל סַק מִכָּא אַתְּ וְעַמָּא דְּאַסֵּקְתָּא
מֵאַרְעָא דְמִצְרָיִם לְאַרְעָא דִּי קַיֵּמִית לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לְמֵימַר לְבָנָיךְ
אֶתְּנִנַּהּ׃ ב וְאֶשְׁלַח קֳדָמָךְ מַלְאָכָא וְאֵתָרֵךְ יָת כְּנַעֲנָאֵי אֱמוֹרָאֵי וְחִתָּאֵי וּפְרִזָּאֵי
חִוָּאֵי וְיבוּסָאֵי׃ ג לְאַרְעָא עַבְדָא חָלָב וּדְבָשׁ אֲרֵי לָא אֶסַּלֵּק שְׁכִנְתִּי מִבֵּינָךְ אֲרֵי
עַם קְשֵׁי קֹדָל אַתְּ דִּילְמָא אֵשֵׁיצִנָּךְ בְּאָרְחָא׃ ד וּשְׁמַע עַמָּא יָת פִּתְגָמָא בִּישָׁא

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כְּדַאי לְבַקֵּשׁ עֲלֵיהֶם רַחֲמִים׃ (לד) אל אשר דברתי לך. יֵשׁ כָּאן לָךְ אֵצֶל דִּבּוּר בְּמָקוֹם אַחֵר, וְכֵן לְדַבֵּר לוֹ עַל אֲדֹנָיְהוּ (מ"א ב'): הנה מלאכי. ולא אני: וביום פקדי ונו'. עֲתִידָה שְׁמַעְתִּי אֲלִיהוּ מִלְּמַלְּוֹתָם יַחַד, וְתָמִיד תָּמִיד כְּשֶׁאֶפְקוֹד עֲלֵיהֶם עֲוֹנוֹתֵיהֶם וּפָקַדְתִּי עֲלֵיהֶם מְעַט מִן הָעָוֹן הַזֶּה עִם שְׁאָר הָעֲוֹנוֹת: וְאֵין פּוּרְעָנוּת בָּאָה עַל יִשְׂרָאֵל שֶׁאֵין בָּהּ קְצַת מִפֻּרְעָנוּת עֵגֶל הָעֵגֶל (סנה' ק"ב): (לה) ויגף ה' את העם. מִיתָה בִּידֵי שָׁמַיִם לְעַדִּים בִּלֹּא הַתְרָאָה:

לג (א) לך עלה מזה. אֶרֶץ יִשְׂרָאֵל נְבוֹהָה מִכָּל הָאֲרָצוֹת, לָכֵן נֶאֱמַר עָלֶיהָ: דָּ"א, כְּלַפֵּי שֶׁאָמַר לוֹ בְּשָׁעַת הַכַּעַס "לֵךְ רֵד" אָמַר לוֹ בְּשָׁעַת רָצוֹן "לֵךְ עֲלֵה" (תנחי'): אתה והעם. כַּאן לֹא נֶאֱמַר וָאֶמְחֶנּוּ: (ב) וגרשתי את הכנעני ונו'. ו' אֻמּוֹת הֵם וְהַגִּרְגָּשִׁי עָמַד וּפָנָה מִפְּנֵיהֶם מֵאֵלָיו (ירוש' שביעית ו'): (ג) אל ארץ זבת חלב ודבש אני אומר לך להעלותם: כי לא אעלה בקרבך. לָכֵן אֲנִי אוֹמֵר לְךָ וְשָׁלַחְתִּי לְפָנֶיךָ מַלְאָךְ: כי עם קשה ערף אתה. וּכְשֶׁשָּׁכַנְתִּי בְּקִרְבְּכֶם וְאַתֶּם מַמְרִים פִּי, מַרְבֶּה אֲנִי עֲלֵיכֶם וְעָם: אכלך. לְשׁוֹן כִּלָּיוֹן: (ד) הדבר הרע. שֶׁאֵין הַשְּׁכִינָה שׁוֹרָה

34Therefore now go, lead the people unto *the place* of which I have spoken unto thee: behold, mine angel shall go before thee: and in the day when I visit I will visit their sin upon them. 35And the Eternal plagued the people, because they made the calf, which Aaron made.

33. 1And the Eternal said unto Moses, Go, go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: 2And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: 3Unto a land flowing with milk and honey: for I will not go up among thee; for thou *art* a stiff-necked people: lest I consume thee in the way. 4And when the people heard this evil thing, they mourned: and no man did put on him

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to pray *effectively* for them. **(34)** אל אשר דברתי לך OF WHICH I HAVE SPOKEN UNTO THEE — Here we have an instance of לך connected with the verb דבר being used in place of אליך (i. e. where לך actually means speaking to, not as its usual meaning is, speaking "concerning" someone or "in the interest of" someone as often pointed out by Rashi; cf. e. g., Rashi's comment on Gen. XXVIII. 15). Similar is, (1 Kings II. 19) "to speak unto him (לדבר לו) for Adonijah" (cf. Rashi on that verse)[1]). הנה מלאכי BEHOLD, MINE ANGEL [SHALL GO BEFORE THEE] — *My messenger*, not Myself[2]). וביום פקדי וגו׳ AND IN THE DAY WHEN I VISIT [I WILL VISIT THEIR SIN UPON THEM] — At present I listen to you and will refrain from consuming them all at once — but ever and ever *throughout the ages*, when I am visiting them for their sins I shall visit them *at the same time* for a little of this sin in addition to their other sins *for which I am then punishing them*. Indeed no punishment ever comes upon Israel in which there is not part payment for the sin of the golden calf (cf. Sanh. 102a). **(35)** ויגף ה׳ את העם AND THE LORD PLAGUED THE POEPLE — *This was* death *inflicted* by the heavenly Judge on those to whose offence there had been witnesses but no legal caution (cf. Rashi on v. 20)[3]).

33. (1) לך עלה מזה GO, GO UP HENCE — The land of Israel is *situated* higher than all the other *neighbouring* lands, therefore it said "go up" (Zeb. 54b). Another explanation is: As a compensation for what He had said to him (Moses) in a time of anger, (XXXII. 7) "Go, go down", He *now* said to him, at a time of good-will, "Go, go up"[4]). אתה והעם THOU AND THE PEOPLE [WHICH THOU HAST BROUGHT UP] — Here — (in contrast to XXXII. 7) — it does not say "and thy people" (the mixed multitude which thou, of thine own accord, hast brought up from Egypt). **(2)** וגרשתי את הכנעני וגו׳ AND I WILL DRIVE OUT THE CANAANITE etc. — These are *only* six nations *whilst* in *Deut. VII. 1 seven such are mentioned!* But the Girgashites, *the seventh*, arose and emigrated of their own accord from before them (the Israelites) *and therefore are not mentioned here amongst those who were driven out* (jer. Sheb. VI. 1; Lev. R. 17)[5]). **(3)** ארץ זבת חלב ודבש UNTO A LAND FLOWING WITH MILK AND HONEY do I bid you to bring them up[6]). כי לא אעלה בקרבך BECAUSE I WILL NOT GO UP AMONG THEE, therefore I say to thee, I will send an angel before thee[7]). כי עם קשה ערף אתה FOR THOU ART A STIFF-NECKED PEOPLE, and if My Shechina were in thy midst and thou rebelledst against Me, I might become exceedingly angry with thee *and destroy thee on the way*. אכלך is an expression for "destroying"[8]). **(4)** הדבר הרע THIS EVIL THING — that the

NOTES

1) Rashi on Gen. XXIV. 7 and ib. XXVIII. 15 states that דבר followed by ל (as e. g., דבר לי, דבר לך) signifies to speak about a person, not to a person. Here he points out that the phrase in this verse is an exception and that another occurs in 1 Kings II. 19.

For Notes 2—8 see Appendix.

עֲדִיָּו עָלָיו: ה וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֱמֹר אֶל־
בְּנֵי־יִשְׂרָאֵל אַתֶּם עַם־קְשֵׁה־עֹרֶף רֶגַע אֶחָד
אֶֽעֱלֶה בְקִרְבְּךָ וְכִלִּיתִיךָ וְעַתָּה הוֹרֵד עֶדְיְךָ מֵעָלֶיךָ
וְאֵדְעָה מֶה אֶֽעֱשֶׂה־לָּךְ: ו וַיִּתְנַצְּלוּ בְנֵי־יִשְׂרָאֵל
אֶת־עֶדְיָם מֵהַר חוֹרֵב: ז ומֹשֶׁה יִקַּח אֶת־הָאֹהֶל
וְנָטָה־לוֹ ו מִחוּץ לַמַּחֲנֶה הַרְחֵק מִן־הַמַּחֲנֶה וְקָרָא
לוֹ אֹהֶל מוֹעֵד וְהָיָה כָּל־מְבַקֵּשׁ יְהוָה יֵצֵא. אֶל־
אֹהֶל מוֹעֵד אֲשֶׁר מִחוּץ לַמַּחֲנֶה: ח וְהָיָה כְּצֵאת
מֹשֶׁה אֶל־הָאֹהֶל יָקוּמוּ כָּל־הָעָם וְנִצְּבוּ אִישׁ פֶּתַח
אָהֳלוֹ וְהִבִּיטוּ אַחֲרֵי מֹשֶׁה עַד־בֹּאוֹ הָאֹהֱלָה:

אונקלוס

חָדִין וְאִתְאַבָּלוּ וְלָא שַׁוִּיו גְּבַר תִּקּוֹן וְיָנֵהּ עֲלוֹהִי: ה וַאֲמַר יְיָ לְמֹשֶׁה אֵימַר לִבְנֵי
יִשְׂרָאֵל אַתּוּן עַם קְשֵׁי קָדָל שָׁעָה חֲדָא אֶסְלֵק שְׁבִנְתִּי מִבֵּינָךְ וְאֵשֵׁצְנָךְ וּכְעַן
אַעְדֵּי תִקּוֹן וִינָךְ מִנָּךְ גְּלִי קֳדָמַי מָה אַעְבֵּד לָךְ: ו וְאַעְדִּיאוּ בְנֵי יִשְׂרָאֵל יָת
תִּקּוֹן וִינֵיהוֹן מְטוּרָא דְחוֹרֵב: ז ומֹשֶׁה נְסִיב יָת מַשְׁכְּנָא וּפָרַסֵהּ לֵהּ מִבָּרָא
לְמַשְׁרְיָתָא אַרְחִיק מִן מַשְׁרְיָתָא וְקָרֵי לֵהּ מַשְׁכַּן בֵּית אוּלְפָנָא וִיהֵי כָּל דְּיָתֵב
אוּלְפָן מִן קֳדָם יְיָ נְפֵק לְמַשְׁכַּן בֵּית אוּלְפָנָא מִבָּרָא לְמַשְׁרְיָתָא: ח וַהֲוָה כַּד
נְפֵק מֹשֶׁה לְמַשְׁכְּנָא קָיְמִין כָּל עַמָּא וּמִתְעַתְּדִין גְּבַר בְּתָרַע מַשְׁכְּנֵהּ וּמְסְתַּכְּלִין

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וּמְהַלֶּכֶת עִמָּם: איש עדיו. פְּתָרִים שָׁנִּתְנוּ לָהֶם בְּחוֹרֵב כְּשֶׁאָמְרוּ נַעֲשֶׂה וְנִשְׁמָע (שבת פ״ח):
(ה) רגע אחד אעלה בקרבך וכליתיך. אִם אֶעֱלֶה בְקִרְבְּךָ וְאַתֶּם מַמְרִים בִּי בְּקַשְׁיוּת עָרְפְּכֶם
אֲשׁוֹם עֲלֵיכֶם רֶגַע אֶחָד — שֶׁהוּא שִׁשִּׁיר וַעֲמוּ, שֶׁנֶּֽאֱמַר חֲבִי כְמְעַט רֶגַע עַד יַעֲבָר זָעַם (ישׁ׳ כ״ו) —
וַאֲבַלֶּה אֶתְכֶם, לְפִיכָךְ טוֹב לָכֶם שֶׁאֶשְׁלַח מַלְאָךְ: ועתה. פּוּרְעָנוּת זוֹ תִּלָּקוּ מִיַּד — שְׁתּוּרִידוּ
עֶדְיְכֶם מֵעֲלֵיכֶם: וארעה מה אעשה לך. בִּפְקוּדַת שֶׁאֵר הֶעָוֹן אֲנִי יוֹדֵעַ מַה שֶּׁבְּלִבִּי לַעֲשׂוֹת לְךָ:
(ו) את עדים מהר חורב. אֶת הָעֲדָיִים שֶׁהָיָה בְיָדָם מֵהַר חוֹרֵב: (ז) ומשה. מֵאוֹתוֹ עָוֹן וְהַלְאָה, יקח
את האהל. לְשׁוֹן הוֹרָה הוּא — לוֹקֵחַ אָהֳלוֹ וְנוֹטֵהוּ מִחוּץ לַמַּחֲנֶה; אָמַר מְנַדֶּה לָרַב מְנַדֶּה לְתַלְמִיד
(תנחי): הרחק. אַלְפַּיִם אַמָּה, כְּעִנְיַן שֶׁנֶּֽאֱמַר אַךְ רָחוֹק יִהְיֶה בֵּינֵיכֶם וּבֵינָיו כְּאַלְפַּיִם אַמָּה בַּמִּדָּה
(יהושע ג׳): וקרא לו. וְהָיָה קוֹרֵא לוֹ אֹהֶל מוֹעֵד, הוּא בֵּית וַעַד לְמְבַקְּשֵׁי תּוֹרָה: כל מבקש.
מִכָּאן לְמְבַקֵּשׁ פְּנֵי זָקֵן כִּמְקַבֵּל פְּנֵי שְׁכִינָה (תנחי): יצא אל אהל מועד. כְּמוֹ יוֹצֵא. דָּ״אַ וְהָיָה
כָּל מְבַקֵּשׁ ה׳ — אֲפִילוּ מַלְאֲכֵי הַשָּׁרֵת כְּשֶׁהָיוּ שׁוֹאֲלִים מִקּוֹם שְׁכִינָה, חֲבֵרֵיהֶם אוֹמְרִים לָהֶם
הֲרֵי הוּא בְּאָהֳלוֹ שֶׁל מֹשֶׁה: (ח) והיה. לְשׁוֹן הוֹוֶה: כצאת משה מן המחנה לִלְכֶת אל האהל:
יקומו כל העם. עוֹמְדִים מִפָּנָיו, וְאֵין יוֹשְׁבִין עַד שֶׁנִּתְבַּשֵּׂר מַהֶם: והביטו אחרי משה.

his ornaments. 5For the Eternal had said unto Moses, Say unto the children of Israel, Ye *are* a stiff-necked people: Were I to go up among thee one moment, I should consume thee: therefore now put off thy ornaments from thee, and I shall know what I shall do unto thee. 6And the children of Israel stripped themselves of their ornaments *worn* at the mount Horeb. 7And Moses took the tent, and pitched it without the camp, distant from the camp, and called it the appointed tent. And it came to pass, *that* every one who sought the Eternal went out unto the appointed tent, which *was* without the camp. 8And it came to pass, when Moses went out towards the tent, *that* all the people rose up, and were placed every man *at* the entrance of his tent, and looked after Moses, until he was gone into the tent.

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Shechina would not dwell nor go with them. איש עדיו [AND NO MAN PUT ON HIM] HIS ORNAMENT — the crowns which were given them on Horeb when they said: (XXIV. 7) "we shall do and hearken"[1]). **(5)** רגע אחד אעלה בקרבך וכליתיך WERE I TO GO UP AMONG THEE ONE MOMENT, I SHOULD CONSUME THEE — If I were to go up amongst you and you rebelled against Me in your stiff-neckedness I would be angry with you *but* one moment — for this is the duration of His wrath, as it is said, (Is. XXVI. 20) "Hide thyself for a short moment, until the indignation be passed" — and I would consume you[2]); therefore it is better for you that I should send an angel. ועתה AND NOW — This punishment shall be inflicted upon you *now*, at once, viz., that you should put off your ornaments from you. וארעה מה אעשה לך AND I KNOW WHAT I SHALL DO UNTO THEE — In respect to the visitation for the remainder of the sin *which still remains unpunished* (cf. Rashi on XXXII. 34) I know what is in My mind to do unto you[3]). **(6)** את עדים מהר חורב *means* THEIR ORNAMENT which they possessed from (מ, from — in consequence of what happened at) MOUNT HOREB. **(7)** ומשה AND MOSES, from the time of the sin and henceforth, יקח את האהל USED TO TAKE THE TENT — יקח expresses an action continually going on — he used to take his tent and pitch it without the camp. He said, "One who has been placed under an interdict by the Master must be placed under an interdict by His disciple *also*" (Since God had stated that He would not dwell amongst the people, Moses, the disciple, also felt compelled to remove from their midst) (M. Kat 17a; Tanch., Ex. R. 45). הרחק DISTANT [FROM THE CAMP] — two thousand cubits, just as it is stated, (Josh. III. 4) "Yet there shall be a space between you (the Israelites) and it (the Ark) about 2,000 cubits by measure" (Tanch., jer. Erub. V. 1; Targ. Jon.)[4]). וקרא לו AND HE CALLED IT — *This does not mean that he so named it once for all but that whenever he spoke of it* he used to call it the tent of meeting, *i. e.* a meeting-place for those who sought *instruction in* the Torah. כל מבקש ה' EVERY ONE WHO SOUGHT THE LORD — Hence (from the fact that anyone who visited Moses is described here as "one who seeks the Lord") *we may learn* that he who makes a call on (Hebrew: seeks) a scholar (זקן is a Rabbinical term for a wise man; cf. Kidd. 32b: אין זקן אלא חכם) may be regarded as paying his respects to the Divine Presence (Tanch.). יצא אל אהל מועד WENT OUT UNTO THE APPOINTED TENT — יצא (the imperfect) has *here* th emeaning of יוצא (the participle: cf. Rashi on יקח וכו'), *i. e.* he used to go out. Another explanation of והיה כל מבקש ה' is: *The word* כל, *"every one", implies*: even the ministering angels *used to go out unto the appointed tent*; whenever these enquired where was the place of the Divine Glory their fellow-*angels* used to answer them: See, He (God) is in the tent of Moses. **(8)** והיה — This expresses an action continually going on ("and it used to be"), כצאת משה WHEN MOSES WENT OUT from the camp in order to go אל האהל INTO THE TENT[5]), יקומו כל העם ALL THE PEOPLE ROSE UP — they used to stand up before him and did not sit down until he vanished from

NOTES

For Notes 1—5 see Appendix.

ט וְהָיָה כְּבֹא מֹשֶׁה הָאֹהֱלָה יֵרֵד עַמּוּד הֶעָנָן וְעָמַד
פֶּתַח הָאֹהֶל וְדִבֶּר עִם־מֹשֶׁה: י וְרָאָה כָל־הָעָם
אֶת־עַמּוּד הֶעָנָן עֹמֵד פֶּתַח הָאֹהֶל וְקָם כָּל־הָעָם
וְהִשְׁתַּחֲוּוּ אִישׁ פֶּתַח אָהֳלֹו: יא וְדִבֶּר יְהוָה אֶל־
מֹשֶׁה פָּנִים אֶל־פָּנִים כַּאֲשֶׁר יְדַבֵּר אִישׁ אֶל־רֵעֵהוּ
וְשָׁב אֶל־הַמַּחֲנֶה וּמְשָׁרְתֹו יְהוֹשֻׁעַ בִּן־נוּן נַעַר לֹא
יָמִישׁ מִתֹּוךְ הָאֹהֶל: פ שלישי
יב וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה רְאֵה אַתָּה אֹמֵר אֵלַי

אונקלוס

אֲחוֹרֵי משֶׁה עַד דְּעָלֵל לְמַשְׁכְּנָא: טוַהֲוָה כַּד עָלֵל משֶׁה לְמַשְׁכְּנָא נְחִית
עַמּוּדָא דַעֲנָנָא וְקָאֵם בְּתָרַע מַשְׁכְּנָא וּמְתְמַלֵּל עִם משֶׁה: יוְחָזֵן כָּל עַמָּא יָת
עַמּוּדָא דַעֲנָנָא קָאֵם בְּתָרַע מַשְׁכְּנָא וְקָיְמִין כָּל עַמָּא וְסָגְדִין גְּבַר בְּתָרַע
מַשְׁכְּנֵהּ: יאוּמְתְמַלֵּל יְיָ עִם משֶׁה כַּמְלַל עִם מַמְלַל כְּמָא דְּמִמַלֵּל גְּבַר עִם
חַבְרֵהּ וְתָאֵב לְמִשְׁרְיָתָא וּמְשׁוּמְשָׁנֵהּ יְהוֹשֻׁעַ בַּר נון עוּלֵימָא לָא יַעֲדִי מִגּוֹ
מַשְׁכְּנָא: יבוַאֲמַר משֶׁה קֳדָם יְיָ חֲזֵי דְּאַתְּ אָמַר לִי אַסֵּיק יָת־עַמָּא הָדֵין וְאַתְּ

רש״י

לָשָׁבַח—אַשְׁרֵי יִלּוּד אִשָּׁה שֶׁכָּךְ מְבֻטָּח שֶׁהַשְּׁכִינָה תְּכַנֶּם אַחֲרָיו לְפֶתַח אָהֳלוֹ: (ט) ודבר עם משה. כְּמוֹ וּמְדַבֵּר עִם משֶׁה; תַּרְגּוּמוֹ וּמִתְמַלֵּל עִם משֶׁה שֶׁהוּא בְּבוּד שְׁכִינָה, כְּמוֹ וַיִּשְׁמַע אֶת הַקּוֹל מִדַּבֵּר אֵלָיו (במ׳ ז׳), וְאֵינוֹ קוֹרֵא מְרַבֵּר אֵלָיו; כְּשֶׁהוּא קוֹרֵא מִדַּבֵּר, פִּתְרוֹנוֹ הַקּוֹל מְדַבֵּר בֵּינוֹ לְבֵין עַצְמוֹ, וְהַהֶדְיוֹט שׁוֹמֵעַ מֵאֵלָיו, וּכְשֶׁהוּא קוֹרֵא מְדַבֵּר מַשְׁמִיעַ שֶׁהַמֵּלִיץ מְדַבֵּר עִם הַהֶדְיוֹט: (י) והשתחוו. לִשְׁכִינָה: (יא) ודבר ה׳ אל משה פנים אל פנים. וּמִתְמַלֵּל עִם משֶׁה: ושב אל המחנה. לְאַחַר שֶׁנִּדְבַּר עִמּוֹ הָיָה משֶׁה שָׁב אֶל הַמַּחֲנֶה וּמְלַמֵּד לַזְּקֵנִים מַה שֶּׁלָּמַד; וְהַדָּבָר הַזֶּה נָהֵג משֶׁה מִיּוֹם הַכִּפּוּרִים עַד שֶׁהוּקַם הַמִּשְׁכָּן, וְלֹא יותר, שֶׁהֲרֵי בְּשִׁבְעָה עָשָׂר בְּתַמּוּז נִשְׁתַּבְּרוּ הַלּוּחוֹת, וּבי״ח שָׂרַף אֶת הָעֵגֶל וְדָן אֶת הַחוֹטְאִים, וּבי״ט עָלָה שֶׁנֶּאֱמַר וַיְהִי מִמָּחֳרָת וַיֹּאמֶר משֶׁה אֶל הָעָם וגו׳ (שמ׳ ל״ב), עָשָׂה שָׁם אַרְבָּעִים יוֹם וּבִקֵּשׁ רַחֲמִים, שֶׁנֶּאֱמַר וָאֶתְנַפַּל לִפְנֵי ה׳ וגו׳ (רב׳ ט׳), וּבְרֹאשׁ חֹדֶשׁ אֱלוּל נֶאֱמַר לוֹ וְעָלִיתָ בַבֹּקֶר אֶל הַר סִינַי (שמ׳ ל״ד), לְקַבֵּל לוּחוֹת הָאַחֲרוֹנוֹת—וְעָשָׂה שָׁם מ׳ יום, שֶׁנֶּאֱמַר בָּהֶם וְאָנֹכִי עָמַדְתִּי בָהָר כַּיָּמִים הָרִאשֹׁנִים וגו׳ — מַה הָרִאשׁוֹנִים בְּרָצוֹן אַף הָאַחֲרוֹנִים בְּרָצוֹן אֱמוֹר מֵעַתָּה אֶמְצָעִיים הָיוּ בִכְעַס—בָּעֲשָׂרָה בְתִשְׁרֵי נִתְרַצָּה הַקָּבָ״ה לְיִשְׂרָאֵל בְּשִׁמְחָה וּבְלֵב שָׁלֵם, וְאָמַר לוֹ לְמשֶׁה סְלַחְתִּי, וּמָסַר לוֹ לוּחוֹת אַחֲרוֹנוֹת, וְיָרַד וְהִתְחִיל לְצַוּוֹתָם עַל מְלֶאכֶת הַמִּשְׁכָּן, וַעֲשָׂאוּהוּ עַד אֶחָד בְּנִיסָן, וּמִשֶּׁהוּקַם לֹא נִדַּבֵּר עִמּוֹ עוֹד אֶלָּא מֵאֹהֶל מוֹעֵד (תנח׳): ושב אל המחנה. תַּרְגּוּמוֹ וְתָיֵב לְמַשְׁרְיָתָא, לְפִי שֶׁהוּא לְשׁוֹן הוֹוֶה, וְכֵן כָּל הָעָנָן, וראה כל העם — וַחֲזָן, ונצבו—וְקָיְמִין, והביטו — וּמִסְתַּכְּלִין, והשתחוו—וְסָגְדִין. וּמְדַרְשׁוֹ: ודבר ה׳ אל משה—שֶׁיָּשׁוּב אֶל הַמַּחֲנָה, אָמַר לוֹ אֲנִי בְּכַעַס וְאַתָּה בְּכַעַס אִם כֵּן מִי יַקְרִיבֵם? (תנה׳): (יב) ראה אתה אמר אלי. רְאֵה—תֵּן עֵינֶיךָ וְלִבְּךָ עַל דְּבָרֶיךָ: אתה אמר אלי וגו׳ ואתה לא הודעתני וגו׳. וַאֲשֶׁר אָמַרְתָּ לִי

[9]And it came to pass, as Moses came into the tent, the column of cloud went down, and *the Eternal* spake with Moses. [10]And all the people saw the column of cloud stand *at* the entrance of the tent: and all the people rose up and prostrated themselves, *every* man at the entrance of his tent. [11]And the Eternal spake unto Moses face to face, as a man speaketh unto his fellow. And he returned into the camp: but his minister Joshua, the son of Nun, a lad, stirred not out of the tent. [12]And Moses said unto the Eternal, See, thou sayest unto me,

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their sight (Hebrew: was hidden from them). והביטו אחרי משה AND THEY LOOKED AFTER MOSES — *Not sneeringly*[1]) but out of admiration; *they exclaimed*: Happy is the human being (Hebrew: one born of woman) who is so sure that the Shechina will enter the door of his tent after him (cf. Kidd. 33b; Tanch., Ex. R. 45). **(9)** ודבר עם משה — This means the same as ומדבר עם משה AND HE USED TO SPEAK WITH MOSES (The verb ודבר expresses the idea of an action always going on as Rashi has explained the preceding verbs). The Targum renders it by ומתמלל עם משה (Hithpeal) *i. e.* He used to speak to Himself with (in the presence of) Moses — which is *an expression of* respect *used with reference* to the Shechinah. *A* similar *Hebrew expression* is, (Num. VII. 89) "Then he heard the voice מְדַבֵּר to him" (=מתדבר, with assimilated ת), and it does not read *there*, מְדַבֵּר, "speaking to him". Where the reading is מְדַבֵּר, its interpretation is: The voice was speaking by itself (i. e. it was not directed to any particular person) and the ordinary man naturally heard it (because he was there); but where the reading is מְדַבֵּר, it implies that the King was conversing with the ordinary man. **(10)** והשתחוו AND THEY PROSTRATED THEMSELVES to the Shechinah. **(11)** ודבר ה' אל משה פנים אל פנים AND THE LORD SPAKE UNTO MOSES FACE TO FACE — *Here too (as in v. 9) in spite of the fact that the text states "face to face"* the Targum is: ומתמלל עם משה[2]). ושב אל המחנה AND HE RETURNED INTO THE CAMP — After God had conversed with him, Mosés used to return to the camp and teach the elders what he had learned. This Moses practised from the day of Atonement until the Tabernacle was set up, but no longer. For on the seventeenth of Tammuz the tablets were broken, on the eighteenth he burnt the calf and punished the offenders, on the nineteenth[3]) he ascended *the mountain*, as it is said (XXXII. 30) "And it came to pass on the morrow (the day after he had punished the wrongdoers; cf. vv. 26—29), that Moses said unto the people", [Ye have sinned a great sin and now I will go up to the Lord]". There he spent forty days and sought mercy *for the people*, as it is said, (Deut. IX. 18) "And I threw myself down before the Lord [as at the first, forty days and forty nights]". *These terminated on the last day of Ab (there were 11 days from the 19th to the 29th of Tammuz therefore 29 days in Ab complete the forty) and he then returned to the people.* On the *first day of* the New Moon of Ellul it was said to him, (XXXIV. 2) "And be ready in the morning] and go up in the morning unto mount Sinai" — to receive the second tablets. He again spent there the forty days of which it is stated, (Deut. X. 10) "[And I stayed in the mountain, according to the first days, [forty days and forty nights]". *The words* כימים הראשונים, *"like the first days", cannot refer to the number of days for this is stated immediately afterwards; they are to be joined with* עמדתי — *I stayed in the same state as on the first days*: How *were* the first *forty days passed*? In *God's* good-will (because the Israelites had not yet sinned)! So, too, the last *forty days were passed* in *God's* good-will — from which you must admit that the intervening *forty days were passed* in *God's* anger[4]). On the tenth of Tishri God became reconciled with Israel in joy and perfect affection and said to Moses: "I have forgiven!" and handed him over the second tablets, whereupon Moses went down and began to command them concerning the work of the Tabernacle (cf. Tanch., Seder Olam

NOTES

For Notes 1—4 see Appendix.

הַעַל אֶת־הָעָם הַזֶּה וְאַתָּה לֹא הוֹדַעְתַּנִי אֵת אֲשֶׁר־
תִּשְׁלַח עִמִּי וְאַתָּה אָמַרְתָּ יְדַעְתִּיךָ בְשֵׁם וְגַם־
מָצָאתָ חֵן בְּעֵינָי: יג וְעַתָּה אִם־נָא מָצָאתִי חֵן
בְּעֵינֶיךָ הוֹדִעֵנִי נָא אֶת־דְּרָכֶךָ וְאֵדָעֲךָ לְמַעַן אֶמְצָא־
חֵן בְּעֵינֶיךָ וּרְאֵה כִּי עַמְּךָ הַגּוֹי הַזֶּה: יד וַיֹּאמֶר
פָּנַי יֵלֵכוּ וַהֲנִחֹתִי לָךְ: טו וַיֹּאמֶר אֵלָיו אִם־אֵין
פָּנֶיךָ הֹלְכִים אַל־תַּעֲלֵנוּ מִזֶּה: טז וּבַמֶּה יִוָּדַע אֵפוֹא
כִּי־מָצָאתִי חֵן בְּעֵינֶיךָ אֲנִי וְעַמֶּךָ הֲלוֹא בְּלֶכְתְּךָ
עִמָּנוּ וְנִפְלִינוּ אֲנִי וְעַמְּךָ מִכֹּל הָעָם אֲשֶׁר עַל־פְּנֵי
הָאֲדָמָה: פ רביעי

אונקלוס

לָא הוֹדַעְתַּנִי יָת דִּי תְשַׁלַּח עִמִּי וְאַתְּ אֲמַרְתְּ רַבִּיתָךְ בְּשׁוּם וְאַף אַשְׁכַּחְתָּא
רַחֲמִין קֳדָמָי: יג וּכְעַן אִם כְּעַן אַשְׁכַּחְתִּי רַחֲמִין קֳדָמָךְ הוֹדַעְנִי כְעַן יָת אוֹרַח
טוֹבָךְ וְאִדַּע רַחֲמָךְ בְּדִיל דְּאַשְׁכַּח רַחֲמִין קֳדָמָךְ וּגְלִי קֳדָמָךְ אֲרֵי עַמָּךְ עַמָּא
תָּרִין: יד וַאֲמַר שְׁכִנְתִּי תְּהַךְ וְאָנִיחַ לָךְ: טו וַאֲמַר קֳדָמוֹהִי אִם לֵית שְׁכִנְתָּךְ
מְהַלָּכָא בֵּינָנָא לָא תַסְקִינָנָא מִכָּא: טז וּבְמָה יִתְיְדַע הָכָא אֲרֵי אַשְׁכַּחְתִּי רַחֲמִין
קֳדָמָךְ אֲנָא וְעַמָּךְ הֲלָא בְּמֵיהַךְ שְׁכִנְתָּךְ עִמָּנָא וְיִתְעַבְּדַן לָנָא פְּרִישָׁן לִי וּלְעַמָּךְ

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הֵנָּה אָנֹכִי שֹׁלֵחַ מַלְאָךְ, אֵין זוֹ הוֹרָאָה, שֶׁאֵין אֲנִי חָפֵץ בָּהּ: ואתה אמרת ידעתיך בשם. הִכַּרְתִּיךָ מִשְּׁאָר בְּנֵי אָדָם בְּשֵׁם חֲשִׁיבוּת, שֶׁהֲרֵי אָמַרְתָּ לִי הִנֵּה אָנֹכִי בָּא אֵלֶיךָ בְּעַב הֶעָנָן וגו' וְגַם בְּךָ יַאֲמִינוּ לְעוֹלָם (שמ' י"ט): (יג) ועתה וגו'. אִם אֶמֶת שָׁמָצָאתִי חֵן בְּעֵינֶיךָ, הוֹדִעֵנִי נָא אֶת דַּרְכֶּךָ. מַה שָּׁכָר אַתָּה נוֹתֵן לְמוֹצְאֵי חֵן בְּעֵינֶיךָ: וְאֵדָעֲךָ למען אמצא חן בעיניך. וְאֵדַע מִדַּת תַּגְמוּלֶיךָ—מַה הִיא מְצִיאַת חֵן שֶׁמָּצָאתִי בְּעֵינֶיךָ; וּפִתְרוֹן למען אמצא חן—לְמַעַן אַכִּיר כַּמָּה שָׂכָר מְצִיאַת הַחֵן: וראה כי עמך הגוי הזה. שֶׁלֹּא תֹאמַר וְאֶעֱשֶׂה אוֹתְךָ לִגְוִי גָּדוֹל וְאֶת אֵלֶּה תַּעֲזוֹב, רְאֵה כִּי עַמְּךָ הֵם מִקְּרָבְךָ, וְאִם בָּהֶם תִּמְאָס, אֲנִי סוֹמֵךְ עַל הַיּוֹצְאִים מֵחֲלָצַי שֶׁיִּתְקַיְּמוּ, וְאֶת תַּשְׁלוּם הַשָּׂכָר שֶׁלִּי בָּעָם הַזֶּה תּוֹדִיעֵנִי; וְרַבּוֹתֵינוּ דָּרְשׁוּ בְּמַסֶּכֶת בְּרָכוֹת (דף ז'), וַאֲנִי לְיַשֵּׁב הַמִּקְרָאוֹת עַל אָפְנֵיהֶם וְעַל סִדְרָם בָּאתִי: (יד) ויאמר פני ילכו. כִּתַּרְגּוּמוֹ—לֹא אֶשְׁלַח עוֹד מַלְאָךְ, אֲנִי בְּעַצְמִי אֵלֵךְ, כְּמוֹ וּפָנֶיךָ הלכים בַּקְּרָב (ש"ב י"ז): (טו) ויאמר אליו. בְּנוֹ אֲנִי חָפֵץ, כִּי עַל יְדֵי מַלְאָךְ אַל תַּעֲלֵנוּ מִזֶּה: (טז) ובמה יודע אפוא. יִוָּדַע מְצִיאַת הַחֵן, הלוא בלכתך עמנו. וְעוֹד דָּבָר אֲנִי שׁוֹאֵל מִפִּיךָ, שֶׁלֹּא תַשְׁרֶה שְׁכִינָתְךָ עוֹד עַל אֻמּוֹת הָעוֹלָם, ונפלינו אני ועמך—וְנִהְיֶה מְבֻדָּלִים בְּדָבָר הַזֶּה מִכָּל הָעָם (ברכות ז'), כְּמוֹ וְהִפְלָה ה'

Bring up this people: and nevertheless thou hast not let me know whom thou wilt send with me. Yet thou hast said, I have known thee by name, and thou hast also found favour in my eyes. [13]Now therefore, I pray thee, If I have found favour in thy eyes, let me know now thy way, that I may know thee, that I may find favour in thy eyes: and consider that this nation *is* thy people. [14]And he said, My face shall go *with thee*, and I will give thee repose. [15]And he said unto him, If thy face go not, bring us not up hence. [16]For wherein shall it be known here that I and thy people have found favour in thy eyes? *is it* not in that thou goest with us? so shall we be distinguished, I and thy people, from all the people that are upon the face of the ground.

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ch. 6, Rashi on Ex. XVIII. 13, Deut. IX. 18 and also Taanith 36b). They were occupied in its construction until the first of Nisan and from the time when it was set up God did not converse with him any more except from the tent of meeting. ושב אל המחנה AND HE RETURNED TO THE CAMP — The translation in the Targum is: וְתָיֵב למשריתא (a participle) "and he used to return to the camp", because (as explained above) it denotes continuous action. Similarly, *he translates all the verbs occuring in* this section *by participles:* וראה כל העם *he renders by* וחזן; ונצבו *by* וקיימין; והביטו *by* ומסתכלין; והשתחוו *by* וסגדין. The Midrash explains ודבר ה' אל משה *thus*: And the Lord spake to Moses that he should return to the camp. He said to him: I am angry and you are angry; if this is to remain so, who will attract them to Me again? (cf. Tanch. and Ber. 63b)[1]). **(12)** ראה אתה אמר אלי SEE. THOU SAYEST UNTO ME — Set Thy eyes and Thy heart to Thy *own* words (Think for a moment of what Thou, Thyself, hast told me) אתה אמר אלי וגו' ואתה לא הודעתני וגו' THOU SAYEST UNTO ME [BRING UP THIS PEOPLE] AND NEVERTHELESS THOU HAST NOT LET ME KNOW [WHOM THOU WILT SEND WITH ME] — for what You have said to me (XXXIII. 20) "And I will send an angel before thee" is not "letting me know", for I am not satisfied with it[2]). ואתה אמרת ידעתיך בשם YET THOU HAST SAID, I HAVE KNOWN THEE BY NAME — I have distinguished you from all other human beings by a characteristic (שם) *which shows my* importance *in Thy eyes*, for, see, Thou hast said to me, (XIX. 9) "Behold, I come unto thee in a thick cloud etc. . . . and also in thee they shall believe for ever". **(13)** ועתה וגו' NOW THEREFORE etc. — If it is true that I have found favour in Thy eyes, הודיעני נא את דרכך LET ME KNOW THY WAY — *let me know* what is the reward which Thou givest to those who find favour in Thine eyes. וארעך למען אמצא חן בעיניך *means*, that I may know by this (by Your letting me know Your way) the nature of the reward You bestow — what is this "finding of grace" which You have granted to me (Hebrew: which I found in Your eyes). The explanation of למען אמצא חן *accordingly* is: that I may find out (אמצא) how great is the reward attendant on this "finding of grace"[3]). וראה כי עמך הגוי הזה AND CONSIDER THAT THIS NATION IS THY PEOPLE so that You should not say, *as You have said*, (XXXII. 10) "And I will make thee a great nation", whilst these (the whole people) You will abandon! Consider that they are Your nation from of old, and if You reject them, *surely* I cannot rely upon it that those who are born of me will endure — *rather* let me know through this people the reward that is to be paid me (by sparing them). Our Rabbis have given a Midrashic explanation *of this* in Treatise Berachot (7a) but I come (my purpose is) to explain the verses in a manner fitting to them and in their context. **(14)** ויאמר פני ילכו AND HE SAID. MY FACE SHALL GO WITH THEE — *Understand this* as the Targum *renders it: My Shechinah will go* — I will no more send an angel with you, but I Myself will go. פנים *here has the sense of "Self"* as *in* (2 Sam. XVII. 11) "and that thou go in the battle in thine own person (פניך)". **(15)** ויאמר אליו AND HE SAID UNTO HIM — This is what I

NOTES

For Notes 1—3 see Appendix.

יז וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה גַּם אֶת־הַדָּבָר הַזֶּה אֲשֶׁר
דִּבַּרְתָּ אֶעֱשֶׂה כִּי־מָצָאתָ חֵן בְּעֵינַי וָאֵדָעֲךָ בְּשֵׁם:
יח וַיֹּאמַר הַרְאֵנִי נָא אֶת־כְּבֹדֶךָ: יט וַיֹּאמֶר אֲנִי
אַעֲבִיר כָּל־טוּבִי עַל־פָּנֶיךָ וְקָרָאתִי בְשֵׁם יְהוָה
לְפָנֶיךָ וְחַנֹּתִי אֶת־אֲשֶׁר אָחֹן וְרִחַמְתִּי אֶת־אֲשֶׁר
אֲרַחֵם: כ וַיֹּאמֶר לֹא תוּכַל לְרְאֹת אֶת־פָּנָי כִּי לֹא־
יִרְאַנִי הָאָדָם וָחָי: כא וַיֹּאמֶר יְהוָה הִנֵּה מָקוֹם
אִתִּי וְנִצַּבְתָּ עַל־הַצּוּר: כב וְהָיָה בַּעֲבֹר כְּבֹדִי

אונקלוס

מְשַׁנֵּי מִכָּל עַמָּא דִּי עַל אַפֵּי אַרְעָא: יז וַאֲמַר יְיָ לְמֹשֶׁה אַף יָת פִּתְגָמָא הָדֵין
דִּי מַלֶּלְתָּא אֶעְבֵּד אֲרֵי אַשְׁכַּחְתָּא רַחֲמִין קֳדָמַי וְרַבִּיתָךְ בְּשׁוּם: יח וַאֲמַר אַחֲוִינִי
בְּעַן יָת יְקָרָךְ: יט וַאֲמַר אֲנָא אַעְבַּר כָּל טִיבִי עַל אַפָּיךְ וְאֶקְרֵי בִשְׁמָא דַּיְיָ
קֳדָמָךְ וְאֶחוֹן לְמָן דְּאֶחוֹן וְאֶרַחֵם עַל מָן דְּאֶרַחֵם: כ וַאֲמַר לָא תֵיכוֹל לְמֶחֱוֵי
יָת אַפַּי שְׁכִנְתִּי אֲרֵי לָא יֶחֱוֵינַנִי אֱנָשָׁא וְיִתְקַיֵּם: כא וַאֲמַר יְיָ הָא אָתַר מַתְקַן
קֳדָמָיַ וְתִתְעַתַּד עַל טִנָּרָא: כב וִיהֵי בְּמֶעֱבַר יְקָרִי וְאֲשַׁוֵּינָךְ בְּמְעָרַת טִנָּרָא

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בֵּין מִקְנֵה יִשְׂרָאֵל וְנוֹמֵר (שמ' ט'): (יז) גם את הדבר הזה. שֶׁלֹּא תִּשְׁרֶה שְׁכִינָתִי עוֹד עַל אֻמּוֹת הָעוֹלָם אעשה, וְאֵין דְּבָרָיו שֶׁל בִּלְעָם עַל יְדֵי שְׂרִיַּת שְׁכִינָה, אֶלָּא "נֹפֵל וּגְלוּי עֵינָיִם" כְּנוֹן וְאֵלֵי דָּבָר יָגֻנָּב (איוב ד')—שׁוֹמְעִין עַ"י שֶׁלֵּיתַי: (יח) ויאמר הראני נא את כבדך. רָאָה משֶׁה שֶׁהָיָה עַת רָצוֹן וּדְבָרָיו מְקֻבָּלִים, והוֹסִיף לִשְׁאוֹל לְהַרְאוֹתוֹ מַרְאִית כְּבוֹדוֹ: (יט) ויאמר אני אעביר וגו'. הִנִּיחָה שָׁעָה שֶׁתִּרְאֶה בִּכְבוֹדִי מה שֶׁאַרְשָׁה אוֹתְךָ לִרְאוֹת, לְפִי שֶׁאֲנִי רוֹצֶה וְצָרִיךְ לְלַמֶּדְךָ סֵדֶר תְּפִלָּה: שֶׁכְּשֶׁנִּצְרַכְתָּ לְבַקֵּשׁ רַחֲמִים עַל יִשְׂרָאֵל הַזְכֵּרְתָּ לִי זְכוּת אָבוֹת, כְּסָבוּר אַתָּה שֶׁאִם תַּמָּה וְכוּת אָבוֹת אֵין עוֹד תִּקָּוָה, אֲנִי אַעֲבִיר כָּל מִדַּת טוּבִי לְפָנֶיךָ עַל הַצּוּר וְאַתָּה נָתוּן בַּמְּעָרָה, וקראתי בשם ה' לפניך, לְלַמֶּדְךָ סֵדֶר בַּקָּשַׁת רַחֲמִים אַף אִם תִּכְלֶה זְכוּת אָבוֹת, וּכְסֵדֶר שֶׁאַתָּה רוֹאֶה אוֹתִי—מַעֲטֶה וְקוֹרֵא י"ג מִדּוֹת—הֱוֵי מִלַּמֵּד אֶת יִשְׂרָאֵל לַעֲשׂוֹת כֵּן, וַעֲ"י שֶׁיְּזַכִּירוּ לְפָנַי "רַחוּם וְחַנּוּן"—כִּי רַחֲמַי לֹא כָלִים—וחנתי את אשר אחון. אוֹתָן פְּעָמִים שֶׁאֶרְצֶה לָחוֹן, ורחמתי, עַת שֶׁאֶחְפּוֹץ לְרַחֵם; עַד כַּאן לֹא הִבְטִיחוֹ אֶלָּא עִתִּים אֲעֶנֶה וְעִתִּים לֹא אֶעֱנֶה, אֲבָל בִּשְׁעַת מַעֲשֶׂה אָמַר לוֹ הִנֵּה אָנֹכִי כֹּרֵת בְּרִית (שמ' ל"ד)—הִבְטִיחוֹ שְׁאֵינָן חוֹזְרוֹת רֵיקָם: (כ) ויאמר לא תוכל וגו'. אַף כְּשֶׁאַעֲבִיר כָּל טוּבִי עַל פָּנֶיךָ אֵינִי נוֹתֵן לְךָ רְשׁוּת לִרְאוֹת אֶת פָּנַי: (כא) הנה מקום אתי. דָּבָר אֲשֶׁר אֲנִי אֲדַבֵּר עִמְּךָ תָּמִיד, יֵשׁ מָקוֹם מוּכָן לִי לְצִדְּךָ שֶׁאַטְמִינְךָ שָׁם שֶׁלֹּא תָּזוּק, וּמִשָּׁם תִּרְאֶה מַה שֶּׁתִּרְאֶה, זֶהוּ פְּשׁוּטוֹ; וּמִדְרָשׁוֹ עַל מָקוֹם שֶׁהַשְּׁכִינָה שָׁם מְדַבֵּר, וְאוֹמֵר הַמָּקוֹם אִתִּי, וְאֵינוֹ אוֹמֵר אֲנִי בַּמָּקוֹם, שֶׁהַקָּבָ"ה מְקוֹמוֹ שֶׁל עוֹלָם וְאֵין עוֹלָמוֹ מְקוֹמוֹ (תנח'): (כב) בעבר כבדי. כְּשֶׁאֶעֱבוֹר לְפָנֶיךָ: בנקרת הצור. כְּמוֹ הַעֲנִי הָאֲנָשִׁים הָהֵם תְּנַקֵּר (במדבר ט"ז), יִקְרוּהָ עָרְבֵי נַחַל (משלי ל'), אֲנִי

17And the Eternal said unto Moses, I will do this thing also that thou hast spoken: for thou hast found favour in my eyes, and I know thee by name. 18And he said, I beseech thee, shew me thy glory. 19And he said, I will make all my goodness pass before thy face, and I will call by name, O Eternal, before thee; and I will be gracious, to whom I will be gracious, and I will shew mercy, to whom I will shew mercy. 20And he said, Thou canst not see my face: for there shall no man see me, and live. 21And the Eternal said, Behold, *there is* a place by me, and thou shalt be placed upon the crag: 22And it shall come to pass, while my glory

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desired: for if it is to be by an angel rather do not bring us up from here. **(16)** ובמה יודע אפוא FOR WHEREIN SHALL IT BE KNOWN HERE [THAT I AND THY PEOPLE HAVE FOUND FAVOUR IN THY EYES] — *i. e.* wherein shall the "finding of favour" be known, הלא בלכתך עמנו IF NOT BY YOUR GOING WITH US!? And yet another thing do I ask You: that You should not let Your Shechinah rest upon the other peoples of the world, ונפלינו אני ועמך SO SHALL WE BE DISTINGUISHED, I AND THY PEOPLE — through this very thing we shall become different from all the peoples (Ber. 7a; Tanch., Targ. Jon., Seder Olam 21). נפלינו *is of the same root and meaning as in* (IX. 4) "And the Lord shall make a separation (והפלה) between the cattle of Israel etc." **(17)** גם את הדבר הזה THIS THING ALSO — that My Shechinah shall not rest henceforth upon the other nations of the world, אעשה I WILL DO. *And thus He did,* for the *prophetical* words of Balaam (the heathen prophet) were not uttered by reason of the Shechinah resting upon him, but, *as Scripture describes it,* (Num. XXIV. 4) "[he saw the vision of the Almighty] fallen, but with eyes uncovered" (i. e. whilst fallen into a sleep his mental eyes were open and he saw in a dream what the Almighty was to reveal unto him) *in a state of mind* similar to *that described by Job* (Job IV. 12) "a word was by stealth conveyed (ינגנב) to me" — they (the heathen prophets) used to hear *God's message* through a medium. **(18)** ויאמר הראני נא את כבדך AND HE SAID, I BESEECH THEE, SHEW ME THY GLORY — Moses saw that the hour was propitious and that his petitions were being favourably received, he therefore made a further request — that God should let him behold a reflection of His Glory. **(19)** ויאמר אני אעביר וגו' AND HE SAID, I WILL MAKE ALL MY GOODNESS PASS [BEFORE YOU] — The time has arrived when you shall see of My Glory so much as I will allow you to see according as I wish, and *therefore* I find it necessary to teach you a set form of prayer. *Just now* when you felt the need to pray for mercy on Israel's behalf you besought Me to remember the merits of the patriarchs and you thought that if the merits of the patriarchs are exhausted there is no more hope — I will therefore cause all the attribute of My goodness to pass before you on the rock whilst you are placed in the cave, וקראתי בשם ה' לפניך AND I WILL CALL ON THE NAME OF THE LORD BEFORE THEE, to teach you the formula when praying for mercy even though the merits of the patriarchs should be exhausted. And according to the manner in which you see Me *doing this,* cloaked — *as it were* — *in the Talith*[1]) and proclaiming the thirteen attributes of mercy, do you teach Israel to do. And because that they will make mention before Me of *the attributes:* "Merciful!", "Gracious!" *thereby proclaiming* that My mercies do not fail (even though the merits of the patriarchs are exhausted), וחנתי את אשר אחון I WILL BE GRACIOUS TO WHOM I WILL BE GRACIOUS *i. e.* in times when I shall be disposed to be gracious, ורחמתי AND I WILL SHEW MERCY — those times that I shall desire to show mercy. For the time being He only gave him (Moses) the promise: At times I will answer *your prayer,* at times I will not answer *it.* But at the time this was carried out (i. e. when He proclaimed the Attributes) He said to him (XXXIV. 10) "Behold, I make a covenant..." (I make this irrevocable) — thus assuring

NOTES

1) See Appendix.

וְשַׂמְתִּיךָ בְּנִקְרַת הַצּוּר וְשַׂכֹּתִי כַפִּי עָלֶיךָ עַד־עָבְרִי׃
כג וַהֲסִרֹתִי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרָי וּפָנַי לֹא
יֵרָאוּ׃ פ חמישי

לד א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה פְּסָל־לְךָ שְׁנֵי־לֻחֹת
אֲבָנִים כָּרִאשֹׁנִים וְכָתַבְתִּי עַל־הַלֻּחֹת אֶת־הַדְּבָרִים
אֲשֶׁר הָיוּ עַל־הַלֻּחֹת הָרִאשֹׁנִים אֲשֶׁר שִׁבַּרְתָּ׃
ב וֶהְיֵה נָכוֹן לַבֹּקֶר וְעָלִיתָ בַבֹּקֶר אֶל־הַר סִינַי
וְנִצַּבְתָּ לִי שָׁם עַל־רֹאשׁ הָהָר׃ ג וְאִישׁ לֹא־יַעֲלֶה
עִמָּךְ וְגַם־אִישׁ אַל־יֵרָא בְּכָל־הָהָר גַּם־הַצֹּאן
וְהַבָּקָר אַל־יִרְעוּ אֶל־מוּל הָהָר הַהוּא׃ ד וַיִּפְסֹל
שְׁנֵי־לֻחֹת אֲבָנִים כָּרִאשֹׁנִים וַיַּשְׁכֵּם מֹשֶׁה בַבֹּקֶר

אונקלוס

וְאָגִין בְּמֵימְרִי עֲלָךְ עַד דְּאֶעְבַּר׃ כג וְאַעְדֵּי יָת דִּבְרַת יְקָרִי וַתֲחָזֵי יָת דַּהֲתָרַי
וְדֻקְדָּמַי לָא יִתְחָזוּן׃ א וַאֲמַר יְיָ לְמֹשֶׁה פְּסָל לָךְ תְּרִין לוּחֵי אַבְנָיָא כְּקַדְמָאֵי
וְאֶכְתּוֹב עַל לוּחַיָּא יָת פִּתְגָמַיָּא דִּי הֲווֹ עַל לוּחַיָּא קַדְמָאֵי דִּי תְבַרְתָּא׃ ב וֶהֱוֵי
זַמִּין לְצַפְרָא וְתִסַּק בְּצַפְרָא לְטוּרָא דְסִינַי וְתִתְעַתַּד קֳדָמַי תַּמָּן עַל רֵישׁ טוּרָא׃
ג וֶאֱנָשׁ לָא יִסַּק עִמָּךְ וְאַף אֱנָשׁ לָא יִתְחֲזֵי בְּכָל טוּרָא אַף עָנָא וְתוֹרֵי לָא יִרְעוֹן
לֶקֳבֵל טוּרָא הַהוּא׃ ד וּפְסַל תְּרִין לוּחֵי אַבְנָיָא כְּקַדְמָאֵי וְאַקְדֵּם מֹשֶׁה בְצַפְרָא

רש״י

כָּרִתִּי וְשָׁתִיתִי מַיִם (מ״ב י״ט), גְּזֵרָה אַחַת לָהֶם. נִקְרַת הַצּוּר. כְּרִיַּת הַצּוּר: וְשַׂכֹּתִי כַפִּי. מִכָּאן
שְׁנוֹתְנָה רְשׁוּת לַמְחַבְּלִים לְחַבֵּל, וְתַרְגּוּמוֹ וְאָגִין בְּמֵימְרִי כְּנוּי הוּא לְדָבָר כָּבוֹד שֶׁל מַעְלָה, שֶׁאֵינוֹ
צָרִיךְ לִסּוֹכֵךְ עָלָיו בְּכַף מַמָּשׁ: (כג) וְהסרתי את כפי. וְאַעְדֵּי יָת דִּבְרַת יְקָרִי — כְּשֶׁאֶסְלַק הַנְהָגַת
כְּבוֹדִי מִנֶּגֶד פָּנֶיךָ, לְלֶכֶת מִשָּׁם וּלְהַלָּן, וראית את אחרי. הֲרָאֵהוּ קֶשֶׁר שֶׁל תְּפִלִּין (ברכ׳ ז׳):

לד (א) פסל לך. הֲרָאֵהוּ מַחֲצָב סַנְפִּירִינוֹן מִתּוֹךְ אָהֳלוֹ וְאָמַר לוֹ הַפְּסוֹלֶת יִהְיֶה שֶׁלְּךָ;
מִשָּׁם נִתְעַשֵּׂר מֹשֶׁה רַבֵּנוּ (תנחי): פסל לך. אַתָּה שִׁבַּרְתָּ הָרִאשׁוֹנוֹת, אַתָּה פְּסָל לְךָ אֲחֵרוֹת,
מָשָׁל לְמֶלֶךְ שֶׁהָלַךְ לִמְדִינַת הַיָּם וְהִנִּיחַ אֲרוּסָתוֹ עִם הַשְּׁפָחוֹת, מִתּוֹךְ קִלְקוּל הַשְּׁפָחוֹת יָצָא
עָלֶיהָ שֵׁם רָע, עָמַד שׁוֹשְׁבִינָהּ וְקָרַע כְּתֻבָּתָהּ, אָמַר אִם יֹאמַר הַמֶּלֶךְ לְהָרְגָהּ, אוֹמַר לוֹ עֲדַיִן
אֵינָהּ אֲשְׁתְּךָ; בְּדַרְכּוֹ הַמֶּלֶךְ וּמָצָא שֶׁלֹּא הָיְתָה הַקִּלְקוּל אֶלָּא מִן הַשְּׁפָחוֹת, נִתְרַצָּה לָהּ, אָמַר לוֹ
שׁוֹשְׁבִינָהּ כְּתוֹב לָהּ כְּתוּבָּה אַחֶרֶת, שֶׁזִּכְרָהּ הָרִאשׁוֹנָה, אָמַר לוֹ הַמֶּלֶךְ אַתָּה קָרַעְתָּ אוֹתָהּ
אַתָּה קְנֵה לָהּ נְיָר אַחֵר וַאֲנִי אֶכְתּוֹב לָהּ בִּכְתָב יָדִי; כֵּן הַמֶּלֶךְ וָה הַקָּבָ״ה, הַשְּׁפָחוֹת אֵלּוּ עֲרָב
רַב, וְהַשּׁוֹשְׁבִין וָה מֹשֶׁה, אֲרוּסָתוֹ שֶׁל הַקָּבָ״ה יִשְׂרָאֵל, לָכֵךְ נֶאֱמַר פְּסָל לְךָ (שם): (ב) נכון.
מְזֻמָּן: (ג) ואיש לא יעלה עמך. הָרִאשׁוֹנוֹת עַ״י שָׁהָיוּ בִּתְשׁוּאוֹת וְקוֹלוֹת וּקְהִלּוֹת, שֶׁלְּטָה בָּהֶן

passeth by, that I will put thee in a cleft of the crag, and will shelter thee with my hand while I pass by: [23]And I will remove mine hand, and thou shalt see what is behind me: but my face shall not be seen.

34. [1]And the Eternal said unto Moses, Hew thee two tablets of stone like unto the first: and I will write upon *these* tablets the words that were in the first tablets, which thou brakest. [2]And be ready in the morning, and go up in the morning unto mount Sinai, and thou shalt be placed there before me in the top of the mountain. [3]And no man shall go up with thee, neither let any man be seen throughout all the mountain; neither let the flocks nor herds feed opposite that mountain. [4]And he hewed two tablets of stone like unto the first; and Moses rose up early in the morning,

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him that they (the 13 Attributes of Mercy when invoked in time of need) will never prove ineffective. **(20)** ויאמר לא תוכל וגו׳ AND HE SAID, THOU CANST NOT [SEE MY FACE] — and even when I make all My goodness pass before you I shall not allow you to see My face. **(21)** הנה מקום אתי BEHOLD, THERE IS A PLACE BY ME — On the mountain where I am continually speaking with you there is a place prepared by Me for your sake where I will hide you that you may not be hurt *by the vision*. From there you will see what you will be permitted to see. A Midrashic explanation is that *by the word* מקום Scripture is speaking of the place where the Shechinah is and that He therefore said, "The place is by Me" and He did not say, "I am in the place", because the Holy One, blessed be He, is the "place" of the Universe (comprises the Universe) but His Universe is not His place (does not encompass Him) (cf. Tanch., Ex. R. 45). **(22)** בעבר כבודי WHEN MY GLORY PASSETH BY — *i. e.* when I shall pass before you[1]). בנקרת הצור IN A CLEFT OF THE CRAG — נקרה is similar in meaning to *the verbs in* (Num. XVI. 14) "Wilt thou bore out (תנקר) the eyes of these men?"; (Prov. XXX. 17) "The ravens of the valley shall pick it out (יקרהו)"; (2 Kings XIX. 24) "I have digged *a well* (קרתי) and drunk strange waters". *All these* have the same derivation. נקרת הצור *thus means* a place dug out of the rock[2]). ושכתי כפי AND I WILL SHELTER [THEE] WITH MY HAND — Hence it is evident that permission has been given to the destructive agencies to wound. The Targum renders ושכתי כפי by ואגין במימרי "I will protect *thee* with My word" This is *merely* a circumlocution in a manner more respectful to the Most High *God and the Targum did not translate it literally* because He (God) does not need to cover *a person* with the hand actually *in order to protect him*. **(23)** והסרתי את כפי AND I WILL REMOVE MY HAND — *The Targum renders this by* ואעדי ית דברת יקרי "I will remove the guidance of My Glory"; *it means:* when I shall remove the guidance of My Glory from before thine eyes — to go right away from that place[3]), וראית את אחרי THEN THOU SHALT SEE WHAT IS BEHIND ME — He showed him the Tephillin-knot *which is placed behind the head* (cf. Ber. 7a; Men. 35b)[3]).

34. **(1)** פסל לך HEW THEE — He showed him a quarry of sapphire in his tent and said to him: The chips (פסלת = פסל) shall be thine (לך). It was from this that Moses became so rich (cf. Tanch., Ex. R. 46, Ned. 38a, jer. Shek. V. 13). *Another explanation of* פסל לך *is:* פסל לך HEW THYSELF — thou hast broken the first tablets, do thou *therefore* hew others. A parable: *this may be compared* to a king who travelled to a remote country (more lit., to a province over-sea) leaving his betrothed at home with her handmaids. Through the immoral conduct of her handmaids she *also* gained a bad reputation (more lit., there went forth against her an evil name). Her bridesman arose and tore up the marriage-contract saying: If the king proposes to kill her I shall say to him, "She is not yet thy wife" (the marriage contract which might have served as evidence being destroyed). The king made enquiry, found that the immorality had been only on the hand-

NOTES

For Notes 1—3 see Appendix.

וַיַּעַל אֶל־הַר סִינַי כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַיִּקַּח
בְּיָדוֹ שְׁנֵי לֻחֹת אֲבָנִים: ה וַיֵּרֶד יְהוָה בֶּעָנָן וַיִּתְיַצֵּב
עִמּוֹ שָׁם וַיִּקְרָא בְשֵׁם יְהוָה: ו וַיַּעֲבֹר יְהוָה עַל־
פָּנָיו וַיִּקְרָא יְהוָה ו יְהוָה אֵל רַחוּם וְחַנּוּן אֶרֶךְ
אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת: ז נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא
עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד ו עֲוֹן אָבוֹת
עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים:
ח וַיְמַהֵר מֹשֶׁה וַיִּקֹּד אַרְצָה וַיִּשְׁתָּחוּ: ט וַיֹּאמֶר
אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ אֲדֹנָי יֵלֶךְ־נָא אֲדֹנָי
בְּקִרְבֵּנוּ כִּי עַם־קְשֵׁה־עֹרֶף הוּא וְסָלַחְתָּ לַעֲוֹנֵנוּ
מ׳ רבתי

אונקלוס

וּסְלֵק לְטוּרָא דְסִינַי כְּמָא דְפַקֵּד יְיָ יָתֵהּ וּנְסֵב בִּידֵהּ תְּרֵין לוּחֵי אַבְנַיָּא:
ה וְאִתְגְּלִי יְיָ בַּעֲנָנָא וְאִתְעַתַּד עִמֵּהּ תַּמָּן וּקְרָא בִשְׁמָא דַיְיָ: ו וַאֲעֵבַר יְיָ שְׁכִנְתֵּהּ
עַל אַפּוֹהִי וּקְרָא יְיָ יְיָ אֱלָהָא רַחֲמָנָא וְחַנָּנָא מַרְחִיק רָגְזוֹ וּמַסְגֵּי לְמֶעְבַּד טָבָן
וּקְשׁוֹט: ז נָטַר טִיבוּ לְאַלְפֵי דָרִין שָׁבֵק לַעֲוָיָן וְלִמְרוֹד וּלְחוֹבִין סָלַח לְדָתַיְבִין
לְאוֹרַיְתֵהּ וְלָדְלָא תַיְבִין לָא מְזַכֵּי מַסְעַר חוֹבֵי אֲבָהָן עַל בְּנִין וְעַל בְּנֵי בְנִין
מָרָדִין עַל דַּר תְּלִיתָי וְעַל דַּר רְבִיעָי: ח וְאוֹחִי מֹשֶׁה וּכְרַע עַל אַרְעָא וּסְגִיד:
ט וַאֲמַר אִם כְּעַן אַשְׁכַּחִית רַחֲמִין קֳדָמָךְ יְיָ תְּהָךְ כְּעַן שְׁכִנְתָּא דַיְיָ בֵּינָנָא אֲרֵי

רש״י

עַיִן רָעָה—אֵין לְךָ נָפָה מִן הַצְּנִיעוּת! (שם): (ה) ויקרא בשם ה׳. מִתְרַגְּמִינָן וּקְרָא בִשְׁמָא דַה׳:
(ו) ה׳ ה׳. מִדַּת רַחֲמִים הִיא, אַחַת קוֹדֶם שֶׁיֶּחֱטָא, וְאַחַת אַחַר שֶׁיֶּחֱטָא וְיָשׁוּב (ר״ה י״ז): אל.
אַף זוֹ מִדַּת רַחֲמִים, וְכֵן הוּא אוֹמֵר אֵלִי אֵלִי לָמָה עֲזַבְתָּנִי (תה׳ כ״ב)—וְאֵין לוֹמַר לְמִדַּת הַדִּין
לָמָּה עֲזַבְתָּנִי, כְּבָר מָצָאתִי בְּמְכִילְתָּא: ארך אפים. מַאֲרִיךְ אַפּוֹ וְאֵינוֹ מְמַהֵר לִפְרֹעַ, שֶׁמָּא יַעֲשֶׂה
תְּשׁוּבָה: ורב חסד. לַצַּדִּיקִים חֶסֶד—שֶׁאֵין לָהֶם זְכֻיּוֹת כָּל כָּךְ: ואמת. לְשַׁלֵּם שָׂכָר טוֹב לְעוֹשֵׂי
רְצוֹנוֹ: (ז) נצר חסד שֶׁהָאָדָם עוֹשֶׂה לְפָנָיו, לאלפים. לִשְׁנֵי אֲלָפִים דּוֹרוֹת; עֲוֹנוֹת אֵלּוּ הַזְּדוֹנוֹת,
פְּשָׁעִים אֵלּוּ הַמְּרָדִים שָׁאָדָם עוֹשֶׂה לְהַכְעִיס: ונקה לא ינקה. לְפִי פְּשׁוּטוֹ מַשְׁמַע שֶׁאֵינוֹ
מְוַתֵּר עַל הָעָוֹן לַנִּמְרֵי, אֶלָּא נִפְרָע מִמְּנוּ מְעַט מְעַט, וְרַבּוֹתֵינוּ דָּרְשׁוּ מְנַקֶּה הוּא לַשָּׁבִים
וְלֹא יְנַקֶּה לְשֶׁאֵינָן שָׁבִים (יומא פ״ו): פקד עון אבות על בנים. כְּשֶׁאוֹחֲזִים מַעֲשֵׂה אֲבוֹתֵיהֶם
בִּידֵיהֶם, שֶׁכָּבָר פֵּרַשׁ בְּמִקְרָא אַחֵר לְשׂנְאָי (שמ׳ כ׳): ועל רבעים. הוֹר רְבִיעִי; נִמְצָאת מִדָּה
טוֹבָה מְרֻבָּה עַל מִדַּת פּוּרְעָנוּת אַחַת לַחֲמֵשׁ מֵאוֹת, שֶׁבְּמִדָּה טוֹבָה הוּא אוֹמֵר נֹצֵר חֶסֶד
לָאֲלָפִים (תוס׳ סוטה ד׳): (ח) וימהר משה. כְּשֶׁרָאָה מֹשֶׁה שְׁכִינָה עוֹבֶרֶת, וְשָׁמַע קוֹל
הַקְּרִיאָה, מִיַּד וישתחו: (ט) ילך נא אדני בקרבנו. כְּמוֹ שֶׁהִבְטַחְתָּ. מֵאַחַר שֶׁאַתָּה נוֹשֵׂא עָוֹן;
וְאִם עַם קְשֵׁה עֹרֶף הוּא וַיֹּאמְרוּ בְךָ וְאָמַרְתָּ עַל זֹאת פֶּן אֶבְלְךָ בַּדַּרְךָ, אַתָּה תִּסְלַח לַעֲוֹנֵינוּ וְנוֹמַר:

and went up unto mount Sinai, as the Eternal had commanded him, and took in his hand the two tablets of stone. [5]And the Eternal went down in the cloud, and placed himself with him there, and called by name, O Eternal. [6]And the Eternal passed before him, and called, The Eternal *is*, The Eternal God, merciful and gracious, slow to wrath, and abundant in mercy and truth. [7]Keeping mercy for thousands, bearing with iniquity and transgression and sin, and holding guiltless by no means *the wicked*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*. [8]And Moses made haste, and bowed his head towards the earth, and prostrated himself. [9]And he said, If now I have found favour in thy eyes, O Lord, let my Lord, I pray thee, go among us; although it *is* a stiff-necked people, yet pardon our iniquity

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maids' side and became reconciled with her. Her bridesman then said to the king, "Write another marriage contract for her because the first has been torn up". *Whereupon* the king replied: You tore it up; do you *therefore* purchase for her new paper and I will write it for her in My handwriting. So, *here, too*: the King is the Holy One blessed be He, the handmaids are the mixed multitude, the bride's friend is Moses, and the betrothed of the Holy One, blessed be He, is Israel — therefore it is said פסל לך, "Hew thyself *the new tablets*" (Tanch., Ex. R. 46). **(2)** נכון means PREPARED. **(3)** ואיש לא יעלה עמך AND NO MAN SHALL GO UP WITH THEE — Because the first *tablets* were *given* amidst great noises and alarms and a vast assembly the "evil eye" had power over them (they did not endure) — there is no finer quality than to be unostentatious! (Tanch.). ויקרא בשם ה' AND HE CALLED BY NAME, O LORD — We render this in the Targum by, ויקרא בשמא דה' and he (Moses) called on the name of the Lord[1]). **(6)** ה' ה' THE LORD, THE LORD — This is the attribute of Divine mercy. The one (the first ה') *alludes to God having mercy on the sinner* before he sins[2]) and the other after he has sinned and repented (R. Hash. 17b). אל GOD — This is also an attribute of Divine mercy (it is not, as אלהים, an attribute of stern justice). Thus also does Scripture say, (Ps. XXII. 2) "My God, my God (אלי, אלי) why hast Thou forsaken me?" — for *surely* one would not say to the attribute of *stern* Justice "why hast THou forsaken me?"! Thus have I found in the Mechilta. ארך אפים SLOW TO ANGER — He defers (מאריך) His anger and does not hasten to punish — it may be that *the sinner* will repent. ורב חסד AND ABUNDANT IN MERCY — to those who need mercy because they have not sufficient merits *to be saved by them*. ואמת AND TRUTH — faithfully rewarding those who perform His will[3]). **(7)** נצר חסד *means* God keeps (stores up) the mercy which a person does in His presence, לאלפים TO THOUSANDS — to two thousand generations (the plural, "generations", and "two" is the least that this can imply; cf. Rashi on XX. 6). עונות — These are sins committed presumptuously (with premeditation). פשעים — These are sins committed rebelliously. ונקה לא ינקה AND WHO WILL BY NO MEANS CLEAR THE GUILTY — According to its plain sense this means that He is not altogether indulgent to sin (He does not entirely remit the punishment), but little by little exacts punishment from him (the sinner). Our Rabbis, however, have explained: ונקה, *And he clears* — He clears those who repent, לא ינקה, *He does not clear* — but does not clear those who will not repent (Joma 86a). פקד עון אבות על בנים VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN — when they retain in their hands (follow the example of) the *evil* doings of their ancestors. *This must be the meaning* because in another verse *of a similar character* it has already been stated:

NOTES

For Notes 1—3 see Appendix.

וּלְחַטָּאתֵנוּ וּנְחַלְתָּנוּ׃ ששי ט וַיֹּאמֶר הִנֵּה אָנֹכִי כֹּרֵת
בְּרִית נֶגֶד כָּל־עַמְּךָ אֶעֱשֶׂה נִפְלָאֹת אֲשֶׁר לֹא־
נִבְרְאוּ בְכָל־הָאָרֶץ וּבְכָל־הַגּוֹיִם וְרָאָה כָל־הָעָם
אֲשֶׁר־אַתָּה בְקִרְבּוֹ אֶת־מַעֲשֵׂה יְהוָה כִּי־נוֹרָא
הוּא אֲשֶׁר אֲנִי עֹשֶׂה עִמָּךְ׃ י שְׁמָר־לְךָ אֵת אֲשֶׁר
אָנֹכִי מְצַוְּךָ הַיּוֹם הִנְנִי גֹרֵשׁ מִפָּנֶיךָ אֶת־הָאֱמֹרִי
וְהַכְּנַעֲנִי וְהַחִתִּי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי׃ יב הִשָּׁמֶר
לְךָ פֶּן־תִּכְרֹת בְּרִית לְיוֹשֵׁב הָאָרֶץ אֲשֶׁר אַתָּה בָּא
עָלֶיהָ פֶּן־יִהְיֶה לְמוֹקֵשׁ בְּקִרְבֶּךָ׃ יג כִּי אֶת־מִזְבְּחֹתָם
תִּתֹּצוּן וְאֶת־מַצֵּבֹתָם תְּשַׁבֵּרוּן וְאֶת־אֲשֵׁרָיו תְּכָרֹתוּן׃
יד כִּי לֹא תִשְׁתַּחֲוֶה לְאֵל אַחֵר כִּי יְהוָה קַנָּא שְׁמוֹ
אֵל קַנָּא הוּא׃ טו פֶּן־תִּכְרֹת בְּרִית לְיוֹשֵׁב הָאָרֶץ
וְזָנוּ ו אַחֲרֵי אֱלֹהֵיהֶם וְזָבְחוּ לֵאלֹהֵיהֶם וְקָרָא לְךָ

אונקלוס

עַם קְשֵׁי עָרֶל הוּא וְתִשְׁבּוֹק לְחוֹבָנָא וְלַחֲטָאנָא וְתַחְסְנָנָא׃ י וַאֲמַר הָא אֲנָא
גָּזַר קְיָם קֳדָם כָּל עַמָּךְ אֶעְבֵּד פְּרִישָׁן דִּי לָא אִתְבְּרִיאוּ בְּכָל אַרְעָא וּבְכָל
עַמְמַיָּא וְיֶחֱזֵי כָּל עַמָּא דִּי אַתְּ בֵּינֵיהוֹן יָת עוֹבָדָא דַּיְי אֲרֵי דָחֵל הוּא דִּי אֲנָא
עָבֵד עִמָּךְ׃ יא טַר לָךְ יָת דִּי אֲנָא מְפַקְּדָךְ יוֹמָא דֵּין הָא אֲנָא מְתָרֵךְ מִן קֳדָמָךְ
יָת אֱמוֹרָאֵי וּכְנַעֲנָאֵי וְחִתָּאֵי וּפְרִזָּאֵי וְחִוָּאֵי וְיבוּסָאֵי׃ יב אִסְתַּמַּר לָךְ דִּילְמָא
תִּגְזַר קְיָם לְיַחֲב אַרְעָא דִּי אַתְּ עָלַל עֲלַהּ דִּילְמָא יְהֵא לְתַקָּלָא בֵּינָךְ׃ יג אֲרֵי
יָת אֲגוֹרֵיהוֹן תְּתָרְעוּן וְיָת קָמָתְהוֹן תְּתַבְּרוּן וְיָת אֲשֵׁרֵיהוֹן תְּקַצְּצוּן׃ יד אֲרֵי לָא
תִסְגּוֹד לְטַעֲוָת עַמְמַיָּא אֲרֵי יְיָ קַנָּא שְׁמֵהּ אֵל קַנָּא הוּא׃ טו דִּילְמָא תִּגְזַר קְיָם
לְיַחֲב אַרְעָא וְיִטְעוּן בָּתַר טַעֲוָתְהוֹן וְיִדְבְּחוּן לְטַעֲוָתְהוֹן וְיִקְרוּן לָךְ וְתֵיכוֹל

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יֵשׁ כִּי בְּמָקוֹם אִם: ונחלתנו. וְתִתֵּנוּ לְךָ לְנַחֲלָה מְיֻחֶדֶת, זוּ הִיא בַּקָּשַׁת וְנִפְלִינוּ אֲנִי וְעַמְּךָ—
שֶׁלֹּא תִשְׁרֶה שְׁכִינָתְךָ עַל הָאֻמּוֹת: (י) כרת ברית. עַל זֹאת: אעשה נפלאת. לְשׁוֹן וְנִפְלִינוּ,
שֶׁתִּהְיוּ מְבֻדָּלִים בָּזוּ מִכָּל הָאֻמּוֹת שֶׁלֹּא תִשְׁרֶה שְׁכִינָתִי עֲלֵיהֶם: (יא) את האמרי וגו'.
ו' אֻמּוֹת יֵשׁ כָּאן, כִּי הִגְרַנָּשִׁי עָמַד וּפָנָה מִפְּנֵיהֶם: (יג) אשריו. הוּא אִילָן שֶׁעוֹבְדִים אוֹתוֹ:
(יד) קנא שמו. מִקְנָא לִפְרַע וְאֵינוֹ מוֹתֵר, וְזֶהוּ כָּל לְשׁוֹן קִנְאָה — אוֹחֵז בְּנִצְחוֹנוֹ וּפוֹרֵעַ

and our sin, and take us for thine inheritance. [10]And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been created in all the earth, nor in any nation: and all the people among whom thou *art* shall see the deeds of the Eternal: for it *is* a fearful thing that I will do with thee. [11]Keep thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebuzite. [12]Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou comest, lest it be for a snare among thee: [13]But ye shall pull down their altars, break their monuments, and cut down their groves: [14]For thou shalt prostrate thyself to no other god: for the Eternal, whose name *is* Jealous *is* a jealous God: [15]Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and sacrifice unto their gods, and *one* call thee,

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of them that hate Me (cf. XX. 5: Visiting the iniquity of fathers upon the children, upon the third and fourth generation of them that hate Me (Ber. 7a, Sanh. 27b).. ועל רבעים *means* AND UPON THE FOURTH GENERATION — It follows, therefore, that the measure of good (reward) is greater than the measure of punishment in the proportion of one to five hundred, for in respect to the measure of good it says: "keeping mercy for thousands" (two thousands at least) (cf. Rashi above: Tosephta Sota 4; see also Rashi on XX. 5). **(8)** וימהר משה AND MOSES MADE HASTE — When Moses saw that the Shechinah passed by and heard the sound of the proclamation he immediately prostrated himself[1]). **(9)** ילך נא אדני בקרבנו LET MY LORD, I PRAY THEE, GO AMONG US as Thou hast promised (cf. XXXIII. 14), since Thou forgivest iniquity. And even if it be a stiff-necked people and they have rebelled against Thee and Thou didst on that account say, (XXX. 3) "lest I consume thee in the way" — yet pardon Thou our iniquity etc. — כי is sometimes used in place of (in the sense of) אם, "if"[2]). ונחלתנו AND TAKE US FOR THINE INHERITANCE — make us a special inheritance unto Thyself. This is the same request as that contained in (XXXIII. 16) "that we should be different, I and thy people [from all other peoples]" — *which means* that You should not let Your Shechinah rest upon the *other* peoples *of the world* (cf. Rashi on this verse). **(10)** כרת ברית [BEHOLD, I] MAKE A COVENANT about this. אעשה נפלאת — *The word* נפלאת *is* an expression of the same meaning as ונפלינו (XXXIII. 16; so that the phrase means: I will make a difference) *meaning* that you shall be different in this respect from all *other* peoples — in that My Shechinah will not rest upon them. **(11)** את האמרי וגו׳ THE AMORITE etc. — There are *only* six nations *mentioned here*, because *the seventh*, the Girgashites, arose and emigrated *of their own accord* (cf. Rashi on XXXIII. 2). **(13)** אשריו — An אשרה was a tree which they worshipped. **(14)** קנא שמו WHOSE NAME IS קנא — Who is zealous (מקנא) to exact punishment *from the sinners* and is not indulgent *towards idolatry*. This (the above) is always the meaning of the root קנא wherever it is used *in connection with God. Consequently* קנא שמו *His name (His characteristic) is* קַנָּא *that of a zealot, implies*: He maintains (insists upon) his

NOTES

[1]) See Appendix.

[2]) Rashi following a statement in the Talmud often explains that כי has four meanings and no more; he holds that the only one that will fit in here is that of אם. We may obtain the same explanation of the text if we translate כי by although: Let my Lord go in our midst although it be a stiff-necked people. But neither the Talmud nor Rashi admits this meaning for כי.

וְאָכַלְתָּ מִזִּבְחוֹ: טז וְלָקַחְתָּ מִבְּנֹתָיו לְבָנֶיךָ וְזָנוּ בְנֹתָיו
אַחֲרֵי אֱלֹהֵיהֶן וְהִזְנוּ אֶת־בָּנֶיךָ אַחֲרֵי אֱלֹהֵיהֶן:
יז אֱלֹהֵי מַסֵּכָה לֹא תַעֲשֶׂה־לָּךְ: יח אֶת־חַג הַמַּצּוֹת
תִּשְׁמֹר שִׁבְעַת יָמִים תֹּאכַל מַצּוֹת אֲשֶׁר צִוִּיתִךָ
לְמוֹעֵד חֹדֶשׁ הָאָבִיב כִּי בְּחֹדֶשׁ הָאָבִיב יָצָאתָ
מִמִּצְרָיִם: יט כָּל־פֶּטֶר רֶחֶם לִי וְכָל־מִקְנְךָ תִּזָּכָר
פֶּטֶר שׁוֹר וָשֶׂה: כ וּפֶטֶר חֲמוֹר תִּפְדֶּה בְשֶׂה וְאִם־
לֹא תִפְדֶּה וַעֲרַפְתּוֹ כֹּל בְּכוֹר בָּנֶיךָ תִּפְדֶּה וְלֹא־
יֵרָאוּ פָנַי רֵיקָם: כא שֵׁשֶׁת יָמִים תַּעֲבֹד וּבַיּוֹם
הַשְּׁבִיעִי תִּשְׁבֹּת בֶּחָרִישׁ וּבַקָּצִיר תִּשְׁבֹּת: כב וְחַג

אונקלוס

מַדְבְּחֵיהוֹן: טז וְתִסַּב מִבְּנָתְהוֹן לִבְנָךְ וְיִטְעַיַן בְּנָתְהוֹן בָּתַר טַעֲוָתְהוֹן וְיַטְעֵין יָת
בְּנָךְ בָּתַר טַעֲוָתְהוֹן: יז דַּחֲלָן דְּמַתְּכָא לָא תַעְבֵּד לָךְ: יח יָת חַגָּא דְּפִטִירָיָא
תִּטַּר שִׁבְעָא יוֹמִין תֵּיכוֹל פַּטִירָא כְּמָא דִּי פַקֵּדְתָּךְ לְזִמַּן יַרְחָא דַּאֲבִיבָא אֲרֵי
בְיַרְחָא דַּאֲבִיבָא נְפַקְתָּא מִמִּצְרָיִם: יט כָּל פְּתַח וַלְדָא דִּילִי וְכָל בְּעִירָךְ דְּכַרִין
פַּקֵּחַ בְּכוֹר תּוֹר וְאִמַּר: כ וּבוּכְרָא דַּחֲמָרָא תִּפְרוֹק בְּאִמָּרָא וְאִם לָא תִפְרוֹק
וְתַגְנְקֵהּ כָּל בּוּכְרָא דִּבְנָיךְ תִּפְרוֹק וְלָא יִתְחֲזוֹן קֳדָמַי רֵקָנִין: כא שִׁתָּא יוֹמִין
תִּפְלַח וְיוֹמָא שְׁבִיעָאָה תְּנוּחַ בְּזוֹרְעָא וּבַחֲצָדָא תְּנוּחַ: כב וְחַגָּא דְּשָׁבוּעַיָּא

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מֵאוֹבְיו: (טו) ואכלת מזבחו. כְּשֶׁבּוֹר אַתָּה שֶׁאֵין עוֹשֶׂה בַּאֲכִילָתוֹ, וַאֲנִי מַעֲלֶה עָלֶיךָ כְּמוֹדֶה בַּעֲבוֹדָתָם, שֶׁמִּתּוֹךְ כָּךְ אַתָּה בָּא וְלוֹקֵחַ מִבְּנוֹתָיו לְבָנֶיךָ (ע"ז ח׳): (יח) חדש האביב. חֹדֶשׁ הַבְּכוּר, שֶׁהַהֲבוּאָה מְבַכֶּרֶת בְּכִשּׁוּלָהּ: (יט) כל פטר רחם לי. בָּאָדָם: וכל מקנך וגו׳. וְכָל מִקְנְךָ אֲשֶׁר תִּזָּכֶר בְּפֶטֶר שׁוֹר וָשֶׂה—אֲשֶׁר יִפְטֹר וָכָר אֶת רַחְמָהּ: פטר. לָשׁוֹן פְּתִיחָה, וְכֵן פּוֹטֵר מַיִם רֵאשִׁית מָדוֹן (מש׳ י״ז); תי״ו שֶׁל תִּזָּכֶר לְשׁוֹן נְקֵבָה הִיא, מוֹסֵב עַל הַיּוֹלֶדֶת: (כ) ופטר חמור. וְלֹא שְׁאָר בְּהֵמָה טְמֵאָה: תפדה בשה. נוֹתֵן שֶׂה לַכֹּהֵן וְהוּא חֹלִין בְּיַד כֹּהֵן, וּפֶטֶר חֲמוֹר מוּתָּר בַּעֲבוֹדָה לַבְּעָלִים: וערפתו. עוֹרְפוֹ בְּקוּפִיץ; הוּא הַפְסֵיד מִמּוֹן כֹּהֵן, לְפִיכָךְ וְפָסַד מְמוֹנוֹ: כל בכור בניך תפדה. חֲמִשָּׁה סְלָעִים פִּדְיוֹנוֹ קָצוּב, שֶׁנֶּאֱמַר וּפְדוּיָו מִבֶּן חֹדֶשׁ תִּפְדֶּה (במ׳ י״ח): ולא יראו פני ריקם. לְפִי פְּשׁוּטוֹ שֶׁל מִקְרָא דָּבָר בְּפָנֵי עַצְמוֹ הוּא, וְאֵינוֹ מוּסָב עַל הַבְּכוֹר—שֶׁאֵין בְּמִצְוַת בְּכוֹר רְאִיַּת פָּנִים—אֶלָּא אַזְהָרָה אַחֶרֶת הִיא, וּכְשֶׁתַּעֲלוּ לְרֶגֶל לָרְאוֹת לֹא יֵרָאוּ פָנַי רֵיקָם—מִצְוָה עֲלֵיכֶם לְהָבִיא עוֹלַת רְאִיַּת פָּנִים. ולפי מִדְרַשׁ בְּרַיְיתָא מִקְרָא יֶתֵר הוּא, וּמְפֹרָשׁ לְגָזֵרָה שָׁוָה, לְלַמֵּד עַל הָעֲנָקָתוֹ שֶׁל עֶבֶד עִבְרִי שֶׁהוּא חֲמִשָּׁה סְלָעִים מִכָּל מִן וָמִן, כְּפִדְיוֹן בְּכוֹר: בְּמַסֶּכֶת קִדּוּשִׁין (דף י״ז): (כא) בחריש ובקציר. לָמָּה נִזְכַּר חָרִישׁ וְקָצִיר? יֵשׁ מְרַבּוֹתֵינוּ אוֹמְרִים עַל חָרִישׁ שֶׁל עֶרֶב שְׁבִיעִית הַנִּכְנָס לַשְּׁבִיעִית,

and thou eat of his sacrifice; [16]And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. [17]Thou shalt make thee no molten gods. [18]The festival of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the appointed time of the month Abib: for in the month Abib thou wentest out from Egypt. [19]Every first offspring of the womb *is* mine; and of all thy cattle that is male, the first offspring of any of the herd or of the flock. [20]But the first offspring of an ass thou shalt redeem with one of the flock: and if thou redeem it not, then shalt thou break its neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty. [21]Six days thou mayest work, but on the seventh day thou shalt leave off: in ploughing *time* and in harvest thou shalt leave off. [22]And thou shalt observe the festival

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superiority *over other gods*, and punishes His enemies (those who worship idols). **(15)** ואכלת מזבחו AND THOU EAT OF HIS SACRIFICE — You might *perhaps* think that there is no punishable *offence* in eating of it[1]), *this is not so*, but I will account it unto you as though you consent to his *idolatrous* worship because through this (through partaking of his meals) you will be induced to take your daughters unto your sons (cf. Ab. Zar. 8a). **(18)** חדש האביב THE MONTH OF ABIB — the month of early ripening — *the month when* the grain is in its first stage of ripening. **(19)** כל פטר רחם לי EVERY FIRST OFFSPRING OF THE WOMB IS MINE amongst human beings, וכל מקנך וגו' AND also ALL THY CATTLE WHICH IT (the mother animal) BRINGS FORTH AS MALE BY AN OX OR AN ASS OPENING its womb: *it means*, that a male animal opens her womb. פטר is an expression denoting "opening"; similar is (Prov. XVII. 14) "As if one openeth (letteth run) (פוטר) water so is the beginning of strife". The ת of תוכר expresses the feminine gender and refers to the animal in labour (i. e. the prefix is 3rd fem. sing., not 2nd masc. sing.: the subject to תוכר must be supplied — "the mother animal"). **(20)** ופטר חמור AND THE FIRST OFFSPRING OF AN ASS [THOU SHALT REDEEM] — but not *that of* any other unclean animal. תפדה בשה THOU SHALT REDEEM WITH A LAMB — one gives a lamb to the priest and it *remains* in his possession *with the character of* a non-holy object (חולין — an ordinary animal). The firstborn ass is *then* permitted to the owner to be used for work. וערפתו THEN THOU SHALT BREAK ITS NECK — one breaks its neck with a hatchet *and so slays it. The reason is*: he (the owner of the ass) has caused loss to the possessions of the priest (by not giving him the lamb) therefore must he suffer loss in his possessions. כל בכור בניך תפדה ALL THE FIRSTBORN OF THY SONS THOU SHALT REDEEM — Five Sela'im are the ransom fixed for him, as it is said (Num. XVIII. 16) "And those that are to be redeemed, from a month old shalt thou redeem [according to thy valuation,

NOTES

1) But vv. 12—14 prohibit this and order that objects connected with idolatry shall be destroyed lest they become a snare to the Israelites, and lead them to idol-worship. The reason of this command is then stated: For thou shalt not bow down to any other god. But there is a danger that social intercourse with the Canaanites may also prove a snare to the Israelites and the prohibition is therefore repeated: Take heed lest thou make a covenant . . . and they invite thee and thou eatest of his sacrifice. It may appear a harmless matter that you eat of his sacrificial meal and that it should not be made the subject of a prohibition the infringement of which will bring punishment on you (as is expressed by the word פן), but it is the consequence that makes it necessary — for then thou wilt take of their daughters to thy sons etc.

שֶׁבַע֙וֹת תַּעֲשֶׂ֣ה לְךָ֔ בִּכּוּרֵ֖י קְצִ֣יר חִטִּ֑ים וְחַג֙ הָאָסִ֔יף
תְּקוּפַ֖ת הַשָּׁנָֽה׃ כג שָׁל֣וֹשׁ פְּעָמִ֗ים בַּשָּׁנָה֙ יֵרָאֶ֣ה
כָל־זְכ֣וּרְךָ֔ אֶת־פְּנֵ֖י הָאָדֹ֣ן ׀ יְהוָ֑ה אֱלֹהֵ֖י יִשְׂרָאֵֽל׃
כד כִּֽי־אוֹרִ֤ישׁ גּוֹיִם֙ מִפָּנֶ֔יךָ וְהִרְחַבְתִּ֖י אֶת־גְּבֻלֶ֑ךָ
וְלֹא־יַחְמֹ֣ד אִ֔ישׁ אֶת־אַרְצְךָ֕ בַּעֲלֹתְךָ֛ לֵרָא֥וֹת אֶת־
פְּנֵ֖י יְהוָ֣ה אֱלֹהֶ֑יךָ שָׁל֥וֹשׁ פְּעָמִ֖ים בַּשָּׁנָֽה׃ כה לֹא־
תִשְׁחַ֥ט עַל־חָמֵ֖ץ דַּ֣ם־זִבְחִ֑י וְלֹא־יָלִ֥ין לַבֹּ֖קֶר זֶ֥בַח
חַ֥ג הַפָּסַֽח׃ כו רֵאשִׁ֣ית בִּכּוּרֵ֔י אַדְמָתְךָ֖ תָּבִ֣יא בֵ֣ית

אונקלוס

תַּעְבֵּד לָךְ בִּכּוּרֵי חַצַד חִטִּין וְחַגָּא דְּכְנִשָּׁא בְּמִפְקָא דְּשַׁתָּא׃ כג תְּלָתָ֣ן זִמְנִין
בְּשַׁתָּא יִתְחֲזוֹן כָּל דְּכוּרָךְ קֳדָם רִבּוֹן עָלְמָא יְיָ אֱלָהָא דְיִשְׂרָאֵל׃ כד אֲרֵי אַתְרַךְ
עַמְמִין מִן קֳדָמָךְ וַאֲפְתֵּי יָת תְּחוּמָךְ וְלָא יַחְמֵד אֱנָשׁ יָת אַרְעָךְ בְּמִסְקָךְ
לְאִתְחַזָּאָה קֳדָם יְיָ אֱלָהָךְ תְּלָת זִמְנִין בְּשַׁתָּא׃ כה לָא תִכּוֹם עַל חֲמִיעַ דַּם
פִּסְחִי וְלָא יְבִיתוּן לְצַפְרָא בַּר מִמַּרְבְּחָא הַרְבֵּי נִכְסַת חַגָּא דְּפִסְחָא׃ כו רֵישׁ

רש״י

וְקָצִיר שֶׁל שְׁבִיעִית הַיּוֹצֵא לְמוֹצָאֵי שְׁבִיעִית, לְלַמֶּדְךָ שֶׁמּוֹסִיפִין מֵחוֹל עַל הַקֹּדֶשׁ, וְכֵן מַשְׁמָעוֹ:
שֵׁשֶׁת יָמִים תַּעֲבֹד וּבַיּוֹם הַשְּׁבִיעִי תִּשְׁבֹּת, וַעֲבוֹדַת ו׳ הַיָּמִים שֶׁהִתְרֵתִי לְךָ, יֵשׁ שָׁנָה שֶׁהֶחָרִישׁ
וְהַקָּצִיר אָסוּר, וְאֵין צוֹרֶךְ לוֹמַר חָרִישׁ וְקָצִיר שֶׁל שְׁבִיעִית, שֶׁהֲרֵי כְּבָר נֶאֱמַר שָׂדְךָ לֹא תִזְרָע
וְגוֹ׳ (ויק׳ כ״ה), וְיֵשׁ אוֹמְרִים שֶׁאֵינוֹ מְדַבֵּר אֶלָּא בַּשַּׁבָּת, וְחָרִישׁ וְקָצִיר שֶׁהֻזְכַּר בּוֹ לוֹמַר לְךָ,
מַה חָרִישׁ רְשׁוּת אַף קָצִיר רְשׁוּת, יָצָא קָצִיר הָעוֹמֶר שֶׁהוּא מִצְוָה וְדוֹחֶה אֶת הַשַּׁבָּת (ר״ה ט׳):
(כב) בכורי קציר חטים. שֶׁאַתָּה מֵבִיא בּוֹ שְׁתֵּי הַלֶּחֶם מִן הַחִטִּים: בכורי. שֶׁהִיא מִנְחָה
רִאשׁוֹנָה הַבָּאָה מִן הֶחָדָשׁ שֶׁל חִטִּים לַמִּקְדָּשׁ, כִּי מִנְחַת הָעוֹמֶר הַבָּאָה בַּפֶּסַח, מִן הַשְּׂעוֹרִים
הָיָא (מנח׳ פ״ד): וחג האסיף. בַּזְּמַן שֶׁאַתָּה אוֹסֵף תְּבוּאָתְךָ מִן הַשָּׂדֶה לַבַּיִת; אָסִיפָה זוֹ לְשׁוֹן
הַכְנָסָה לַבַּיִת, כְּמוֹ וַאֲסַפְתּוֹ אֶל תּוֹךְ בֵּיתֶךָ (דב׳ כ״ב): תקופת השנה. שֶׁהִיא בַּחֲוָרַת הַשָּׁנָה—
בְּתְחִלַּת הַשָּׁנָה הַבָּאָה: תקופת. לְשׁוֹן מְסִבָּה וְהַקָּפָה: (כג) כל זכורך. כָּל הַזְּכָרִים שֶׁבְּךָ;
הָרַבֵּה מִצְוֹת בַּתּוֹרָה נֶאֶמְרוּ וְנִכְפְּלוּ—וְיֵשׁ מֵהֶם שָׁלֹשׁ פְּעָמִים וְאַרְבַּע—לְחַיֵּב וְלַעֲנוֹשׁ עַל מִנְיַן
לַאוִין שֶׁבָּהֶם וְעַל מִנְיַן עֲשֵׂה שֶׁבָּהֶם: (כד) אוריש. כְּתַרְגּוּמוֹ אַתְרִיךְ, וְכֵן הֶחֱל רָשׁ (דב׳ ב׳),
וְכֵן וַיּוֹרֶשׁ אֶת הָאֱמֹרִי (במ׳ כ״א)—לְשׁוֹן גֵּרוּשִׁין: והרחבתי את גבלך. וְאַתָּה רָחוֹק מִבֵּית
הַבְּחִירָה, וְאֵינְךָ יָכוֹל לְרָאוֹת לְפָנַי תָּמִיד, לָכֵךְ אֲנִי קוֹבֵעַ לְךָ שָׁלֹשׁ רְגָלִים הָלָלוּ: (כה) לא
תשחט וגו׳. לֹא תִשְׁחַט אֶת הַפֶּסַח וְעַדַיִן חָמֵץ קַיָּם: אַזְהָרָה לִשׁוֹחֵט אוֹ לַזּוֹרֵק אוֹ לְאֶחָד מִכְּנֵי
חֲבוּרָה (פסח ס״ג): ולא ילין. כְּתַרְגּוּמוֹ: אֵין לִינָה מוּעֶלֶת בִּרְאשׁ הַמִּזְבֵּחַ וְאֵין לִינָה אֶלָּא
בְּעַמּוּד הַשַּׁחַר (וזבח׳ פ״ז): זבח חג הפסח. אֲמוּרָיו, וּמִכָּאן אַתָּה לָמֵד לְכָל הַקְּטֹרֶת חֲלָבִים
וְאֵבָרִים: (כו) ראשית בכורי אדמתך משבעת המינין הָאֲמוּרִים בְּשֶׁבַח אַרְצֶךָ. אֶרֶץ חִטָּה
וּשְׂעֹרָה וְגֶפֶן וְגוֹ׳ (דב׳ ח׳)—וּדְבַשׁ הוּא דְּבַשׁ תְּמָרִים: לא תבשל גדי. אַזְהָרָה לְבָשָׂר בְּחָלָב,
וְשָׁלֹשׁ פְּעָמִים בָּתוּב בַּתּוֹרָה, אֶחָד לְאָכִילָה וְאֶחָד לְהַנָּאָה וְאֶחָד לְאִסּוּר בְּשׁוּל (חול׳ קט״ו):

of weeks, of the firstfruits of wheat harvest, and the festival of ingathering at the year's circuit. [23]Thrice in the year shall all your males appear before the Lord Eternal God, the God of Israel. [24]For I will drive out the nations before thee, and enlarge thy boundaries: neither shall any man covet thy land, when thou shalt go up to appear before the Eternal thy God thrice in the year. [25]Thou shalt not offer the blood of my sacrifice upon leaven; neither shall the sacrifice of the festival of the passover remain over night unto the morning. [26]The first of the firstfruits of thy ground thou shalt bring unto the house

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for the money of five shekels]". (For the whole of this verse cf. Rashi on XIII. 13). ולא יראו פני ריקם AND NONE SHALL APEAR BEFORE ME EMPTY — According to the plain sense of the verse this is an independent statement and does not refer to the firstborn *just mentioned* — because in connection with the command concerning the firstborn there is no *duty of* appearing before the Lord; but it is another (a separate) prohibition *merely connected by a conjunctive* ו *with the former statement and means*: when you go up to the festival gathering *to Jerusalem* to appear *before the Lord*, none shall appear before Me empty; it is your duty to bring the burnt offering prescribed for the appearance before My face (Chag. 7a). According to the Halachic explanation of the Boraitha (Kidd. 17a) this *portion of the* verse is redundant (since the same commandment already appears XXIII. 15) and is *consequently* "free" (מוסנה) *to be used* for a גו"ש (an analogy based on verbal similarity in two texts, viz., the word ריקם here and in the text Deut. XV. 13 לא תשלחנו ריקם "thou shalt not let him go away ריקם") — *it is repeated here after the law about the first born* to teach you that the outfit given to a Hebrew slave *when he leaves your service* should consist of five Sela'im-worth of each of the things (mentioned ib. v. 14: thy sheep, thy threshing floor, and vinepress) just as the ransom of the firstborn is five Sela'im. Thus are we taught in Treatise Kiddushin (17a). **(21)** בחריש ובקציר IN PLOUGHING TIME AND IN HARVEST [THOU SHALT LEAVE OFF] — Why are ploughing and harvesting specially mentioned (since all work is forbidden on Sabbath)? There are some of our Rabbis who say that this refers to ploughing in the year preceding the Sabbatical year which *ploughing* passeth into (produces its first fruits in) the seventh year and to harvesting *grain that has reached one-third of its maturity during the Sabbatical year* which *harvesting actually* goeth forth into (takes place in) *the eighth year*, that following the Sabbatical year; *and that this statement is intended* to teach you that one must add *part* of the secular time to the holy time (i. e. that one must apply to a certain period before the beginning and after the termination of the Sabbatical year the laws applicable to that year in order to prevent its desecration). Thus, the following is what it (this verse) means: "Six days thou mayest work, but on the seventh

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day thou shalt rest"; but even with regard to the six days' work which I have permitted you there are years when ploughing and harvesting are forbidden. *This must be the meaning, referring to ploughing in the sixth year and harvesting in the seventh, and it cannot refer to the seventh year itself* for it is unnecessary to make any mention of ploughing and harvesting in the seventh year *being forbidden*, for it is already said (Lev. XXV. 4) "[But in the seventh year . . .] thou shalt neither sow thy field [nor prune thine vineyard]"! Others, however, hold that Scripture *in this part of the text*, is only speaking of the *ordinary* Sabbath day, *as in the first part*, and ploughing and harvesting which are *specially* mentioned in it *as being forbidden on the Sabbath are mentioned* to suggest to you *the following*: What *is the characteristic of* ploughing? It is an optional act (no such work being commanded anywhere in the Law)! So, too, is harvesting *forbidden on Sabbath only when it constitutes* an optional act! There is, *therefore*, excluded the harvesting of *the barley for* the "Omer" (cf. Lev. XXIII. 10: ye shall reap the harvest thereof) which is obligatory and which therefore supersedes the Sabbath (occasions a suspension of the Sabbath laws) (R. Hash. 9a). **(22)** בכורי קציר חטים [THE FESTIVAL] OF THE FIRST OF THE WHEAT HARVEST — *It is so called* because on it you offer the two loaves of wheat (Lev. XXIII. 17)[1]). בכורי OF THE FIRST [OF THE WHEAT HARVEST] — *It is so called* because it (the offering of the two loaves) is the first meal offering which is brought in the Temple of the new wheat crop; for the meal offering of the Omer which had *already* been brought on Passover was of barley. וחג האסיף AND THE FESTIVAL OF INGATHERING — *the festival that falls* at the time of *the year* when you gather in thy produce from the field into the barns. The word אסף here means bringing in (and not, collecting), as (Deut. XXII. 2) "thou shalt gather it (ואספתו) into thine house" (cf. Rashi on XXIII. 16 and on Gen. XLIX. 29). תקופת השנה lit., [THE FESTIVAL . . .] THE YEARS CIRCUIT — *i. e.* the festival at the coming round of the year — at the beginning of the coming (the new) year. תקופת is a term denoting going round. כל זכורך *means* all the males among you (cf. Rashi on XXIII. 17 and the note thereon). — Many precepts of the Torah are stated and *then* repeated, aye, some of them three times and even four (this section, for instance, is, with a few alterations, identical with the contents of chapter XXIII. 12—19) in order to declare *him who innfringes them* guilty and to punish *him* for *each of* the number of prohibitions which are connected with them and for *each of* the number of positive commands which are connected with them. **(24)** אוריש *means* as the Targum *has it* אתריך, I will drive out. Similar is (Deut. II. 31) "Begin to drive out (רש)"; and similar is, (Num. XXI. 32) "and drove out (ויורש) the Amorites" — *all* having the sense of expelling. והרחבתי את גבלך [I WILL DRIVE OUT THE NATIONS BEFORE THEE] AND ENLARGE THY BOUNDARIES — and consequently you may be far from the Chosen House (the Temple) and you will then not be able to

NOTES

[1]) It is not the time when the wheat first ripens: the term בכורי is used here in the sense explained in the next comment.

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appear before Me continually; therefore I appoint for you these three seasons[1]). **(25)** לא תשחט וגו' THOU SHALT NOT OFFER [THE BLOOD OF MY SACRIFICE TOGETHER WITH LEAVEN] — *i. e.* thou shalt not kill the Passover lamb whilst leaven is still existent *in your possession*. This is an admonition *addressed* to him who slaughters *the Passover lamb*, as well as to him who sprinkles its blood or to one of the members of the party *formed to eat that lamb in company* (Pes. 63a). ולא ילין NEITHER SHALL [THE SACRIFICE OF THE FESTIVAL OF PASSOVER] REMAIN OVER NIGHT — *Understand this* as the Targum *renders it*: ולא יביתון . . . בר מדבחא *"There shall not remain overnight away from the altar till the morning the fat of the sacrifice"* — this *law of* leaving *the fat away from the altar* overnight does not serve *to invaliditate the sacrifice if it has been placed* on the top of the altar *some time during the night, even if it be not entirely burnt by morning*, nor is *the law about* leaving *the fat* overnight *infringed* except *if it has not been placed on the altar* by the dawn of the morning (but any time during the night one may lift it up from the pavement on to the altar (Zeb. 87b; cf. Rashi on XXIII. 18). זבח חג הפסח *means* the pieces of its fat (which had to be burnt on the altar). From here you may derive *the law* concerning all *cases of* burning the pieces of fat and the limbs of sacrifices (i. e. you may derive the general rule regarding all sacrifices). **(26)** ראשית בכורי אדמתך THE FIRST OF THE FIRSTFRUITS OF THY GROUND [THOU SHALT BRING INTO THE HOUSE OF THE LORD THY GOD] — *but only* from the seven kinds of produce which are mentioned as an excellency of thy land (Deut. VIII. 8) "a land of wheat and barley and vines etc."[2]) The דבש *mentioned in this verse* is date honey (not that of bees) (Men. 84b). לא תבשל גדי THOU SHALT NOT SEETHE A KID [IN ITS MOTHER'S MILK] — This is a prohibition to mix meat with milk. This is written three times in the Torah: once to *prohibit* the eating *of such mixture*, once *to prohibit us from* deriving any *other* benefit (besides eating) *from it* and once to prohibit the cooknig of it (Mech., Chul. 115b; cf. Rashi on XXIII. 19).

NOTES

[1]) This verse is not independent of the preceding, as may be seen from the second half. How then does the word כי connect them? Rashi recognises only four meanings for this word: אם, if (including when and that); שמא, perhaps; אלא, but; and דהא, because. The only way in which the second half of this verse may be fittingly connected with the first is to take כי in the sense of because. Rashi therefore understood the two verses as follows: I bid you appear before Me only three times every year, because I will enlarge your territory and you will consequently be unable to come every day.

[2]) Cf. Rashi on Deut. XXVI. 2. There Rashi derives the rule that only the firstfruits of these seven kinds come under this law from a ג"ש, — the use of ארץ both in that verse and in Deut. VIII. 8. By the words האמורים בשבח ארצך in this comment he appears to suggest a similar ג"ש, since אדמתך here is synoymous with ארצך in Deut. VIII. 8.

יְהוָה אֱלֹהֶיךָ לֹא־תְבַשֵּׁל גְּדִי בַּחֲלֵב אִמּוֹ: פ

שביעי

כז וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כְּתָב־לְךָ אֶת־הַדְּבָרִים
הָאֵלֶּה כִּי עַל־פִּי הַדְּבָרִים הָאֵלֶּה כָּרַתִּי אִתְּךָ
בְּרִית וְאֶת־יִשְׂרָאֵל: כח וַיְהִי־שָׁם עִם־יְהוָה אַרְבָּעִים
יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַל וּמַיִם לֹא שָׁתָה
וַיִּכְתֹּב עַל־הַלֻּחֹת אֶת דִּבְרֵי הַבְּרִית עֲשֶׂרֶת
הַדְּבָרִים: כט וַיְהִי בְּרֶדֶת משֶׁה מֵהַר סִינַי וּשְׁנֵי
לֻחֹת הָעֵדֻת בְּיַד־משֶׁה בְּרִדְתּוֹ מִן־הָהָר וּמשֶׁה
לֹא־יָדַע כִּי קָרַן עוֹר פָּנָיו בְּדַבְּרוֹ אִתּוֹ: ל וַיַּרְא
אַהֲרֹן וְכָל־בְּנֵי יִשְׂרָאֵל אֶת־משֶׁה וְהִנֵּה קָרַן עוֹר
פָּנָיו וַיִּירְאוּ מִגֶּשֶׁת אֵלָיו: לא וַיִּקְרָא אֲלֵהֶם משֶׁה

אונקלוס

בְּכוּרֵי אַרְעָךְ תֵּיתֵי לְבֵית מַקְדְּשָׁא דַּיְיָ אֱלָהָךְ לָא תֵיכְלוּן בִּשַׂר בַּחֲלָב: כז וַאֲמַר
יְיָ לְמשֶׁה כְּתַב לָךְ יָת פִּתְגָמַיָּא הָאִלֵּין אֲרֵי עַל מֵימַר פִּתְגָמַיָּא הָאִלֵּין גְּזַרִית
עִמָּךְ קְיָם וְעִם יִשְׂרָאֵל: כח וַהֲוָה תַּמָּן קֳדָם יְיָ אַרְבְּעִין יְמָמִין וְאַרְבְּעִין לֵילְוָן
לַחְמָא לָא אֲכַל וּמַיָּא לָא שְׁתֵי וּכְתַב עַל לוּחַיָּא יָת פִּתְגָמֵי קְיָמָא עֲשָׂרָא
פִּתְגָמִין: כט וַהֲוָה כַּד נְחַת משֶׁה מְטוּרָא דְסִינַי וְתַרְתֵּין לוּחֵי סַהֲדוּתָא בִּידָא
דְמשֶׁה בְּמֵחֱתֵהּ מִן טוּרָא ומשֶׁה לָא יְדַע אֲרֵי קְנֵי זִיו יְקָרָא דַּאֲפּוֹהִי בְּמַלָּלוּתֵהּ
עִמֵּהּ: ל וַחֲזָא אַהֲרֹן וְכָל בְּנֵי יִשְׂרָאֵל יָת משֶׁה וְהָא קְנֵי זִיו יְקָרָא דַּאֲפּוֹהִי
וּדְחִילוּ מִלְאִתְקָרָבָא לְוָתֵהּ: לא וּקְרָא לְהוֹן משֶׁה וְתָבוּ לְוָתֵהּ אַהֲרֹן וְכָל

רש"י

גדי. כָּל זָלֶד רַךְ בְּמִשְׁמַע, וְאַף עֵגֶל וָכֶבֶשׂ: מַמָּה שֶׁהִצְרִיךְ לְפָרֵשׁ בְּבַמָּה מְקוּמוֹת "גְּדִי עִזִּים" לְמַדְתָּ שֶׁגְּדִי סְתָם כָּל יוֹנְקִים בְּמִשְׁמַע (שם קי"ג): בחלב אמו. פֵּרֵט לְשׁוֹר שֶׁאֵין לוֹ חָלָב, שֶׁאֵין אִסּוּרוֹ מִן הַתּוֹרָה אֶלָּא מִדִּבְרֵי סוֹפְרִים (שם): (כז) את הדברים האלה. וְלֹא אַתָּה רַשַּׁאי לִכְתּוֹב תּוֹרָה שֶׁבְּעַל פֶּה (גיטין ס'): (כט) ויהי ברדת משה. כְּשֶׁהֵבִיא לוּחוֹת אַחֲרוֹנוֹת בְּיוֹם הַכִּפּוּרִים: כי קרן. לְשׁוֹן קַרְנַיִם, שֶׁהָאוֹר מַבְהִיק וּבוֹלֵט כְּמִין קֶרֶן; וּמַהֵיכָן זָכָה משֶׁה לִקַּרְנֵי הַהוֹד? רַבּוֹתֵינוּ אָמְרוּ מִן הַמְּעָרָה, שֶׁנִּתַּן הַקָּדוֹשׁ בָּרוּךְ הוּא יָדוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר וְשַׂכֹּתִי כַפִּי (תנחומא): (ל) ויראו מגשת אליו. בָּא וּרְאֵה כַּמָּה גָּדוֹל כֹּחָהּ שֶׁל עֲבִירָה! שֶׁעַד שֶׁלֹּא פָּשְׁטוּ יְדֵיהֶם בָּעֲבִירָה מַהוּ אוֹמֵר? וּמַרְאֵה כְּבוֹד ה' כְּאֵשׁ אוֹכֶלֶת בְּרֹאשׁ הָהָר

of the Eternal thy God. Thou shalt not seethe a kid in its mother's milk. [27]And the Eternal said unto Moses, Write thou these words, for according to these words have I made a covenant with thee and with Israel. [28]And he was there with the Eternal forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tablets the words of the covenant, the ten words. [29]And it came to pass, when Moses went down from mount Sinai with the two tablets of testimony in Moses' hand, when he went down from the mountain, that Moses knew not that the skin of his face beamed while he spoke with him. [30]And when Aaron and all the children of Israel saw Moses, behold, the skin of his face beamed; and they were afraid to step nigh unto him. [31]And Moses called unto them:

רשי׳

גדי A KID — Any tender young animal is comprehended *under the term* גדי, a calf and a lamb also. From *the fact* that *the writer* felt it necessary to state specifically in several passages "a kid of the goat" you may learn that the *term* גדי without further definition implies any suckling (young animal) (cf. Rashi on XXIII. 19). בחלב אמו IN THE MOTHER'S MILK — A fowl is therefore *really* excluded *from this law* since it has no milk; for the prohibition regarding it (using it with milk) is not a Biblical law but only an enactment of the Soferim (Chul. 113a). **(27)** את הדברים האלה [WRITE THOU] THESE WORDS — *These words,* but you are not permitted to write down the "Oral Law" (Git. 60b; Ex. R. 47). **(29)** ויהי ברדת משה AND IT CAME TO PASS WHEN MOSES WENT DOWN [FROM MOUNT SINAI] — when he brought the second tablets on the Day of Atonement, כי קרן עור פניו THAT THE SKIN OF HIS FACE BEAMED — קרן is an expression connected with *the word* קרנים "horns", *and the phrase,* קרן אור, the *light-"horned", is used here* because light radiates *from a point* and projects like a horn. And whence was Moses privileged to have the rays of glory? Our Rabbis said *that they originated at the time* when he was in the cave, for the Holy One, blessed be He, *then* put His hand upon his face, as it is said, (XXXIII. 22) "And I will shelter thee with My hand" (Tanch.; Ex. R. 47). **(30)** ויראו מגשת אליו AND THEY WERE AFRAID TO STEP NIGH UNTO HIM — Come and see how great is the power (influence) of sin! For before they streched forth their hand to sin what does Scripture say? (XXIV. 17) "And the sight of the glory of the Lord was like devouring fire on the top of

וַיָּשֻׁבוּ אֵלָיו אַהֲרֹן וְכָל־הַנְּשִׂאִים בָּעֵדָה וַיְדַבֵּר
מֹשֶׁה אֲלֵהֶם: לב וְאַחֲרֵי־כֵן נִגְּשׁוּ כָּל־בְּנֵי יִשְׂרָאֵל
וַיְצַוֵּם אֵת כָּל־אֲשֶׁר דִּבֶּר יְהוָה אִתּוֹ בְּהַר סִינָי:
מפטיר לג וַיְכַל מֹשֶׁה מִדַּבֵּר אִתָּם וַיִּתֵּן עַל־פָּנָיו
מַסְוֶה: לד וּבְבֹא מֹשֶׁה לִפְנֵי יְהוָה לְדַבֶּר אִתּוֹ יָסִיר
אֶת־הַמַּסְוֶה עַד־צֵאתוֹ וְיָצָא וְדִבֶּר אֶל־בְּנֵי יִשְׂרָאֵל
אֵת אֲשֶׁר יְצֻוֶּה: לה וְרָאוּ בְנֵי־יִשְׂרָאֵל אֶת־פְּנֵי מֹשֶׁה
כִּי קָרַן עוֹר פְּנֵי מֹשֶׁה וְהֵשִׁיב מֹשֶׁה אֶת־הַמַּסְוֶה
עַל־פָּנָיו עַד־בֹּאוֹ לְדַבֶּר אִתּוֹ:

קל"ט. מנכ"ל כומן: ומפטירין וישלח אחאב. גמלכיס מ' פומן י"ח:

ס ס ס

אונקלוס

רִבְרְבַיָּא בְּכֻנְשְׁתָּא וּמַלֵּל מֹשֶׁה עִמְּהוֹן: לב וּבָתַר כֵּן אִתְקָרִיבוּ כָּל בְּנֵי יִשְׂרָאֵל
וּפַקְּדִנּוּן יָת כָּל דִּי מַלֵּל יְיָ עִמֵּהּ בְּטוּרָא דְסִינָי: לג וְשֵׁיצֵי מֹשֶׁה מִלְּמַלָּלָא
עִמְּהוֹן וְיַהַב עַל אַפּוֹהִי בֵּית אַפֵּי: לד וְכַד עָלֵל מֹשֶׁה לְקֳדָם יְיָ לְמַלָּלָא עִמֵּהּ
אַעְדֵּי יָת בֵּית אַפֵּי עַד מִפַּקֵּהּ וְנָפֵק וּמַמַּלֵּל עִם בְּנֵי יִשְׂרָאֵל יָת דִּי מְתַפַּקְּד:
לה וַחֲזַן בְּנֵי יִשְׂרָאֵל יָת אַפֵּי מֹשֶׁה אֲרֵי סְגִי זִיו יְקָרָא דְּאַפֵּי מֹשֶׁה וַאֲתֵיב מֹשֶׁה
יָת בֵּית אַפֵּי עַל אַפּוֹהִי עַד דְּעָלֵל לְמַלָּלָא עִמֵּהּ:

רש"י

לְעֵינֵי בְּנֵי יִשְׂרָאֵל (שמ' כ"ד)—וְלֹא יְרֵאִים וְלֹא מְזֻדָּעִים, וּמִשָּׁשׁוּ אֶת הָעֲנָל אַף מִקְרֵנֵי הוֹדוֹ שֶׁל מֹשֶׁה הָיוּ מְרֻתָּעִים וּמְזֻדָּעִים (ספרי): (לא) הנשאים בעדה. כְּמוֹ נְשִׂיאֵי הָעֵדָה:
וידבר משה אלהם. שְׁלִיחוּתוֹ שֶׁל מָקוֹם, וּלְשׁוֹן הֹוֶה הוּא כָּל הָעִנְיָן הַזֶּה: (לב) ואחרי כן
נגשו. אַחַר שֶׁלִּמֵּד לַזְּקֵנִים, חוֹזֵר וּמְלַמֵּד הַפָּרָשָׁה אוֹ הַהֲלָכָה לְיִשְׂרָאֵל; תָּנוּ רַבָּנָן כֵּיצַד סֵדֶר
הַמִּשְׁנָה? מֹשֶׁה הָיָה לָמֵד מִפִּי הַגְּבוּרָה, נִכְנַס אַהֲרֹן שָׁנָה לוֹ מֹשֶׁה פִּרְקוֹ, נִסְתַּלֵּק אַהֲרֹן וְיָשַׁב
לוֹ לִשְׂמֹאל מֹשֶׁה, נִכְנְסוּ בָנָיו, שָׁנָה לָהֶם מֹשֶׁה פִּרְקָם נִסְתַּלְּקוּ הֵן, יָשַׁב אֶלְעָזָר לִימִין מֹשֶׁה
וְאִיתָמָר לִשְׂמֹאל אַהֲרֹן, נִכְנְסוּ זְקֵנִים, שָׁנָה לָהֶם מֹשֶׁה פִּרְקָם, נִסְתַּלְּקוּ וְקֵנִים יָשְׁבוּ לְצִדְדִין,
נִכְנְסוּ כָּל הָעָם, שָׁנָה לָהֶם מֹשֶׁה פִּרְקָם; נִמְצָא בְּיַד כָּל הָעָם אֶחָד, בְּיַד הַזְּקֵנִים שְׁנַיִם, בְּיַד
בְּנֵי אַהֲרֹן שְׁלֹשָׁה, בְּיַד אַהֲרֹן אַרְבָּעָה וכו'. כְּדְאִיתָא בְּעֵרוּבִין (דף נ"ד): (לג) ויתן על פניו
מסוה. כְּתַרְגּוּמוֹ בֵּית אַפֵּי, לְשׁוֹן אַרְמִי הוּא, בַּתַּלְמוּד (כתו' ס"ב), סָוֵי לְבָהּ, וְעוֹד בִּכְתֻבוֹת
(דף ס'), הֲוָה קָא מַסְוֵי לְאַפָּהּ, לְשׁוֹן הַבָּטָה—הָיָה מִסְתַּכֵּל בָּהּ, אַף כָּאן מַסְוֶה בֶּגֶד הַנּוֹתֵן
כְּנֶגֶד הַפַּרְצוּף וּבֵית הָעֵינַיִם; וְלִכְבוֹד קַרְנֵי הַהוֹד—שֶׁלֹּא יְזוּנוּ הַכֹּל מֵהֶם—הָיָה נוֹתֵן הַמַּסְוֶה
קְנֶגְדָּן, וְנוֹטְלוֹ בְּשָׁעָה שֶׁהָיָה מְרַבֵּר עִם יִשְׂרָאֵל, וּבְשָׁעָה שֶׁהַמָּקוֹם נִדְבָּר עִמּוֹ עַד צֵאתוֹ, וּבְצֵאתוֹ
יָצָא בְּלֹא מַסְוֶה: (לד—לה) ודבר אל בני ישראל. וראו קַרְנֵי הַהוֹד בְּפָנָיו; וּכְשֶׁהוּא מְסַתֵּלֵק
מֵהֶם והשיב משה את המסוה על פניו עד באו לדבר אתו, וּכְשֶׁבָּא לְדַבֵּר אִתּוֹ נוֹטְלוֹ מֵעַל פָּנָיו:

and Aaron and all the princes of the congregation returned unto him: and Moses spoke to them. [32]And afterwards all the children of Israel stepped nigh: and he commanded them all that the Eternal had spoken with him on mount Sinai. [33]And when Moses had finished speaking with them, he put a veil on his face. [34]But when Moses came in before the Eternal to speak with him, he took the veil off, until his going out. And he went out, and spake unto the children of Israel *that* which he was commanded. [35]And the children of Israel saw the face of Moses, that the skin of Moses' face beamed: and Moses replaced the veil upon his face, until he came in to speak with him.

רש"י

the mountain in the eyes of the children of Israel", — and yet they were not afraid and did not tremble! But after they made the *golden* calf they recoiled and trembled even at the sight of the rays of glory of Moses! (Sifré on Num. V. 3; Pesikta החדש). **(31)** הנשאים בעדה THE PRINCES IN THE CONGREGATION — is the same as *the more usual expression* נשיאי העדה, the princes of the congregation. וידבר משה אלהם AND MOSES SPOKE TO THEM the message of the Almighty. This whole section (i. e. all the verbs in it) denotes frequentative action (thus וידבר means "Moses used to say", ויקרא means "He used to call", ונגשו means "they used to come near" etc.). **(32)** ואחרי כן ונגשו AND AFTERWARDS [THE CHILDREN OF ISRAEL] STEPPED NIGH — After he (Moses) had taught the elders he used again to teach the section or the *single* Halacha *in question* to the Israelites. The Rabbis have taught: How was the system of teaching? Moses used to learn the law from the mouth of the Almighty; Aaron entered and Moses taught him his lesson. Now Aaron moved away and took his seat to the left of Moses. Then his (Aaron's) sons entered and Moses taught them their lesson. They moved away and Eleazar took his seat to the right of Moses, whilst Ithamar sat down at Aaron's left. The elders then entered and Moses taught them their lesson. The elders moved away and took their seat at the side. *Finally* the whole people entered and Moses taught them their lesson. Consequently *what was taught* came into the possession of the whole people once, into the possession of the elders twice, into the possession of Aaron's sons thrice and into Aaron's possession four times etc. — as it is *stated* in Erubin (54b). **(33)** ויתן על פניו מסוה AND HE PUT A VEIL ON HIS FACE — *Render it* (מסוה) as the Targum *does*: בית אפי, a cover for his face. מסוה is an Aramaic expression (from the root סוי, "to look"). *It occurs* in the Talmud (Keth. 62b) "her heart perceived (סוי)", and again in Kethubot (60a) "הוה קא מסוה לאפה", *where* מסוה *is* an expression for looking: "*he looked into her face*", i. e. he gazed at her. Here, too, מסוה *denotes* a cloth that was put in front of the face and of the region of the eyes. And out of reverence for the "rays of glory" — that not everybody should feast himself on them — Moses used to put the veil in front of them (the eyes), but took it off during the time when he spoke to Israel, and during the time when the Omnipresent conversed with him until the moment when he was going out and also when he went out he went out without the veil[1]). **(34—35)** ודבר אל בני ישראל . . . וראו AND HE SPOKE UNTO THE CHILDREN OF ISRAEL . . . AND THEY SAW the rays of glory on his face; and when he moved away from them, והשיב משה את המסוה על פניו עד באו לדבר אתו MOSES REPLACED THE VEIL UPON HIS FACE UNTIL HE CAME IN TO SPEAK WITH HIM — but when he came in to speak with Him he took it off his face.

NOTES

1) See Appendix.

לה א וַיַּקְהֵל מֹשֶׁה אֶת־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל
וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר־
צִוָּה יְהוָה לַעֲשֹׂת אֹתָם: ב שֵׁשֶׁת יָמִים תֵּעָשֶׂה
מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי יִהְיֶה לָכֶם קֹדֶשׁ שַׁבַּת
שַׁבָּתוֹן לַיהוָה כָּל־הָעֹשֶׂה בּוֹ מְלָאכָה יוּמָת:
ג לֹא־תְבַעֲרוּ אֵשׁ בְּכֹל מֹשְׁבֹתֵיכֶם בְּיוֹם הַשַּׁבָּת: פ
ד וַיֹּאמֶר מֹשֶׁה אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לֵאמֹר
זֶה הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר: ה קְחוּ מֵאִתְּכֶם
תְּרוּמָה לַיהוָה כֹּל נְדִיב לִבּוֹ יְבִיאֶהָ אֵת תְּרוּמַת
יְהוָה זָהָב וָכֶסֶף וּנְחֹשֶׁת: ו וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת
שָׁנִי וְשֵׁשׁ וְעִזִּים: ז וְעֹרֹת אֵילִם מְאָדָּמִים וְעֹרֹת
תְּחָשִׁים וַעֲצֵי שִׁטִּים: ח וְשֶׁמֶן לַמָּאוֹר וּבְשָׂמִים
לְשֶׁמֶן הַמִּשְׁחָה וְלִקְטֹרֶת הַסַּמִּים: ט וְאַבְנֵי־שֹׁהַם

אונקלוס

א וְאַכְנֵשׁ מֹשֶׁה יָת כָּל כְּנִשְׁתָּא דִּבְנֵי יִשְׂרָאֵל וַאֲמַר לְהוֹן אִלֵּין פִּתְגָמַיָּא דִּי
פַּקֵּד יְיָ לְמֶעְבַּד יָתְהוֹן: ב שְׁתָּא יוֹמִין תִּתְעֲבֵד עֲבִידְתָּא וְיוֹמָא
שְׁבִיעָאָה יְהֵי לְכוֹן קוּדְשָׁא שַׁבָּא שַׁבְּתָא קֳדָם יְיָ כָּל דְּיַעֲבֵד בֵּהּ עֲבִידְתָּא
יִתְקְטֶל: ג לָא תְבַעֲרוּן אֶשָׁתָא בְּכֹל מוֹתְבָנֵיכוֹן בְּיוֹמָא דְּשַׁבְּתָא: ד וַאֲמַר מֹשֶׁה
לְכָל כְּנִשְׁתָּא דִּבְנֵי יִשְׂרָאֵל לְמֵימָר דֵּין פִּתְגָמָא דִּי פַקֵּד יְיָ לְמֵימָר: ה סָבוּ
מִנְכוֹן אַפְרָשׁוּתָא קֳדָם יְיָ כֹּל דְּיִתְרְעֵי לִבֵּהּ יַיְתֵי יָת אַפְרָשׁוּתָא קֳדָם יְיָ דַּהֲבָא
וְכַסְפָּא וּנְחָשָׁא: ו וְתִכְלָא וְאַרְגְּוָנָא וְצִבַע זְהוֹרִי וּבוּץ וְמַעְזֵי: ז וּמַשְׁכֵי דְּדִכְרֵי
מְסָאֲבֵי וּמַשְׁכֵי דְּסַסְגּוֹנָא וַאֲעֵי שִׁטִּין: ח וּמְשָׁחָא לְאַנְהָרוּתָא וּבוּסְמַיָּא לְמָשַׁח
רְבוּתָא וְלִקְטֹרֶת בּוּסְמַיָּא: ט וְאַבְנֵי בוֹרְלָא וְאַבְנֵי אַשְׁלְמוּתָא לְשַׁקְעָא בְּאֵפוֹדָא

רש"י

לה (א) ויקהל משה. לְמָחֳרַת יוֹם הַכִּפּוּרִים כְּשֶׁיָּרַד מִן הָהָר, וְהוּא לְשׁוֹן הִכָּעֵיל, שֶׁאֵינוֹ אוֹסֵף אֲנָשִׁים בְּיָדִים, אֶלָּא הֵן נֶאֱסָפִין עַל פִּי דִּבּוּרוֹ, וְתַרְגּוּמוֹ וְאַכְנִישׁ: (ב) ששת ימים. הִקְדִּים לָהֶם אַזְהָרַת שַׁבָּת לְצִוּוּי מְלֶאכֶת הַמִּשְׁכָּן, לוֹמַר שֶׁאֵינוֹ דוֹחֶה אֶת הַשַּׁבָּת (מכי"): (ג) לא תבערו אש. יֵשׁ מְרַבּוֹתֵינוּ אוֹמְרִים הַבְעָרָה לְלַאו יֵצֵאת, וְיֵשׁ אוֹמְרִים לְחַלֵּק יֵצֵאת (שבת ע'): (ד) זה הדבר אשר צוה ה' לי לאמר לָכֶם: (ה) נדיב לבו. עַל שֵׁם שֶׁלִּבּוֹ נוֹדְבוֹ,

35. [1]And Moses assembled all the congregation of the children of Israel, and said unto them, These *are* the words which the Eternal hath commanded, that *ye* should do them. [2]Six days may work be done, but on the seventh day there shall be holiness to you, a sabbath of strict rest to the Eternal: whosoever doeth work therein shall be put to death. [3]Ye shall not kindle a fire throughout your habitations on the sabbath day. [4]And Moses said unto all the congregation of the children of Israel, as follows, This *is* the thing which the Eternal commanded, saying, [5]Take ye from among you a heave offering unto the Eternal: whosoever *is* of a willing heart, let him bring it, a heave offering of the Eternal; gold, and silver, and copper. [6]And blue purple, and red purple, and crimson, and fine linen, and goats' *hair*. [7]And rams' skins dyed red, and tachash' skins, and acacia wood, [8]And oil for the light, and spices for anointing oil, and for the incense of aromatics. [9]And onyx stones,

ויקהל

רש"י

35. **(1)** ויקהל משה AND MOSES ASSEMBLED [ALL THE CONGREGATION OF THE CHILDREN OF ISRAEL] — on the morrow after the Day of Atonement when he came down from the mountain. It (the word ויקהל) is used in the verbal form that expresses the idea of causing a thing to be done, because one does not *actually* assemble people with one's hands, but they are assembled by his command. The Targum therefore should be ואכניש (not וכנש as some editions have[1]). **(2)** ששת ימים SIX DAYS [MAY WORK BE DONE] — He *intentionally* mentioned to them the prohibition in reference to the Sabbath before the command about the building of the Tabernacle in order to intimate that it does not set aside (supersede) the Sabbath[2]) (cf. Mech.). **(3)** לא תבערו אש YE SHALL NOT KINDLE A FIRE [THROUGHOUT YOUR HABITATIONS ON THEE SABBATH DAY] — There are some of our Rabbis who say that *the law about* kindling *fire* is singled out (more lit., goes forth *from the general proposition*; i. e. it is specially mentioned here although it is included in לא תעשה כל מלאכה, the law prohibiting all work on Sabbath) *in order* to constitute it a mere negative command (thus indicating that, like all other negative commands, its infringement is punishable by lashes but does not make the offender liable to death as does the doing of other work on Sabbath). Others, however, say that it was singled out *in order* to separate *the various kinds of work comprised in the term* כל מלאכה (thus indicating that each transgression of the Sabbath law is to be atoned for separately if several of them have been committed at the same time and under the same circumstances) (cf. Sabb. 70a; Jeb. 6b; Sanh. 35b; cf. also Pes. 5b)[3]). **(4)** זה הדבר אשר צוה ה' THIS IS THE THING WHICH THE LORD COMMANDED me, לאמר TO TELL you. **(5)** נדיב לבו [WHOSOEVER] IS OF A WILLING HEART — Because his

NOTES

For Notes 1—3 see Appendix.

וְאַבְנֵי מִלֻּאִים לָאֵפוֹד וְלַחֹשֶׁן: י וְכָל־חֲכַם־לֵב בָּכֶם
יָבֹאוּ וְיַעֲשׂוּ אֵת כָּל־אֲשֶׁר צִוָּה יְהוָה: יא אֶת־הַמִּשְׁכָּן
אֶת־אָהֳלוֹ וְאֶת־מִכְסֵהוּ אֶת־קְרָסָיו וְאֶת־קְרָשָׁיו
אֶת־בְּרִיחֹו אֶת־עַמֻּדָיו וְאֶת־אֲדָנָיו: יב אֶת־הָאָרֹן
וְאֶת־בַּדָּיו אֶת־הַכַּפֹּרֶת וְאֶת פָּרֹכֶת הַמָּסָךְ: יג אֶת־
הַשֻּׁלְחָן וְאֶת־בַּדָּיו וְאֶת־כָּל־כֵּלָיו וְאֶת לֶחֶם הַפָּנִים:
יד וְאֶת־מְנֹרַת הַמָּאוֹר וְאֶת־כֵּלֶיהָ וְאֶת־נֵרֹתֶיהָ
וְאֶת שֶׁמֶן הַמָּאוֹר: טו וְאֶת־מִזְבַּח הַקְּטֹרֶת וְאֶת־
בַּדָּיו וְאֶת שֶׁמֶן הַמִּשְׁחָה וְאֶת קְטֹרֶת הַסַּמִּים וְאֶת־
מָסַךְ הַפֶּתַח לְפֶתַח הַמִּשְׁכָּן: טז אֶת מִזְבַּח הָעֹלָה
וְאֶת־מִכְבַּר הַנְּחֹשֶׁת אֲשֶׁר־לֹו אֶת־בַּדָּיו וְאֶת־כָּל־
כֵּלָיו אֶת־הַכִּיֹּר וְאֶת־כַּנֹּו: יז אֶת קַלְעֵי הֶחָצֵר אֶת־

סכריחיו ק׳

אונקלוס

וּבְחוּשְׁנָא: י וְכָל חַכִּימֵי לִבָּא בְּכֹון יֵיתוֹן וְיַעְבְּרוּן יָת כָּל דִּי פַקֵּד יְיָ: יא יָת מַשְׁכְּנָא
יָת פְּרָסֵהּ וְיָת חוֹפָאֵהּ יָת פּוּרְפּוֹהִי וְיָת דַּפּוֹהִי יָת עַבְרוֹהִי יָת עַמּוּדוֹהִי וְיָת
סַמְכוֹהִי: יב יָת אֲרוֹנָא וְיָת אַרֵיחוֹהִי יָת כַּפֻּרְתָּא וְיָת פָּרְכְּתָא דְּפָרְסָא:
יג יָת פַּתּוֹרָא וְיָת אַרֵיחוֹהִי וְיָת כָּל מָנּוֹהִי וְיָת לַחֶם אַפָּיָא: יד וְיָת מְנָרְתָּא
דְּאַנְהוֹרֵי וְיָת מָנָאָה וְיָת בּוּצִינָתָא וְיָת מִשְׁחָא דְּאַנְהָרְיוּתָא: טו וְיָת מַדְבְּחָא
דְּקְטֹרֶת בּוּסְמַיָּא וְיָת אַרֵיחוֹהִי וְיָת מִשְׁחָא דְּרְבוּתָא וְיָת קְטֹרֶת בּוּסְמַיָּא וְיָת
פָּרְסָא דְּתַרְעָא לְתָרַע מַשְׁכְּנָא: טז יָת מַדְבְּחָא דַּעֲלָתָא וְיָת סָרְדָא דְּנְחָשָׁא דִּילַהּ
יָת אַרֵיחוֹהִי וְיָת כָּל מָנּוֹהִי יָת כִּיּוֹרָא וְיָת כְּסֵיסֵהּ: יז יָת סְרָדֵי דַּרְתָּא יָת

רש״י

קְרוּי נָדִיב לֵב. כְּבָר פֵּרַשְׁתִּי נִדְבַת הַמִּשְׁכָּן וּמְלַאכְתּוֹ בִּמְקוֹם צַוָּאתָן: (יא) את המשכן. יְרִיעוֹת הַתַּחְתּוֹנוֹת הַנִּרְאוֹת בְּתוֹכוֹ קְרוּי מִשְׁכָּן: את אהלו. הוּא אֹהֶל יְרִיעוֹת עִזִּים, הֶעָשׂוּי לָגֶג: ואת מכסהו. מִכְסֶה עוֹרוֹת הָאֵילִים וְהַתְּחָשִׁים: (יב) ואת פרכת המסך. פָּרֹכֶת הַמְּחִיצָה: כְּל דָּבָר הַמְּגִין, בֵּין לְמַעְלָה בֵּין מִכָּאן, קְרוּי מָסָךְ וּסְכָךְ, וְכֵן סַכְתָּ בַּעֲדִי (איוב א׳), הֲגִנִּי סְךְ אֶת דַּרְכֵּךְ (הושע ב׳): (יג) לחם הפנים. כְּבָר פֵּרַשְׁתִּי, עַל שֵׁם שֶׁהָיוּ לוֹ פָּנִים לְכָאן וּלְכָאן, שֶׁהוּא עָשׂוּי בְּמִין תֵּבָה פְּרוּצָה: (יד) ואת כליה. מִלְקָחַיִם וּמַחְתּוֹת: נרתיה. לוצי״ש בְּלַעַז, בּוּיְכִים שֶׁהַשַּׁמָּן וְהַפְּתִילוֹת נְתוּנִין בָּהֶן: ואת שמן המאור. אַף הוּא צָרִיךְ הַכְמֵי לֵב, שֶׁהוּא מִשְׁנֶה מִשְּׁאָר שְׁמָנִים, כְּמוֹ שֶׁמְּפֹרָשׁ בִּמְנָחוֹת (דף פ״ו), מְנָרָנוּ בְּרֹאשׁ הַנִּיתִ, וְהוּא כְּתִית נָזָךְ: (טו) מסך הפתח.

and stones for setting for the ephod, and for the breastplate. [10]And every wise hearted among you shall come, and make all that the Eternal hath commanded; [11]The dwelling, its tent, and its covering, its catches, and its boards, its bolts, its columns, and its sockets, [12]The ark and the bars thereof, *with* the cover, and the screening partition veil. [13]The table, and its bars, and all its vessels, and the shewbread, [14]The candelabrum also for the light, and its vessels, and its lamps, with the oil also for the light, [15]And the incense altar, and its bars, and the anointing oil, and the incense of aromatics, and the screen for the entrance—at the entrance of the dwelling, [16]The altar of burnt offering, with its copper grate, its bars, and all its vessels, the laver and its frame, [17]The hangings of the enclosure,

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heart prompts one to generosity, he is called נדיב לב, one who is prompted to generosity by the heart[1]). I have already explained the *various materials which formed the* contribution towards the Tabernacle and the work done for it in the passages where the commands about them were given. **(11)** את המשכן THE TABERNACLE — The lower curtains which were visible within *the building* are called משכן. את אהלו ITS TENT — this is the covering of goats' skins which was made to serve as a roofing. ואת מכסהו AND ITS COVERING — the covering of rams' skins and tachash skins. **(12)** ואת מרכת המסך *means* THE CURTAIN OF (that serves for) PARTITIONING — Everything that screens *an object*, whether *it hangs* above or in front *of it* is called מָסָךְ or סָכָךְ. Of similar meaning are: (Job I. 10) "[Hast Thou not] put a partition in front of him?" (סכת = שכת); (Hos. II. 8) "Behold I will partition off (סך = שך) thy way [with thorns]"[2]). **(13)** לחם הפנים THE SHEW BREAD — I have already explained (XXV. 29) *that it was so called* because it had two faces turning in this direction and in that, because it was made like a case open on *two sides*. **(14)** ואת כליה AND ITS VESSELS — the tongs and snuff-dishes. נרתיה ITS LAMPS — luces in O. F. — bowls into which the oil and the wicks were placed. ואת שמן המאר AND THE OIL ALSO FOR THE LIGHT — This also required wise-hearted men *for preparing it* (and therefore Scripture mentions it also after its statement v. 10 "And every wise hearted man . . . shall make . . ."), for it was different from other oils, as it is explained in Menachot (86a): he lets it (the olive) ripen on the top of the olive-tree etc. and *thus it* (the oil) is "beaten *and yet* clear" *as Scripture pre-*

NOTES

[1]) Nouns of the form קָטִיל have various significations. Some of them are really adjectives used as nouns with a passive meaning to denote duration in a particular state. They may be regarded as a variant of the Kal passive participle, קָטוּל, which in Aramaic takes the form קְטִיל. Thus אָסִיר is one who has been bound and remains bound, מָשִׁיחַ is one who has been anointed and still retains the office to which he has been anointed, נָשִׂיא one who has been raised above his fellows and still retains that position — a prince. Similarly a נָדִיב is one who has been impelled to generosity and with whom the impulse has become second nature. It is his heart which impels him to this generosity, so that he may be termed נָדִיב לִבּוֹ, one who is prompted of his heart. Such a phrase contains a construct before a genitive of the cause or of the author. Cf. שְׂרוּפוֹת אֵשׁ, burnt by fire (Is. I. 7), and בְּרוּךְ ה', blessed by the Lord (Gen. XXIV. 31). These are quite different constructions from מְהוֹר עֵינַיִם and טוֹב לֵב, where the noun shows the scope of the adjective.

[2]) Both these examples refer to something placed in front of a person and not above him.

עַמֻּדָיו וְאֶת־אַדְנֶיהָ וְאֶת מָסַךְ שַׁעַר הֶחָצֵר: יח אֶת־
יִתְדֹת הַמִּשְׁכָּן וְאֶת־יִתְדֹת הֶחָצֵר וְאֶת־מֵיתְרֵיהֶם:
יט אֶת־בִּגְדֵי הַשְּׂרָד לְשָׁרֵת בַּקֹּדֶשׁ אֶת־בִּגְדֵי
הַקֹּדֶשׁ לְאַהֲרֹן הַכֹּהֵן וְאֶת־בִּגְדֵי בָנָיו לְכַהֵן: כ וַיֵּצְאוּ
כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל מִלִּפְנֵי מֹשֶׁה: שני כא וַיָּבֹאוּ
כָּל־אִישׁ אֲשֶׁר־נְשָׂאוֹ לִבּוֹ וְכֹל אֲשֶׁר נָדְבָה רוּחוֹ
אֹתוֹ הֵבִיאוּ אֶת־תְּרוּמַת יְהוָה לִמְלֶאכֶת אֹהֶל מוֹעֵד
וּלְכָל־עֲבֹדָתוֹ וּלְבִגְדֵי הַקֹּדֶשׁ: כב וַיָּבֹאוּ הָאֲנָשִׁים
עַל־הַנָּשִׁים כֹּל נְדִיב לֵב הֵבִיאוּ חָח וָנֶזֶם וְטַבַּעַת
וְכוּמָז כָּל־כְּלִי זָהָב וְכָל־אִישׁ אֲשֶׁר הֵנִיף תְּנוּפַת
זָהָב לַיהוָה: כג וְכָל־אִישׁ אֲשֶׁר־נִמְצָא אִתּוֹ תְּכֵלֶת

אונקלוס

עַמּוּדוֹהִי וְיָת סַמְכָהָא וְיָת פָּרְכָא דִּתְרַע דָּרְתָא: יח יָת סִבֵּי מַשְׁכְּנָא וְיָת סְבֵּי
דָּרְתָא וְיָת אֲטוֹנֵיהוֹן: יט יָת לְבוּשֵׁי שְׁמוּשָׁא לְשַׁמָּשָׁא בְּקוּדְשָׁא יָת לְבוּשֵׁי
קוּדְשָׁא לְאַהֲרֹן כַּהֲנָא וְיָת לְבוּשֵׁי בְנוֹהִי לְשַׁמָּשָׁא: כ וּנְפָקוּ כָּל כְּנִשְׁתָּא דִּבְנֵי
יִשְׂרָאֵל מִן קֳדָם מֹשֶׁה: כא וַאֲתוֹ כָּל גְּבַר דְּאִתְרְעִי לִבֵּהּ וְכֹל דִּי אַשְׁלְמַת רוּחֵהּ
יָתְהוֹן אַיְתִיאוּ יָת אַפְרְשׁוּתָא קֳדָם יְיָ לַעֲבִידַת מַשְׁכַּן זִמְנָא וּלְכָל פֻּלְחָנֵהּ וּלְלִבּוּשֵׁי
קוּדְשָׁא: כב וּמַיְתַן גֻּבְרַיָּא עַל נְשַׁיָּא כֹּל דְּאִתְרְעִי לִבְּהוֹן אַיְתִיאוּ שִׁירִין וְשִׁבְכִין
וְעִוְקָן וּמָחוּךְ כָּל מָן דְּדַהַב וְכָל גְּבַר דִּי אֲרֵמִית הַהֲבָא קֳדָם יְיָ: כג וְכָל גְּבַר

רש״י

וילון שֶׁלִּפְנֵי הַמְּזוּזָה, שֶׁלֹּא הָיוּ שָׁם קְרָשִׁים וְלֹא יְרִיעוֹת: (יז) את עמדיו ואת אדניה. הֲרֵי חָצֵר קְרוּי כַּאן לְשׁוֹן זָכָר וּלְשׁוֹן נְקֵבָה, וְכֵן דְּבָרִים הָרַבֵּה: ואת מסך שער החצר. וילון פָּרוּשׂ לִצַּד הַמְּזוּזָה עֶשְׂרִים אַמָּה אֶמְצָעִיוֹת שֶׁל רוֹחַב הֶחָצֵר — שֶׁהָיָה חֲמִשִּׁים רֹחַב — וּשְׁתוֹמִין הֵימֶנּוּ לִצַּד צָפוֹן ט״ו אַמָּה, וְכֵן לַדָּרוֹם, שְׁנֵאֱמַר, וַחֲמֵשׁ עֶשְׂרֵה אַמָּה קְלָעִים לַכָּתֵף: (יח) יתדת. לְהָקוֹעַ וְלִקְשׁוֹר בָּהֶם סוֹפֵי הַיְרִיעוֹת בָּאָרֶץ, שֶׁלֹּא יְנוּעוּ בְּרוּחַ: מיתריהם. חֲבָלִים לִקְשׁוֹר: (יט) בגדי השרד. לְכִסּוֹת הָאָרוֹן וְהַשֻּׁלְחָן, הַמְּנוֹרָה וְהַמִּזְבְּחוֹת בִּשְׁעַת סִלּוּק מַסָּעוֹת: (כב) (על הנשים. עִם הַנָּשִׁים וּמְמוּכִין אֲלֵיהֶן): חח. הוּא תַּכְשִׁיט שֶׁל זָהָב עָגוֹל, נָתוּן עַל הַגְּרוֹן, וְהוּא הַצָּמִיד: וכומז. כְּלִי זָהָב הוּא נָתוּן כְּנֶגֶד אוֹתוֹ מָקוֹם לְאִשָּׁה, וְרַבּוֹתֵינוּ פֵּרְשׁוּ שָׁם כּוּמָז כַּאן מְקוֹם זִמָּה (שבת ס״ד): (כג) וכל איש אשר נמצא אתו תְּכֵלֶת

its columns, and their sockets, and the screen for the gate of the enclosure. [18]The pins of the dwelling, and the pins of the enclosure, and their cords, [19]The knitted garments, for the service in the holiness, the garments of holiness for Aaron the priest, and the garments of his sons, to minister as priests. [20]And all the congregation of the children of Israel went out from the presence of Moses. [21]And they came; every man whose heart stirred him up, and every one whom his spirit impelled, *and* they brought the heave offering of the Eternal to the work of the appointed tent, and for all its service, and for garments of holiness. [22]And they came, both men and women, as many as were willing hearted, *and* brought clasps, and pendants, and rings, and golden beads, all vessels of gold: and every man that offered a wave offering of gold unto the Eternal. [23]And every man with whom was found blue purple,

רש"י

scribes (XXVII. 20). **(15)** מסך הפתח THE SCREEN FOR THE ENTRANCE — the curtain that was in front of the east side *of the Tabernacle*, for there were neither bords nor curtains there. **(17)** את עמדיו ואת אדניה ITS COLUMNS AND ITS SOCKETS — עמדיו *has a masculine and* אדניה *a feminine suffix*; thus חצר is here used as (lit., called) masculine and feminine noun. Similar it is with many things (cf. Rashi on Gen. XXXII. 9). ואת מסך שער החצר AND THE SCREEN FOR THE GATE OF THE ENCLOSURE — the curtain which was hanging on the east side *covering* the twenty middle cubits in the width of the enclosure which *latter* was fifty cubits wide. Of this fifteen cubits on the north side were closed *by hangings* and so, too, on the south side, as it is said, (XXVII. 14, 15) "The hangings of one side of the gate shall be fifteen cubits . . . [and on the other side shall be hangings fifteen cubits]". **(18)** יתדת THE PINS — in order to insert them *into the ground* and to fasten thereby the edges of the curtains that they should not be moved about by the wind. מיתריהם THEIR CORDS to bind with. **(19)** בגדי השרד THE KNITTED GARMENTS — to cover up the Ark, the table, the candelabrum and the altars at the time of removing *and packing up the articles in the Tabernacle when they set out on their* journeyings. [**(22)** על הנשים *means* with the women and closely following them]. חח is a circular golden ornament placed upon the arm; it is the צמיד *which is often mentioned in Scripture (cf. e. g., Num. XXXI. 50).* כומז was a golden ornament worn by the women upon their flesh (cf. Sabb. 64a). **(23)** וכל איש אשר נמצא אתו AND EVERY MAN WITH WHOM WAS FOUND blue purple, or

וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ וְעִזִּים וְעֹרֹת אֵילִם
מְאָדָּמִים וְעֹרֹת תְּחָשִׁים הֵבִיאוּ: כד כָּל־מֵרִים
תְּרוּמַת כֶּסֶף וּנְחֹשֶׁת הֵבִיאוּ אֶת־תְּרוּמַת יְהוָה
וְכֹל אֲשֶׁר נִמְצָא אִתּוֹ עֲצֵי שִׁטִּים לְכָל־מְלֶאכֶת
הָעֲבֹדָה הֵבִיאוּ: כה וְכָל־אִשָּׁה חַכְמַת־לֵב בְּיָדֶיהָ
טָווּ וַיָּבִיאוּ מַטְוֶה אֶת־הַתְּכֵלֶת וְאֶת־הָאַרְגָּמָן אֶת־
תּוֹלַעַת הַשָּׁנִי וְאֶת־הַשֵּׁשׁ: כו וְכָל־הַנָּשִׁים אֲשֶׁר
נָשָׂא לִבָּן אֹתָנָה בְּחָכְמָה טָווּ אֶת־הָעִזִּים:
כז וְהַנְּשִׂאִם הֵבִיאוּ אֶת אַבְנֵי הַשֹּׁהַם וְאֶת אַבְנֵי
הַמִּלֻּאִים לָאֵפוֹד וְלַחֹשֶׁן: כח וְאֶת־הַבֹּשֶׂם וְאֶת־
הַשָּׁמֶן לְמָאוֹר וּלְשֶׁמֶן הַמִּשְׁחָה וְלִקְטֹרֶת הַסַּמִּים:
כט כָּל־אִישׁ וְאִשָּׁה אֲשֶׁר נָדַב לִבָּם אֹתָם לְהָבִיא
לְכָל־הַמְּלָאכָה אֲשֶׁר צִוָּה יְהוָה לַעֲשׂוֹת בְּיַד־מֹשֶׁה

אונקלוס

דְּאִשְׁתְּכַח עִמֵּהּ תְּכֶלָּא וְאַרְגְּוָנָא וְצִבְעָא וְהוֹרִי וּבוּץ וּמְעִזָּא וּמַשְׁכֵי דְּדִכְרֵי מְסַמְּקֵי
וּמַשְׁכֵי סַסְגּוֹנָא אַיְתִיאוּ: כד כָּל דַּאֲרִים אֲרָמוּת כְּסַף וּנְחָשׁ אַיְתִיאוּ יָת
אַפְרְשׁוּתָא קֳדָם יְיָ וְכֹל דִּי אִשְׁתְּכַח עִמֵּהּ אֲעֵי שִׁטִּין לְכָל עֲבִידַת פֻּלְחָנָא
אַיְתִיאוּ: כה וְכָל אִתְּתָא חַכִּימַת לִבָּא בִּידָהָא מְעַזְלָא וּמַיְתָן כַּד עָזַל יָת תְּכֶלָּא
וְיָת אַרְגְּוָנָא יָת צִבְעָא וְהוֹרִי וְיָת בּוּצָא: כו וְכָל נְשַׁיָּא דְּאִתְרְעִי לִבְּהָן עִמְּהָן
בְּחָכְמָא עַזְלָן יָת *)מַעֲזָיָא: כז וְרַבְרְבַיָּא אַיְתִיאוּ יָת אַבְנֵי בוּרְלָא וְיָת אַבְנֵי
אַשְׁלְמוּתָא לְשַׁקָּעָא בְּאֵפוֹדָא וּבְחוּשְׁנָא: כח וְיָת בּוּסְמָא וְיָת מִשְׁחָא לְאַנְהָרוּתָא
וּלְמִשְׁחָא דְּרְבוּתָא וְלִקְטֹרֶת בּוּסְמַיָּא: כט כָּל גְּבַר וְאִתְּתָא דְּאִתְרְעִי לִבְּהוֹן

*) נמ"ג כפ"ו מַעֲזָיָא

רש"י

אוֹ אַרְגָּמָן אוֹ תוֹלַעַת שָׁנִי אוֹ אוּרוֹת אֵילִים אוֹ תְּחָשִׁים כֻּלָּם הֵבִיאוּ: (כו) טָווּ אֶת הָעִזִּים. הֵיא הָיְתָה אָמָנוּת יְתֵרָה, שֶׁמֵּעַל גַּבֵּי הָעִזִּים טוֹוִין אוֹתָם (שבת ע"ד): (כו) וְהַנְּשִׂאִם הֵבִיאוּ. אָמַר ר' נָתָן: מָה רָאוּ נְשִׂיאִים לְהִתְנַדֵּב בַּחֲנֻכַּת הַמִּזְבֵּחַ בְּתַחִלָּה וּבִמְלֶאכֶת הַמִּשְׁכָּן לֹא הִתְנַדְּבוּ בְּתַחִלָּה? אֶלָּא כָּךְ אָמְרוּ נְשִׂיאִים, יִתְנַדְּבוּ צִבּוּר מַה שֶּׁמִּתְנַדְּבִין, וּמַה שֶּׁמְּחַסְּרִים, אָנוּ מַשְׁלִימִין אוֹתוֹ, כֵּיוָן שֶׁהִשְׁלִימוּ צִבּוּר אֶת הַכֹּל — שֶׁנֶּאֱמַר וְהַמְּלָאכָה הָיְתָה דַיָּם — אָמְרוּ נְשִׂיאִים מַה עָלֵינוּ לַעֲשׂוֹת? הָבִיאוּ אֶת אַבְנֵי הַשֹּׁהַם וְגוֹמֵר, לְכָךְ הִתְנַדְּבוּ בַּחֲנֻכַּת הַמִּזְבֵּחַ תְּחִלָּה, וּלְפִי שֶׁנִּתְעַצְּלוּ

and red purple, and crimson, and fine linen, and goats' *hair*, and skins of rams dyed red, and tachash skins, brought *them*. [24]Every one that did lift up a heave offering of silver and copper brought the heave offering of the Eternal: and every man, with whom was found acacia wood for any work of the service, brought *it*. [25]And all the women that were wise hearted did spin with their hands, and brought that which they had spun, *both* of blue purple, and of red purple, *and* crimson, and of fine linen. [26]And all the women whose heart prompted them in wisdom spun goats' *hair*. [27]And the princes brought onyx stones, and stones for setting, for the ephod, and for the breastplate; [28]And spice, and oil for the light, and for the anointing oil, and for the incense of aromatics. [29]The children of Israel brought a free-will offering unto the Eternal, every man and woman, whose heart impelled them to bring for all *manner of* work, which the Eternal had commanded to be made by the hand of Moses.

רש"י

red purple, or crimson, or rams' skins, or tachash skins — all of them brought *whatever they had*. **(26)** וכו' את העזים [AND THE WOMEN] SPUN THE GOATS' HAIR (lit., the goats) — This required extraordinary skill, for they spun it (the goats' hair) from off the backs of the goats (whilst it was still on the living animals). **(27)** והנשאם הביאו AND THE PRINCES BROUGHT [ONYX STONES] — R. Nathan asked, "What reason had the princes to give their contributions at the dedication of the altar (Num. VII. 12ff.) first *of all the people*, whereas at the work of the Tabernacle they were not the first, *but the last* to contribute?" But — *replied he* — the princes spoke thus: "Let the community *in general* contribute all they *wish to* give and what will then be lacking we shall supply!" But when the community gave everything needed in its entirety — as it is said, (XXXVI. 7) "For the stuff they had was enough [for all the work to make it, and some was left]" — the princes asked, "What can we now do?" therefore הביאו את אבני השהם וגו' THEY BROUGHT THE ONYX STONES etc. That is why they were the first to contribute at the consecration of the altar. Because, however,

הֵבִיאוּ בְנֵי־יִשְׂרָאֵל נְדָבָה לַיהוָה: פ שלישי

(שני כסדן מחוברין):

ל וַיֹּאמֶר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל רְאוּ קָרָא יְהוָה
בְּשֵׁם בְּצַלְאֵל בֶּן־אוּרִי בֶן־חוּר לְמַטֵּה יְהוּדָה:
לא וַיְמַלֵּא אֹתוֹ רוּחַ אֱלֹהִים בְּחָכְמָה בִּתְבוּנָה וּבְדַעַת
וּבְכָל־מְלָאכָה: לב וְלַחְשֹׁב מַחֲשָׁבֹת לַעֲשׂת בַּזָּהָב
וּבַכֶּסֶף וּבַנְּחֹשֶׁת: לג וּבַחֲרֶשֶׁת אֶבֶן לְמַלֹּאת וּבַחֲרֶשֶׁת
עֵץ לַעֲשׂוֹת בְּכָל־מְלָאכֶת מַחֲשָׁבֶת: לד וּלְהוֹרֹת
נָתַן בְּלִבּוֹ הוּא וְאָהֳלִיאָב בֶּן־אֲחִיסָמָךְ לְמַטֵּה־דָן:
לה מִלֵּא אֹתָם חָכְמַת־לֵב לַעֲשׂוֹת כָּל־מְלֶאכֶת
חָרָשׁ וְחֹשֵׁב וְרֹקֵם בַּתְּכֵלֶת וּבָאַרְגָּמָן בְּתוֹלַעַת
הַשָּׁנִי וּבַשֵּׁשׁ וְאֹרֵג עֹשֵׂי כָל־מְלָאכָה וְחֹשְׁבֵי
מַחֲשָׁבֹת: לו א וְעָשָׂה בְצַלְאֵל וְאָהֳלִיאָב וְכָל
אִישׁ חֲכַם־לֵב אֲשֶׁר נָתַן יְהוָה חָכְמָה וּתְבוּנָה
בָּהֵמָּה לָדַעַת לַעֲשׂת אֶת־כָּל־מְלֶאכֶת עֲבֹדַת

אונקלוס

עִמְּהוֹן לְאִתְּאָה לְכָל עִבְדְּתָא דִי פַּקֵּד יְיָ לְמֶעְבַּד בִּידָא דְמֹשֶׁה אִיתְיְאוּ בְּנֵי
יִשְׂרָאֵל נְדְבְתָא קֳדָם יְיָ: ל וַאֲמַר מֹשֶׁה לִבְנֵי יִשְׂרָאֵל חֲזוֹ דְּרַבִּי יְיָ בְּשׁוּם
בְּצַלְאֵל בַּר אוּרִי בַּר חוּר לְשִׁבְטָא דִיהוּדָה: לא וְאַשְׁלֶם עִמֵּהּ רוּחַ נְבוּאָה מִן
קֳדָם יְיָ בְּחָכְמְתָא בְּסוּכְלָתָנוּ וּבְמַדַּע וּבְכָל עֲבִידָא: לב וּלְאַלָּפָא אוּמָנִין לְמֶעְבַּד
בְּדַהֲבָא וּבְכַסְפָּא וּבְנְחָשָׁא: לג וּבְאוּמָנוּת אֶבֶן טָבָא לַאֲשׁלָמָא וּבְנַגָּרוּת אָעָא
לְמֶעְבַּד בְּכָל עֲבִידַת אוּמָנִין: לד וּלְאַלָּפָא יְהַב בְּלִבֵּהּ הוּא וְאָהֳלִיאָב בַּר אֲחִיסָמָךְ
לְשִׁבְטָא דָן: לה אַשְׁלֶם עִמְּהוֹן חַכִּימוּת לַבָּא לְמֶעְבַּד כָּל עֲבִידַת נַגָּר וְאֻמָּן
וְצַיָּר בְּתִכְלָא וּבְאַרְגְּוָנָא בְּצִבְעָא זְהוֹרִי וּבְבוּצָא וּמַחֲיָ עָבְדֵי כָּל עֲבִידָא וּמַלְפֵי
אוּמָנִין: א וַעֲבַד בְּצַלְאֵל וְאָהֳלִיאָב וְכָל גְּבַר חַכִּים לִבָּא דִיהַב יְיָ חָכְמָא

רש"י

מִהֶחְלָה נֶחְסְרָה אוֹת מִשָּׁם, וְהַנִּשְׁאָם כְּתִיב (ספרי): (ל) חור. בְּנָהּ שֶׁל מִרְיָם הָיָה:
(לד) ואהליאב. מִשֶּׁבָּט דָּן מִן הַיְרוּדִין שֶׁבַּשְּׁבָטִים — מִבְּנֵי הַשְּׁפָחוֹת — וְהִשְׁוָהוּ הַמָּקוֹם לִבְצַלְאֵל

[30]And Moses said unto the children of Israel, See, the Eternal hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

[31]And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of work;

[32]And to devise curious works, to work in gold, and in silver, and in copper.

[33]And in the cutting of stones, to set *them*, and in carving of wood, to make any *manner of* cunning work.

[34]And he hath put in his heart that he may teach, *both* he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

[35]Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue purple, and in red purple, in crimson, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

רש"י

they were dilatory at the beginning, a letter is missing *here* from their title (thus intimating that something, viz., zeal was lacking in them): for it is written והנשאם *instead of* והנשיאים (Sifré Num. VII. 3). **(30)** חור HUR was the son the Miriam (cf. Rashi on XXIV. 14). **(34)** ואהליאב AND OHOLIAB — he was of the tribe of Dan, of one of the lowest of the tribes, of the sons of the handmaids, and yet the Omnipresent placed him with regard to the work of the Tabernacle

הַקֹּדֶשׁ לְכָל אֲשֶׁר־צִוָּה יְהוָה: ב וַיִּקְרָא מֹשֶׁה אֶל־
בְּצַלְאֵל וְאֶל־אָהֳלִיאָב וְאֶל כָּל־אִישׁ חֲכַם־לֵב
אֲשֶׁר נָתַן יְהוָה חָכְמָה בְּלִבּוֹ כֹּל אֲשֶׁר נְשָׂאוֹ
לִבּוֹ לְקָרְבָה אֶל־הַמְּלָאכָה לַעֲשֹׂת אֹתָהּ: ג וַיִּקְּחוּ
מִלִּפְנֵי מֹשֶׁה אֵת כָּל־הַתְּרוּמָה אֲשֶׁר הֵבִיאוּ בְנֵי
יִשְׂרָאֵל לִמְלֶאכֶת עֲבֹדַת הַקֹּדֶשׁ לַעֲשֹׂת אֹתָהּ
וְהֵם הֵבִיאוּ אֵלָיו עוֹד נְדָבָה בַּבֹּקֶר בַּבֹּקֶר:
ד וַיָּבֹאוּ כָּל־הַחֲכָמִים הָעֹשִׂים אֵת כָּל־מְלֶאכֶת
הַקֹּדֶשׁ אִישׁ אִישׁ מִמְּלַאכְתּוֹ אֲשֶׁר־הֵמָּה עֹשִׂים:
ה וַיֹּאמְרוּ אֶל־מֹשֶׁה לֵאמֹר מַרְבִּים הָעָם לְהָבִיא
מִדֵּי הָעֲבֹדָה לַמְּלָאכָה אֲשֶׁר־צִוָּה יְהוָה לַעֲשֹׂת
אֹתָהּ: ו וַיְצַו מֹשֶׁה וַיַּעֲבִירוּ קוֹל בַּמַּחֲנֶה לֵאמֹר
אִישׁ וְאִשָּׁה אַל־יַעֲשׂוּ־עוֹד מְלָאכָה לִתְרוּמַת
הַקֹּדֶשׁ וַיִּכָּלֵא הָעָם מֵהָבִיא: ז וְהַמְּלָאכָה הָיְתָה

אונקלוס

וְסוּכְלָתָנוּתָא בְּהוֹן לְמִדַּע לְמֶעְבַּד יָת כָּל עֲבִידַת פָּלְחַן קוּדְשָׁא לְכֹל דִּי פַקִּד
יְיָ: ב וּקְרָא משֶׁה לְבְצַלְאֵל וּלְאָהֳלִיאָב וּלְכָל גְּבַר חַכִּים לִבָּא דִּיהַב יְיָ חָכְמְתָא
בְּלִבֵּהּ כָּל דְּאִתְרְעִי לִבֵּהּ לְמִקְרַב לְעִבְדְתָּא לְמֶעְבַּד יָתַהּ: ג וּנְסִיבוּ מִן קֳדָם
משֶׁה יָת כָּל אַפְרָשׁוּתָא דִּי אַיְתִיאוּ בְּנֵי יִשְׂרָאֵל לְעִבִידַת פָּלְחַן קוּדְשָׁא לְמֶעְבַּד
יָתַהּ וְאִנּוּן מַיְתִין לֵהּ עוֹד נְדָבְתָּא בְּצַפְּר בְּצַפְּר: ד וַאֲתוֹ כָּל חַכִּימַיָּא דְּעָבְדִין
יָת כָּל עֲבִידַת קוּדְשָׁא גְּבַר גְּבַר מֵעִבְדְּתֵהּ דְּאִנּוּן עָבְדִין: ה וַאֲמָרוּ לְמשֶׁה
לְמֵימַר מַסְגֵּן עַמָּא לְאַיְתָאָה מִסַּת פָּלְחָנָא לְעִבְדְתָּא דְּפַקִּד יְיָ לְמֶעְבַּד יָתַהּ:
ו וּפַקֵּד משֶׁה וְאַעֲבָרוּ כְּרוֹזָא בְּמַשְׁרְיָתָא לְמֵימַר גְּבַר וְאִתְּתָא לָא יַעְבְּדוּן עוֹד
עִבְדְתָּא לַאֲפָרְשׁוּת קוּדְשָׁא וּפְסַק עַמָּא מִלַּאֲיְתָאָה: ז וְעִבְדְתָּא הֲוַת מַסַּת לְכָל

רש״י

לִמְלֶאכֶת הַמִּשְׁכָּן וְהוּא מְגִדּוֹלֵי הַשָּׁבָטִים, לְקַיֵּם מַה שֶּׁנֶּאֱמַר וְלֹא נִכַּר שׁוֹעַ לְפָנֵי דָל (איוב ל״ד):

לו (ה) מִדֵּי הָעֲבֹדָה. יוֹתֵר מִכְּדֵי צוֹרֶךְ הָעֲבוֹדָה: (ו) וַיִּכָּלֵא. לְשׁוֹן מְנִיעָה: (ז) וְהַמְּלָאכָה

36. [1]Then did Bezaleel and Aholiab, and every wise hearted man, to whom the Eternal gave wisdom and understanding to know how to do all *manner of* work for the service of holiness, according to all that the Eternal had commanded.

[2]And Moses called Bezaleel, and Aholiab, and every wise hearted man, into whose heart the Eternal had given wisdom, *even* every one whose heart stirred him up to approach the work to do it:

[3]And they took from before Moses all the heave offerings, which the children of Israel had brought for the work of the service of holiness, to make it *withal*. And they brought yet unto him free-will offerings every morning.

[4]And all the wise men, that did the work of the holiness, came every man from his work which they made;

[5]And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Eternal commanded to make.

[6]And Moses commanded, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the heave offering of holiness. So the people were restrained from bringing.

[7]For the stuff they had was enough for all the work to make it, and

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on a level with Bezalel although he was a member of one of the noble tribes (Judah)! in order to confirm what Scripture says, (Job XXXIV. 19) "He regardeth not the rich more than the poor".

36. **(5)** מרי העבדה *means* more than is sufficient for the needs of the work[1]). **(6)** ויכלא is an expression for withholding. **(7)** והמלאכה היתה דים (lit., and the

NOTES

[1]) i. e. the מ of מרי is מ comparativum.

דַּיָּם לְכָל־הַמְּלָאכָה לַעֲשׂוֹת אֹתָהּ וְהוֹתֵר: ס
רביעי ח וַיַּעֲשׂוּ כָּל־חַכַם־לֵב בְּעֹשֵׂי הַמְּלָאכָה אֶת־
הַמִּשְׁכָּן עֶשֶׂר יְרִיעֹת שֵׁשׁ מָשְׁזָר וּתְכֵלֶת וְאַרְגָּמָן
וְתוֹלַעַת שָׁנִי כְּרֻבִים מַעֲשֵׂה חֹשֵׁב עָשָׂה אֹתָם:
ט אֹרֶךְ הַיְרִיעָה הָאַחַת שְׁמֹנֶה וְעֶשְׂרִים בָּאַמָּה
וְרֹחַב אַרְבַּע בָּאַמָּה הַיְרִיעָה הָאֶחָת מִדָּה אַחַת
לְכָל־הַיְרִיעֹת: י וַיְחַבֵּר אֶת־חֲמֵשׁ הַיְרִיעֹת אַחַת
אֶל־אֶחָת וְחָמֵשׁ יְרִיעֹת חִבַּר אַחַת אֶל־אֶחָת:
יא וַיַּעַשׂ לֻלְאֹת תְּכֵלֶת עַל שְׂפַת הַיְרִיעָה הָאֶחָת
מִקָּצָה בַּמַּחְבֶּרֶת כֵּן עָשָׂה בִּשְׂפַת הַיְרִיעָה הַקִּיצוֹנָה
בַּמַּחְבֶּרֶת הַשֵּׁנִית: יב חֲמִשִּׁים לֻלְאֹת עָשָׂה בַּיְרִיעָה־
הָאֶחָת וַחֲמִשִּׁים לֻלְאֹת עָשָׂה בִּקְצֵה הַיְרִיעָה
אֲשֶׁר בַּמַּחְבֶּרֶת הַשֵּׁנִית מַקְבִּילֹת הַלֻּלָאֹת אַחַת
אֶל־אֶחָת: יג וַיַּעַשׂ חֲמִשִּׁים קַרְסֵי זָהָב וַיְחַבֵּר אֶת־

אונקלוס

עַבְדָּא לְמֶעְבַּד יָתָהּ וְיַתְרַת: ח וַעֲבָדוּ כָּל חַכִּימֵי לִבָּא בְּעָבְדֵי עַבְדָּא יָת
מַשְׁכְּנָא עַסַר יְרִיעָן דְּבוּץ שְׁזִיר וְתֵכְלָא וְאַרְגְּוָנָא וּצְבַע וְהוֹרִי צוֹרַת כְּרוּבִין
עוֹבַד אָמָן עֲבַד יָתְהוֹן: ט אָרְכָּא דִּירִיעְתָא חָדָא עַסְרִין וְתַמְנְיָא אַמִּין וּפוּתְיָא
אַרְבַּע אַמִּין דִּירִיעְתָא חָדָא מִשְׁחָתָא חֲדָא לְכָל יְרִיעָתָא: י וְלָפַף יָת חֲמֵשׁ
יְרִיעָן חָדָא עִם חָדָא וְחָמֵשׁ יְרִיעָן לָפַף חָדָא עִם חָדָא: יא וַעֲבַד עֲנוּבִין דִּתְכָלָא
עַל סְפָתָא דִּירִיעְתָא חָדָא מִסְּטָרָא בֵּית לוּפֵי כֵּן עֲבַד בְּסְפָתָא דִּירִיעְתָא בְּסִטְרָא
בֵּית לוּפֵי תִּנְיֵתָא: יב חֲמִשִּׁין עֲנוּבִין עֲבַד בִּירִיעְתָא חָדָא וַחֲמִשִּׁין עֲנוּבִין עֲבַד
בְּסִטְרָא דִּירִיעְתָא דְּבֵית לוּפֵי תִּנְיֵתָא מְכַוְּנָן עֲנוּבַיָּא חָדָא לָקֳבֵל חָדָא:
יג וַעֲבַד חַמְשִׁין פּוּרְפִין דְּדַהֲבָא וְלָפַף יָת יְרִיעָתָא חָדָא עִם חָדָא בְּפוּרְפַיָּא

רש"י

היתה דים לכל המלאכה. וּמְלָאכֶת הַמַּבְנֶה הָיְתָה דַּיָּם שֶׁל עוֹשֵׂי הַמִּשְׁכָּן, לְכָל הַמְּלָאכָה שֶׁל מִשְׁכָּן, לַעֲשׂוֹת אוֹתָהּ וּלְהוֹתִיר: והותר. כְּמוֹ וְהַכְבֵּד אֶת לִבּוֹ (שמ׳ ח׳), וְהַכּוֹת אֶת מוֹאָב (מ״ב ג׳):

some was left. [8]And every wise hearted man among them that did the work of the dwelling made ten curtains *of* fine twined linen, of blue purple, and red purple, and crimson: *with* cherubims of cunning work made he them.

[9]The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one measure.

[10]And he joined the five curtains one unto another: and *the other* five curtains he joined one unto another.

[11]And he made loops of blue purple on the edge of one curtain from the extremity in the joining: likewise he made in the uttermost side of *another* curtain, in the joining of the second.

[12]Fifty loops made he in one curtain, and fifty loops made he in the extremity of the curtain which *was* in the joining of the second: the loops held one curtain to another.

[13]And he made fifty catches of gold, and joined the curtains one to another

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work was their sufficiency — *was enough for them* — for all the work) — *this means* the work of contributing was the sufficiency of (was enough for) the workers at the Tabernacle, for all the work connected with the Tabernacle to make it and even to leave *some* over[1]). והותר *is an infinitive* similar to, (VIII. 11) "[But when Pharaoh saw that there was respite] he allowed his heart to be hardened (והכבד)"; (2 Kings III. 24) "and they smote (והכות) Moab" (infinitives used in perfect sense).

NOTES

1) See Appendix.

הַיְרִיעֹת אַחַת אֶל־אַחַת בַּקְּרָסִים וַיְהִי הַמִּשְׁכָּן
אֶחָד: פ
יד וַיַּעַשׂ יְרִיעֹת עִזִּים לְאֹהֶל עַל־הַמִּשְׁכָּן עַשְׁתֵּי־
עֶשְׂרֵה יְרִיעֹת עָשָׂה אֹתָם: טו אׇרֶךְ הַיְרִיעָה הָאַחַת
שְׁלֹשִׁים בָּאַמָּה וְאַרְבַּע אַמּוֹת רֹחַב הַיְרִיעָה הָאֶחָת
מִדָּה אַחַת לְעַשְׁתֵּי עֶשְׂרֵה יְרִיעֹת: טז וַיְחַבֵּר אֶת־
חֲמֵשׁ הַיְרִיעֹת לְבָד וְאֶת־שֵׁשׁ הַיְרִיעֹת לְבָד:
יז וַיַּעַשׂ לֻלְאֹת חֲמִשִּׁים עַל שְׂפַת הַיְרִיעָה הַקִּיצֹנָה
בַּמְּחֻבָּרֶת וַחֲמִשִּׁים לֻלְאֹת עָשָׂה עַל־שְׂפַת הַיְרִיעָה
הַחֹבֶרֶת הַשֵּׁנִית: יח וַיַּעַשׂ קַרְסֵי נְחֹשֶׁת חֲמִשִּׁים
לְחַבֵּר אֶת־הָאֹהֶל לִהְיֹת אֶחָד: יט וַיַּעַשׂ מִכְסֶה
לָאֹהֶל עֹרֹת אֵילִם מְאָדָּמִים וּמִכְסֵה עֹרֹת תְּחָשִׁים
מִלְמָעְלָה: ס חמישי כ וַיַּעַשׂ אֶת־הַקְּרָשִׁים
לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים: כא עֶשֶׂר אַמּוֹת אׇרֶךְ
הַקֶּרֶשׁ וְאַמָּה וַחֲצִי הָאַמָּה רֹחַב הַקֶּרֶשׁ הָאֶחָד:
כב שְׁתֵּי יָדֹת לַקֶּרֶשׁ הָאֶחָד מְשֻׁלָּבֹת אַחַת אֶל־

אונקלוס

וַהֲוָה מַשְׁכְּנָא חַד: יד וַעֲבַד יְרִיעָן דְּמַעְזֵי לְפָרְסָא עַל מַשְׁכְּנָא חַד עַסַר יְרִיעָן
עֲבַד יָתְהֶן: טו אׇרְכָּא דִּירִיעְתָא חָדָא תְּלָתִין בְּאַמִּין וְאַרְבַּע אַמִּין פּוּתְיָא
דִּירִיעְתָא חָדָא מְשַׁחְתָּא חָדָא לְחַד עַסַר יְרִיעָן: טז וְלָפֵף יָת חֲמֵשׁ יְרִיעָן לְחָדוֹד
וְיָת שֵׁת יְרִיעָן לְחוֹד: יז וַעֲבַד עֲנוּבִין חַמְשִׁין עַל סְפָתָא דִּירִיעְתָא בְּסִטְרָא בֵּית
לוּגֵּי וְחַמְשִׁין עֲנוּבִין עֲבַד עַל סְפָתָא דִּירִיעְתָא דְּבֵית לוּפֵי תִּנְיָתָא: יח וַעֲבַד
פּוּרְפִּין דִּנְחָשָׁא חַמְשִׁין לְלַפָּפָא יָת מַשְׁכְּנָא לְמֶהֱוֵי חַד: יט וַעֲבַד חוּפָאָה
לְמַשְׁכְּנָא מַשְׁכֵי דְּדִכְרֵי מְסַמָּקֵי וְחוּפָאָה מַשְׁכֵי דְּסַסְגּוֹנָא מִלְעֵלָּא: כ וַעֲבַד יָת
דַּפֵּי לְמַשְׁכְּנָא דְּאָעֵי שִׁטִּין קָיְמִין: כא עַסַר אַמִּין אׇרְכָּא דְּדַפָּא וְאַמְּתָא וּפַלְגוּת
אַמְּתָא פּוּתְיָא דְּדַפָּא חַד: כב תַּרְתִּין צִירִין לְדַפָּא חַד מְשַׁלְּבִין חָדָא לֶקְבֵּל חָדָא כֵּן

with the catches: so the dwelling was one. [14]And he made curtains *of* goats' *hair* for the tent over the dwelling: eleven curtains he made them. [15]The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one measure. [16]And he joined five curtains by themselves, and six curtains by themselves. [17]And he made fifty loops upon the uttermost edge of the curtain in the joining, and fifty loops made he upon the edge of the curtain which joineth the second. [18]And he made fifty catches *of* copper to join the tent, that it might be one. [19]And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* tachash skins above *that*. [20]And he made the boards for the dwelling *of* acacia wood, standing up. [21]The length of the board *was* ten cubits, and the breadth of the board one cubit and a half. [22]One board had two tenons, connected one with another thus did he make for all the boards of the dwelling.

אֶחָת בֵּן עָשָׂה לְכָל קַרְשֵׁי הַמִּשְׁכָּן: כג וַיַּעַשׂ אֶת־
הַקְּרָשִׁים לַמִּשְׁכָּן עֶשְׂרִים קְרָשִׁים לִפְאַת נֶגֶב
תֵּימָנָה: כד וְאַרְבָּעִים אַדְנֵי־כֶסֶף עָשָׂה תַּחַת
עֶשְׂרִים הַקְּרָשִׁים שְׁנֵי אֲדָנִים תַּחַת־הַקֶּרֶשׁ הָאֶחָד
לִשְׁתֵּי יְרֵכֹתָיו וּשְׁנֵי אֲדָנִים תַּחַת־הַקֶּרֶשׁ הָאֶחָד
לִשְׁתֵּי יְרֵכֹתָיו: כה וְלִצֶלַע הַמִּשְׁכָּן הַשֵּׁנִית לִפְאַת
צָפוֹן עָשָׂה עֶשְׂרִים קְרָשִׁים: כו וְאַרְבָּעִים אַדְנֵיהֶם
כֶּסֶף שְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד וּשְׁנֵי אֲדָנִים
תַּחַת הַקֶּרֶשׁ הָאֶחָד: כז וְלִירְכְתֵי הַמִּשְׁכָּן יָמָּה
עָשָׂה שִׁשָּׁה קְרָשִׁים: כח וּשְׁנֵי קְרָשִׁים עָשָׂה
לְמִקְצַעֹת הַמִּשְׁכָּן בַּיַּרְכָתָיִם: כט וְהָיוּ תוֹאֲמִם
מִלְּמַטָּה וְיַחְדָּו יִהְיוּ תַמִּים אֶל־רֹאשׁוֹ אֶל־הַטַּבַּעַת
הָאֶחָת כֵּן עָשָׂה לִשְׁנֵיהֶם לִשְׁנֵי הַמִּקְצֹעֹת: ל וְהָיוּ
שְׁמֹנָה קְרָשִׁים וְאַדְנֵיהֶם כֶּסֶף שִׁשָּׁה עָשָׂר אֲדָנִים
שְׁנֵי אֲדָנִים שְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד:
לא וַיַּעַשׂ בְּרִיחֵי עֲצֵי שִׁטִּים חֲמִשָּׁה לְקַרְשֵׁי צֶלַע־

אונקלוס

עֲבַד לְכָל דַּפֵּי מַשְׁכְּנָא: כג וַעֲבַד יָת דַּפֵּיא לְמַשְׁכְּנָא עֶסְרִין דַּפִּין לְרוּחַ עֲבַר דָּרוֹמָא:
כד וְאַרְבְּעִין סַמְכִין דְּכַסַף עֲבַד תְּחוֹת עֶסְרִין דַּפִּין תְּרֵין סַמְכִין תְּחוֹת דַּפָּא חַד
לְתְרֵין צִירוֹהִי וּתְרֵין סַמְכִין תְּחוֹת דַּפָּא חַד לְתְרֵין צִירוֹהִי: כה וְלִסְטַר מַשְׁכְּנָא
תִּנְיָתָא לְרוּחַ צָפוֹנָא עֲבַד עֶסְרִין דַּפִּין: כו וְאַרְבְּעִין סַמְכֵיהוֹן דְּכַסָּף תְּרֵין
סַמְכִין תְּחוֹת דַּפָּא חַד וּתְרֵין סַמְכִין תְּחוֹת דַּפָּא חַד: כז וְלִסְיָפֵי מַשְׁכְּנָא
מַעַרְבָּא עֲבַד שִׁתָּא דַּפִּין: כח וּתְרֵין דַּפִּין עֲבַד לְזָוְיַת מַשְׁכְּנָא בְּסוֹפֵיהוֹן:
כט וַהֲווֹ מְכַוְּנִין מִלְרַע וְכַחֲדָא הֲווֹ מְכַוְּנִין עַל רֵישֵׁהּ לְעוּקָּא חֲדָא כֵּן עֲבַד
לְתַרְוֵיהוֹן לִתְרֵין זָוְיָן: ל וַהֲווֹ תְּמַנְיָא דַּפִּין וְסַמְכֵיהוֹן דְּכַסַּף שִׁתָּא עַשַׂר סַמְכִין
תְּרֵין סַמְכִין תְּרֵין סַמְכִין תְּחוֹת דַּפָּא חַד: לא וַעֲבַד עַבְּרֵי דְּאָעֵי שִׁטִּין חַמְשָׁא

[23]And he made the boards for the dwelling; twenty boards for the south side southward:

[24]And forty sockets of silver he made under the twenty boards; two sockets under the one board for its two tenons, and two sockets under the other board for its two tenons.

[25]And for the other side of the dwelling, *which is* towards the north side, he made twenty boards.

[26]And their forty sockets of silver; two sockets under the one board, and two sockets under the other board.

[27]And for the sides of the dwelling westward he made six boards.

[28]And two boards made he for the angles of the dwelling in the two sides.

[29]And they were paired beneath, and paired together at the head thereof to one ring: thus he did to both of them in both the angles.

[30]And there were eight boards; and their sockets *were* sixteen sockets of silver, under every board two sockets.

[31]And he made bolts of acacia wood; five for the boards of the one side

הַמִּשְׁכָּן הָאֶחָת: לב וַחֲמִשָּׁה בְרִיחִם לְקַרְשֵׁי צֶלַע־
הַמִּשְׁכָּן הַשֵּׁנִית וַחֲמִשָּׁה בְרִיחִם לְקַרְשֵׁי הַמִּשְׁכָּן
לְיַרְכְּתַיִם יָמָּה: לג וַיַּעַשׂ אֶת־הַבְּרִיחַ הַתִּיכֹן לִבְרֹחַ
בְּתוֹךְ הַקְּרָשִׁים מִן־הַקָּצֶה אֶל־הַקָּצֶה: לד וְאֶת־
הַקְּרָשִׁים צִפָּה זָהָב וְאֶת־טַבְּעֹתָם עָשָׂה זָהָב
בָּתִּים לַבְּרִיחִם וַיְצַף אֶת־הַבְּרִיחִם זָהָב: לה וַיַּעַשׂ
אֶת־הַפָּרֹכֶת תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ
מָשְׁזָר מַעֲשֵׂה חֹשֵׁב עָשָׂה אֹתָהּ כְּרֻבִים: לו וַיַּעַשׂ
לָהּ אַרְבָּעָה עַמּוּדֵי שִׁטִּים וַיְצַף אֹתָם זָהָב וָוֵיהֶם זָהָב
וַיִּצֹק לָהֶם אַרְבָּעָה אַדְנֵי־כָסֶף: לז וַיַּעַשׂ מָסָךְ
לְפֶתַח הָאֹהֶל תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ
מָשְׁזָר מַעֲשֵׂה רֹקֵם: לח וְאֶת־עַמּוּדָיו חֲמִשָּׁה
וְאֶת־וָוֵיהֶם וְצִפָּה רָאשֵׁיהֶם וַחֲשֻׁקֵיהֶם זָהָב וַאֲדָנֵיהֶם
חֲמִשָּׁה נְחֹשֶׁת: פ

לז א וַיַּעַשׂ בְּצַלְאֵל אֶת־הָאָרֹן עֲצֵי שִׁטִּים אַמָּתַיִם

אונקלוס

לְדַפֵּי כְּטַר מַשְׁכְּנָא חַד: לב וְחַמְשָׁא עַבְרִין לְדַפֵּי סְטַר מַשְׁכְּנָא תִּנְיָנָא וְחַמְשָׁא
עַבְרִין לְדַפֵּי מַשְׁכְּנָא לְסוֹפֵיהוֹן מַעַרְבָא: לג וְעָבַד יָת עַבְרָא מְצִיעָאָה לְאַעָבָרָא
בְּגוֹ דַּפַּיָּא מִן סָיְפֵי לְסָיְפֵי: לד וְיָת דַּפַּיָּא חָפָא דַּהֲבָא וְיָת עִוְקֵיהוֹן עֲבַד
דַּהֲבָא אַתָּרָא לְעַבְרַיָּא וְחָפָא יָת עַבְרַיָּא דַּהֲבָא: לה וַעֲבַד יָת פָּרְכְתָּא תְּכְלָא
וְאַרְגְּוָנָא וּצְבַע וְהוֹרִי וּבוּץ שְׁזִיר עוֹבַד אֱמָן עֲבַד יָתַהּ צוּרַת כְּרוּבִין: לו וַעֲבַד
לַהּ אַרְבְּעָא עַמּוּדֵי שִׁטִּין וַחָפָנוּן דַּהֲבָא וְוֵיהוֹן דַּהֲבָא וְאַתִּיךְ לְהוֹן אַרְבְּעָא
סַמְכִין דְּכָסְפָּא: לז וַעֲבַד פְּרָקָא לְתָרַע מַשְׁכְּנָא תְּכְלָא וְאַרְגְּוָנָא וּצְבַע וְהוֹרִי וּבוּץ
שְׁזִיר עוֹבַד צַיָּר: לח וְיָת עַמּוּדוֹהִי חַמְשָׁא וְיָת־וֵיהוֹן וְחָפָא רֵישֵׁיהוֹן וְכֻבּוּשֵׁיהוֹן
דַּהֲבָא וְסַמְכֵיהוֹן חַמְשָׁא נְחָשָׁא: א וַעֲבַד בְּצַלְאֵל יָת אֲרוֹנָא דְּאָעֵי שִׁטִּין תַּרְתִּין

רש״י

לז (א) ויעש בצלאל. לְפִי שְׁנִּתַּן נַפְשׁוֹ עַל הַמְּלָאכָה יוֹתֵר מִשְּׁאָר חֲכָמִים, נִקְרֵאת עַל שְׁמוֹ (ט״ר):

of the dwelling. [32]And five bolts for the boards of the other side of the dwelling, and five bolts for the boards of the dwelling for the sides west-ward.

[33]And he made the middle bolt to bolt through the boards from the one extremity to the other.

[34]And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bolts, and overlaid the bolts with gold.

[35]And he made the partition vail *of* blue purple, and red purple, and crimson, and fine twined linen: *with* cherubim made he it of cunning work.

[36]And he made thereunto four columns *of* acacia wood, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.

[37]And he made a screen for the entrance of the tent *of* blue purple, and red purple, and crimson, and fine twined linen, the work of an embroiderer;

[38]And the five columns of it with their hooks: and he overlaid their heads and their fillets with gold: but their five sockets *were of* copper.

רש"י

37. (1) ויעש בצלאל AND BEZALEL MADE [THE ARK] — Because he gave himself over to the work more whole-heartedly than the other wise men it is called after his name (his name alone is associated with the act).

וָחֵצִי אַרְכּוֹ וְאַמָּה וָחֵצִי רָחְבּוֹ וְאַמָּה וָחֵצִי קֹמָתוֹ׃
ב וַיְצַפֵּהוּ זָהָב טָהוֹר מִבַּיִת וּמִחוּץ וַיַּעַשׂ לוֹ זֵר זָהָב
סָבִיב׃ ג וַיִּצֹק לוֹ אַרְבַּע טַבְּעֹת זָהָב עַל אַרְבַּע
פַּעֲמֹתָיו וּשְׁתֵּי טַבָּעֹת עַל־צַלְעוֹ הָאֶחָת וּשְׁתֵּי טַבָּעֹת
עַל־צַלְעוֹ הַשֵּׁנִית׃ ד וַיַּעַשׂ בַּדֵּי עֲצֵי שִׁטִּים וַיְצַף
אֹתָם זָהָב׃ ה וַיָּבֵא אֶת־הַבַּדִּים בַּטַּבָּעֹת עַל צַלְעֹת
הָאָרֹן לָשֵׂאת אֶת־הָאָרֹן׃ ו וַיַּעַשׂ כַּפֹּרֶת זָהָב טָהוֹר
אַמָּתַיִם וָחֵצִי אָרְכָּהּ וְאַמָּה וָחֵצִי רָחְבָּהּ׃ ז וַיַּעַשׂ
שְׁנֵי כְרֻבִים זָהָב מִקְשָׁה עָשָׂה אֹתָם מִשְּׁנֵי קְצוֹת
הַכַּפֹּרֶת׃ ח כְּרוּב־אֶחָד מִקָּצָה מִזֶּה וּכְרוּב־אֶחָד
מִקָּצָה מִזֶּה מִן־הַכַּפֹּרֶת עָשָׂה אֶת־הַכְּרֻבִים מִשְּׁנֵי
קְצוֹתָיו׃ ט וַיִּהְיוּ הַכְּרֻבִים פֹּרְשֵׂי כְנָפַיִם לְמַעְלָה
סֹכְכִים בִּכְנָפֵיהֶם עַל־הַכַּפֹּרֶת וּפְנֵיהֶם אִישׁ אֶל־
אָחִיו אֶל־הַכַּפֹּרֶת הָיוּ פְּנֵי הַכְּרֻבִים׃ פ
י וַיַּעַשׂ אֶת־הַשֻּׁלְחָן עֲצֵי שִׁטִּים אַמָּתַיִם אָרְכּוֹ

אונקלוס

אַמִּין וּפַלְגָּא אָרְכֵּהּ וְאַמְּתָא וּפַלְגָּא פְּתְיֵהּ וְאַמְּתָא וּפַלְגָּא רוּמֵהּ׃ ב וְחַפְּיֵהּ דְּהַב
דְּכִי מְגוֹ וּמִבָּרָא וַעֲבַד לֵהּ דִּיר דְּדַהַב סְחוֹר סְחוֹר׃ ג וְאַתִּיךְ לֵהּ אַרְבַּע עָזְקָן
דְּדַהַב עַל אַרְבַּע וְזָיְתֵהּ וְתַרְתֵּין עָזְקָן עַל סְטַרֵהּ חַד וְתַרְתֵּין עָזְקָן עַל סְטַרֵהּ
תִּנְיָנְתָא׃ ד וַעֲבַד אֲרֵיחֵי דְּאָעֵי שִׁטִּין וְחַפָּא יָתְהוֹן דַּהֲבָא׃ ה וְאָעֵל יָת אֲרֵיחַיָּא
בְּעָזְקָתָא עַל סְטָרֵי אֲרוֹנָא לְמִטַּל יָת אֲרוֹנָא׃ ו וַעֲבַד כַּפֻּרְתָּא דְּהַב דְּכִי תַּרְתֵּין
אַמִּין וּפַלְגָּא אָרְכֵּהּ וְאַמְּתָא וּפַלְגָּא פְּתְיֵהּ׃ ז וַעֲבַד תְּרֵין כְּרוּבִין דְּדַהֲבָ נְגִיד
עֲבַד יָתְהוֹן מִתְּרֵין סְטָרֵי כַּפֻּרְתָּא׃ ח כְּרוּבָא חַד מִסְּטָרָא מִבָּא וּכְרוּבָא חַד
מִסְּטָרָא מִבָּא מִן כַּפֻּרְתָּא עֲבַד יָת כְּרוּבְיָא מִתְּרֵין סְטָרוֹהִי׃ ט וַהֲווֹ כְּרוּבְיָא
פָּרְיָן גַּדְפֵּיהוֹן לְעִלָּא נָטְלִין בְּגַדְפֵּיהוֹן עַל־כַּפֻּרְתָּא וְאַפֵּיהוֹן חַד לָקֳבֵל־חַד
לָקֳבֵל כַּפֻּרְתָּא הֲווֹ אַפֵּי כְרוּבְיָא׃ י וַעֲבַד יָת פָּתוֹרָא דַּאֲעֵי שִׁטִּין תַּרְתֵּין אַמִּין

סקצותיז ק׳

37. [1]And Bezaleel made the ark *of* acacia wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: [2]And he overlaid it with pure gold within and without, and made a border of gold to it round about. [3]And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. [4]And he made bars *of* acacia wood, and overlaid them with gold.' [5]And he put the bars into the rings by the sides of the ark to bear the ark. [6]And he made the covering *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof. [7]And he made two cherubim *of* gold, of beaten work made he them, on the two extremities of the cover; [8]One cherub on the extremity on this side, and one cherub on the *other* extremity on that side: out of the cover made he the cherubim on the two extremities thereof. [9]And the cherubim spread out *their* wings on high, *and* sheltered with their wings over the cover, with their faces one to another; *even* towards the cover were the faces of the cherubim. [10]And he made the table *of* acacia wood: two cubits *was* the length thereof,

וְאַמָּה רָחְבּוֹ וְאַמָּה וֶחֱצִי קֹמָתוֹ: כא וַיִּצֶק אֹתוֹ זָהָב
טָהוֹר וַיַּעַשׂ לוֹ זֵר זָהָב סָבִיב: כב וַיַּעַשׂ לוֹ מִסְגֶּרֶת
טֶפַח סָבִיב וַיַּעַשׂ זֵר־זָהָב לְמִסְגַּרְתּוֹ סָבִיב: כג וַיִּצֹק
לוֹ אַרְבַּע טַבְּעֹת זָהָב וַיִּתֵּן אֶת־הַטַּבָּעֹת עַל אַרְבַּע
הַפֵּאֹת אֲשֶׁר לְאַרְבַּע רַגְלָיו: כד לְעֻמַּת הַמִּסְגֶּרֶת
הָיוּ הַטַּבָּעֹת בָּתִּים לַבַּדִּים לָשֵׂאת אֶת־הַשֻּׁלְחָן:
כה וַיַּעַשׂ אֶת־הַבַּדִּים עֲצֵי שִׁטִּים וַיְצַף אֹתָם זָהָב
לָשֵׂאת אֶת־הַשֻּׁלְחָן: כו וַיַּעַשׂ אֶת־הַכֵּלִים אֲשֶׁר
עַל־הַשֻּׁלְחָן אֶת־קְעָרֹתָיו וְאֶת־כַּפֹּתָיו וְאֶת מְנַקִּיֹּתָיו
וְאֶת־הַקְּשָׂוֹת אֲשֶׁר יֻסַּךְ בָּהֶן זָהָב טָהוֹר: פ

ששי (שלישי כסדן מחוברין)

כז וַיַּעַשׂ אֶת־הַמְּנֹרָה זָהָב טָהוֹר מִקְשָׁה עָשָׂה אֶת־
הַמְּנֹרָה יְרֵכָהּ וְקָנָהּ גְּבִיעֶיהָ כַּפְתֹּרֶיהָ וּפְרָחֶיהָ
מִמֶּנָּה הָיוּ: כח וְשִׁשָּׁה קָנִים יֹצְאִים מִצִּדֶּיהָ שְׁלֹשָׁה
קְנֵי מְנֹרָה מִצִּדָּהּ הָאֶחָד וּשְׁלֹשָׁה קְנֵי מְנֹרָה מִצִּדָּהּ

אונקלוס

אַרְבְּעָה וְאַמָּתָא פְּתָיֵהּ וְאַמָּתָא וּפַלְגָא רוּמֵהּ: כא וַחֲפָא יָתֵהּ דַּהֲב דַּכְיָא וַעֲבַד לַהּ
דִּיר דַּהֲב סְחוֹר סְחוֹר: כב וַעֲבַר לַהּ גַּדְנְפָא רוּמֵהּ פּוּשְׁכָא סְחוֹר סְחוֹר וַעֲבַד
דִּיר דַּהֲב לְגַדְנְפֵהּ סְחוֹר סְחוֹר: כג וְאַתִּיךְ לַהּ אַרְבַּע עִזְקִן דַּהֲב וְיַהֵב יָת
עִזְקָתָא עַל אַרְבַּע זְוָיָתָא דִּי לְאַרְבַּע רַגְלוֹהִי: כד לָקֳבֵל גַּדְנְפָא הֲווֹ עִזְקָתָא אַתְרָא
לַאֲרִיחָיָא לְמִטַּל יָת־פָּחוֹרָא: כה וַעֲבַד יָת אֲרִיחָיָא דְּאָעֵי שִׁטִּין וַחֲפָא יָתְהוֹן
דַּהֲבָא לְמִטַּל יָת פָּחוֹרָא: כו וַעֲבַד יָת מָנָיָא דִּי עַל פָּחוֹרָא יָת מָגִיסוֹהִי וְיָת
בָּזִכוֹהִי וְיָת מְכִילָתֵהּ וְיָת קַשְׁוָתָא דִּי יִתְנַסַּךְ בְּהֵין דַּהֲב דְּכִי: כז וַעֲבַד יָת
מְנָרְתָּא דַּהֲב דְּכִי נְגִיד עֲבַד יָת מְנָרְתָּא שִׁירַהּ וְקָנַהּ כַּלִּיהָא חֲווֹרָא
וְשׁוֹשַׁנָּתָא מִנַּהּ הֲווֹ: כח וְשִׁתָּא קָנִין נָפְקִין מִסְטַרָהָא תְּלָתָא קְנֵי מְנָרְתָּא מִסְטַרַהּ

and a cubit the breadth thereof, and a cubit and a half the height thereof:

11And he overlaid it with pure gold, and made thereunto a border of gold round about.

12Also he made thereunto a rim of an handbreadth round about; and made a border of gold for the rim thereof round about.

13And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14Over against the rim were the rings, the places for the bars to bear the table.

15And he made the bars *of* acacia wood, and overlaid them with gold, to bear the table.

16And he made the vessels which *were* upon the table, their dishes. and their spoons, and their bowls, and their covers, to shelter withal, of pure gold.

17And he made the candelabrum *of* pure gold: *of* beaten work, made he the candelabrum; its shaft, and its branch, its cups, its knobs and its flowers, were of the same:

18And six branches going out of the sides thereof; three branches of the candelabrum out of the one side thereof, and three branches of the candelabrum out of the other side thereof:

הַשֵּׁנִי: יט שְׁלֹשָׁה גְבִעִים מְשֻׁקָּדִים בַּקָּנֶה הָאֶחָד
כַּפְתֹּר וָפֶרַח וּשְׁלֹשָׁה גְבִעִים מְשֻׁקָּדִים בְּקָנֶה אֶחָד
כַּפְתֹּר וָפֶרַח כֵּן לְשֵׁשֶׁת הַקָּנִים הַיֹּצְאִים מִן־
הַמְּנֹרָה: כ וּבַמְּנֹרָה אַרְבָּעָה גְבִעִים מְשֻׁקָּדִים
כַּפְתֹּרֶיהָ וּפְרָחֶיהָ: כא וְכַפְתֹּר תַּחַת שְׁנֵי הַקָּנִים
מִמֶּנָּה וְכַפְתֹּר תַּחַת שְׁנֵי הַקָּנִים מִמֶּנָּה וְכַפְתֹּר
תַּחַת־שְׁנֵי הַקָּנִים מִמֶּנָּה לְשֵׁשֶׁת הַקָּנִים הַיֹּצְאִים
מִמֶּנָּה: כב כַּפְתֹּרֵיהֶם וּקְנֹתָם מִמֶּנָּה הָיוּ כֻלָּהּ
מִקְשָׁה אַחַת זָהָב טָהוֹר: כג וַיַּעַשׂ אֶת־נֵרֹתֶיהָ
שִׁבְעָה וּמַלְקָחֶיהָ וּמַחְתֹּתֶיהָ זָהָב טָהוֹר: כד כִּכַּר
זָהָב טָהוֹר עָשָׂה אֹתָהּ וְאֶת כָּל־כֵּלֶיהָ: פ

כה וַיַּעַשׂ אֶת־מִזְבַּח הַקְּטֹרֶת עֲצֵי שִׁטִּים אַמָּה
אָרְכּוֹ וְאַמָּה רָחְבּוֹ רָבוּעַ וְאַמָּתַיִם קֹמָתוֹ מִמֶּנּוּ
הָיוּ קַרְנֹתָיו: כו וַיְצַף אֹתוֹ זָהָב טָהוֹר אֶת־גַּגּוֹ וְאֶת־
קִירֹתָיו סָבִיב וְאֶת־קַרְנֹתָיו וַיַּעַשׂ לוֹ זֵר זָהָב סָבִיב:

אונקלוס

חד וּתְלָתָא קָנֵי מְנַרְתָּא מְסַטְּרָהּ חָנְיָנָא: יט תְּלָתָא כַלִּידִין מְצַיְרִין בְּקַנְיָא חַד
חִוּר וְשׁוֹשָׁן וּתְלָתָא כַלִּידִין מְצַיְרִין בְּקַנְיָא חַד חִוּר וְשׁוֹשָׁן כֵּן לְשִׁתָּא קָנִין
דְּנָפְקִין מִן מְנַרְתָּא: כ וּבְמְנַרְתָּא אַרְבְּעָא כַלִּידִין מְצַיְרִין חִוָּרָהָא וְשׁוֹשַׁנְּהָא:
כא וְחִוּר תְּחוֹת תְּרִין קָנִין מִנַּהּ וְחִוּר תְּחוֹת תְּרִין קָנִין מִנַּהּ וְחִוּר תְּחוֹת תְּרִין
קָנִין מִנַּהּ לְשִׁתָּא קָנִין דְּנָפְקִין מִנַּהּ: כב חִוּרֵיהוֹן וְקָנֵיהוֹן מִנַּהּ הֲוֹוּ כֻלָּהּ גְּבִידָא
חֲדָא דְּהַב דְּכִי: כג וְעָבַד יָת־בּוּצִינָתָא שְׁבְעָא וְצִבְיָתָהָא וּמַחְתְּיָסָתָא דְּהַב דְּכִי:
כד כִּכְּרָא דְּהַב דְּכִי עָבַד יָתַהּ וְיָת כָּל מָנָהָא: כה וְעָבַד יָת מַדְבְּחָא דְּקֻטָּרְתָּ
בּוּסְמַיָּא דְּאָעֵי שִׁטִּין אַמְּתָא אֲרִכְּהּ וְאַמְּתָא פְּתֵיהּ מְרַבַּע וְתַרְתִּין אַמִּין רוּמְהּ
מִנַּהּ הֲווֹ קַרְנוֹהִי: כו וְחַפָּא יָתַהּ דְּהַב דְּכִי יָת אֲגָרֵהּ וְיָת כָּתְלוֹהִי סְחוֹר סְחוֹר

19 Three cups made after the fashion of almonds in one branch, a knob and a flower; and three cups made like almonds in another branch; a knob and a flower: so throughout the six branches going out of the candelabrum.

20 And in the candelabrum *were* four cups made like almonds, their knobs, and their flowers:

21 And a knob under two branches of the same, and a knob under two branches of the same, and a knob under two branches of the same, according to the six branches going out of it.

22 Their knobs and their branches were of the same: all of it *was* one beaten work *of* pure gold.

23 And he made its seven lamps, and its snuffers, and its snuff-dishes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the vessels thereof.

25 And he made the incense altar *of* acacia wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* square; and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the roof of it, and the sides thereof round about, and the horns of it: also he made unto it a border of gold round about.

כז וּשְׁתֵּי טַבָּעֹת זָהָב תַּעֲשֶׂה־לּוֹ וּמִתַּחַת לְזֵרֹו עַל שְׁתֵּי
צַלְעֹתָיו עַל שְׁנֵי צִדָּיו לְבָתִּים לְבַדִּים לָשֵׂאת אֹתוֹ
בָּהֵם: כח וַיַּעַשׂ אֶת־הַבַּדִּים עֲצֵי שִׁטִּים וַיְצַף אֹתָם
זָהָב: כט וַיַּעַשׂ אֶת־שֶׁמֶן הַמִּשְׁחָה קֹדֶשׁ וְאֶת־קְטֹרֶת
הַסַּמִּים טָהֹור מַעֲשֵׂה רֹקֵחַ: ס שביעי

(רביעי כאמור מחוברין)

לח א וַיַּעַשׂ אֶת־מִזְבַּח הָעֹלָה עֲצֵי שִׁטִּים חָמֵשׁ
אַמֹּות אָרְכֹּו וְחָמֵשׁ־אַמֹּות רָחְבֹּו רָבֻוַּע וְשָׁלֹשׁ
אַמֹּות קֹמָתֹו: ב וַיַּעַשׂ קַרְנֹתָיו עַל אַרְבַּע פִּנֹּתָיו
מִמֶּנּוּ הָיוּ קַרְנֹתָיו וַיְצַף אֹתֹו נְחֹשֶׁת: ג וַיַּעַשׂ אֶת־
כָּל־כְּלֵי הַמִּזְבֵּחַ אֶת־הַסִּירֹת וְאֶת־הַיָּעִים וְאֶת־
הַמִּזְרָקֹת וְאֶת־הַמִּזְלָגֹת וְאֶת־הַמַּחְתֹּת כָּל־כֵּלָיו
עָשָׂה נְחֹשֶׁת: ד וַיַּעַשׂ לַמִּזְבֵּחַ מִכְבָּר מַעֲשֵׂה רֶשֶׁת
נְחֹשֶׁת תַּחַת כַּרְכֻּבֹּו מִלְמַטָּה עַד־חֶצְיֹו: ה וַיִּצֹק
אַרְבַּע טַבָּעֹת בְּאַרְבַּע הַקְּצָוֹת לְמִכְבַּר הַנְּחֹשֶׁת

אונקלוס

וְיָת קַרְנָתֵי וַעֲבַד לֵהּ בַּדְהַב סְחוֹר סְחוֹר: כז וְסַרְתִּין עוֹקֶן דְּדַהַב עֲבַד
לֵהּ מִלְּרַע לְדִירְתֵּהּ עַל תַּרְתִּין וְיֶהֱוֹן עַל תְּרֵין סְטָרוֹהִי לְאַתְרָא לַאֲרִיחָיָא לְמִטַּל
יָתֵהּ בְּהוֹן: כח וַעֲבַד יָת אֲרִיחָיָא דְּאָעֵי שִׁטִּין וְחַפָּא יָתְהוֹן דַּהֲבָא: כט וַעֲבַד
יָת מְשַׁחָא דְּרְבוּתָא קוּדְשָׁא וְיָת קְטֹרֶת בּוּסְמַיָּא דְּכִי עוֹבַד בּוּסְמָנוּ: א וַעֲבַד
יָת מַדְבְּחָא דַּעֲלָתָא דְּאָעֵי שִׁטִּין חַמֵּשׁ אַמִּין אֻרְכֵּהּ וַחֲמֵשׁ אַמִּין פְּתֵיהּ מְרַבַּע
וּתְלָתָא אַמִּין רוּמֵהּ: ב וַעֲבַד קַרְנוֹהִי עַל אַרְבַּע זְוָיֵהּ מִנֵּהּ הֲווֹ קַרְנָוֹהִי וְחַפָּא
יָתֵהּ נְחָשָׁא: ג וַעֲבַד יָת כָּל מָנֵי מַדְבְּחָא יָת פַּסַכְתְּרָוָתָא וְיָת־מַגְרוֹפְוָתָא וְיָת
מְזָרָקָתָא יָת צִנּוֹרָיָתָא וְיָת מַחְתְּיָתָא כָּל מָנוֹהִי עֲבַד נְחָשָׁא: ד וַעֲבַד לְמַדְבְּחָא
סְרָדָא עוֹבַד מְצַדְתָּא דְּנְחָשָׁא תְּחוֹת סוֹכְבֵהּ מִלְּרַע עַד פַּלְגֵהּ: ה וְאַתִּיךְ אַרְבַּע

[27]And he made two rings of gold for it under the border thereof, by the two corners of it, upon the two sides thereof, to be places for the bars to bear it withal.

[28]And he made the bars *of* acacia wood, and overlaid them with gold.

[29]And he made the anointing oil of holiness, and the pure incense of aromatics, according to the work of the compounder.

38. [1]And he made the altar of burnt offering *of* acacia wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* square; and three cubits the height thereof.

[2]And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with copper.

[3]And he made all the vessels of the altar, the pots, and the shovels, and the bowls, *and* the fleshhooks, and the firepans: all the vessels thereof made he *of* copper.

[4]And he made for the altar a copper grate of network under the compass thereof beneath unto the midst of it. [5]And he cast four rings for the four extremities of the grate of copper, *to be* places for the bars.

בָּתִּים לַבַּדִּים: יוַיַּעַשׂ אֶת־הַבַּדִּים עֲצֵי שִׁטִּים וַיְצַף
אֹתָם נְחֹשֶׁת: יזוַיָּבֵא אֶת־הַבַּדִּים בַּטַּבָּעֹת עַל
צַלְעֹת הַמִּזְבֵּחַ לָשֵׂאת אֹתוֹ בָּהֶם נָבוּב לֻחֹת עָשָׂה
אֹתוֹ: ס חוַיַּעַשׂ אֶת הַכִּיּוֹר נְחֹשֶׁת וְאֶת
כַּנּוֹ נְחֹשֶׁת בְּמַרְאֹת הַצֹּבְאֹת אֲשֶׁר צָבְאוּ פֶּתַח
אֹהֶל מוֹעֵד: ס טוַיַּעַשׂ אֶת־הֶחָצֵר לִפְאַת ו
נֶגֶב תֵּימָנָה קַלְעֵי הֶחָצֵר שֵׁשׁ מָשְׁזָר מֵאָה בָּאַמָּה:
יעַמּוּדֵיהֶם עֶשְׂרִים וַאדְנֵיהֶם עֶשְׂרִים נְחֹשֶׁת וָוֵי
הָעַמּוּדִים וַחֲשֻׁקֵיהֶם כָּסֶף: יאוְלִפְאַת צָפוֹן מֵאָה
בָאַמָּה עַמּוּדֵיהֶם עֶשְׂרִים וַאדְנֵיהֶם עֶשְׂרִים נְחֹשֶׁת

אונקלוס

עִזְקָתָא בְּאַרְבַּע סְטָרָתָא לְכַרְכָּא דִּנְחָשָׁא סַחֲרָא לַאֲרִיחָיָא: יוַעֲבַד יָת אֲרִיחָיָא
דְּאַעְוֵי שִׁטִּין וְחַפָּא יָתְהוֹן נְחָשָׁא: יזוְאָעֵיל יָת אֲרִיחָיָא בְּעִזְקָתָא עַל סְטָרֵי
מַדְבְּחָא לְמִטַּל יָתֵהּ בְּהוֹן חֲלִיל לוּחִין עֲבַד יָתֵהּ: חוַעֲבַד יָת כִּיּוֹרָא נְחָשָׁא
וְיָת בְּסִיסֵהּ נְחָשָׁא בְּמֶחֱזַן נְשָׁיָא דְּאִתְּיַן לְצַלָּאָה בְּתָרַע מַשְׁכַּן זִמְנָא: טוַעֲבַד
יָת דַּרְתָּא לְרוּחַ עִבַר דָּרוֹמָא סְרָדֵי דַּרְתָּא דְּבוּץ שְׁזִיר מְאָה בְּאַמִּין:
יעַמּוּדֵיהוֹן עֶסְרִין וְסַמְכֵיהוֹן עֶסְרִין נְחָשָׁא וָוֵי עַמּוּדַיָּא וְכִבּוּשֵׁיהוֹן כְּסַף:
יאוּלְרוּחַ צְפוּנָא מְאָה אַמִּין עַמּוּדֵיהוֹן עֶסְרִין וְסַמְכֵיהוֹן עֶסְרִין נְחָשָׁא וָוֵי

רש״י

לח (ז) נבוב לחת. נָבוּב הוּא חָלוּל, וְכֵן וְעָבְיוֹ אַרְבַּע אֶצְבָּעוֹת נָבוּב (יר׳ נ״ב): נבוב לחת. הַלּוּחוֹת שֶׁל עֲצֵי שִׁטִּים לְכָל רוּחַ, וְהֶחָלָל בְּאֶמְצַע: (ח) במראת הצבאת. בְּנוֹת יִשְׂרָאֵל הָיוּ בְּנֵדֶן מַרְאוֹת שֶׁרוֹאוֹת בָּהֶן כְּשֶׁהֵן מִתְקַשְּׁטוֹת, וְאַף אוֹתָן לֹא עִכְּבוּ מִלְּהָבִיא לִנְדְבַת הַמִּשְׁכָּן, וְהָיָה מוֹאֵס מֹשֶׁה בָּהֶן מִפְּנֵי שֶׁעֲשׂוּיִים לְיֵצֶר הָרָע, אָמַר לוֹ הַקָּדוֹ״ה קַבֵּל, כִּי אֵלּוּ חָבִיבִין עָלַי מִן הַכֹּל, שֶׁעַל יְדֵיהֶם הֶעֱמִידוּ הַנָּשִׁים צְבָאוֹת רַבּוֹת בְּמִצְרַיִם: כְּשֶׁהָיוּ בַּעֲלֵיהֶם יְגֵעִים בַּעֲבוֹדַת פָּרֶךְ, הָיוּ הוֹלְכוֹת וּמוֹלִיכוֹת לָהֶם מַאֲכָל וּמִשְׁתֶּה, וּמַאֲכִילוֹת אוֹתָם וְנוֹטְלוֹת הַמַּרְאוֹת, וְכָל אַחַת רוֹאָה עַצְמָהּ עִם בַּעֲלָהּ בַּמַּרְאָה, וּמְשַׁדְּלָתוּ בִּדְבָרִים, לוֹמַר אֲנִי נָאָה מִמֶּךָּ, וּמִתּוֹךְ כֵּךְ מְבִיאוֹת לְבַעֲלֵיהֶן לִידֵי תַּאֲוָה וְנִזְקָקוֹת לָהֶם וּמִתְעַבְּרוֹת וְיוֹלְדוֹת שָׁם, שֶׁנֶּאֱמַר תַּחַת הַתַּפּוּחַ עוֹרַרְתִּיךָ (שה״ש ח׳), וְזֶהוּ שֶׁנֶּאֱמַר בְּמַרְאוֹת הַצּוֹבְאוֹת. וְנַעֲשָׂה הַכִּיּוֹר מֵהֶם, שֶׁהוּא לְשׁוֹם שָׁלוֹם בֵּין אִישׁ לְאִשְׁתּוֹ — לְהַשְׁקוֹת מַיִם שֶׁבְּתוֹכוֹ לְמִי שֶׁקִּנְּא לָהּ בַּעְלָהּ וְנִסְתְּרָה: וְתֵדַע לְךָ שֶׁהֵן מַרְאוֹת מַמָּשׁ, שֶׁהֲרֵי נֶאֱמַר וּנְחֹשֶׁת הַתְּנוּפָה שִׁבְעִים כִּכָּר וגו׳, וַיַּעַשׂ בָּהּ וגו׳, וְכִיּוֹר וְכַנּוֹ לֹא הָזְכְּרוּ שָׁם, לְמַדְתָּ שֶׁלֹּא הָיָה נְחֹשֶׁת שֶׁל כִּיּוֹר מִנְּחֹשֶׁת הַתְּנוּפָה, כְּךָ דָּרַשׁ רַבִּי תַּנְחוּמָא, וְכֵן תִּרְגֵּם אוּנְקְלוֹס בְּמֶחֱזַת נָשַׁיָּא וְהוּא תַּרְגּוּם שֶׁל מַרְאוֹת, מִדְּוַיְיִ״שׁ בִּלְעָז. וְכֵן מָצִינוּ וְהַגְּלִיוֹנִים (ישעיה נ׳) — מְתַרְגְּמִינַן

[6]And he made the bars *of* acacia wood, and overlaid them with copper. [7]And he put the bars into the rings on the sides of the altar, to bear withal: he made the altar hollow with tablets. [8]And he made the laver *of* copper, and the frame of it *of* copper, of the mirrors of *the women* crowding, who crowded at the entrance of the appointed tent. [9]And he made the enclosure: on the south side southward the hangings of the enclosure *were of* fine twined linen, an hundred cubits: [10]Their columns *were* twenty, and their copper sockets twenty; the hooks of the columns and their fillets *were of* silver. [11]And for the north side the *hangings were* an hundred cubits, their columns *were* twenty, and their sockets of copper

רש"י

38. (7) נבוב לחות HOLLOW WITH TABLETS — נבוב signifies hollow, similar to, (Jer. LII. 21) "And the thickness thereof was four fingers: it was hollow (נבוב)". נבוב לחת — *The word* נבוב *being in the construct state and subordinate to* לחות *the meaning of the verse is: He made it (the altar) out of the hollow space formed by the tablets i. e.* the planks of Shittim wood *mentioned in v. 1* were on all sides and the hollow space in the middle (thus the hollow space itself — which was filled with earth — formed the altar[1]). Unlike the golden altar it had no roof; cf. Rashi on XXVII. 8). **(8)** במראת הצבאת OF THE MIRRORS OF THE WOMEN CROWDING — The Israelitish women possessed mirrors of copper into which they used to look when they adorned themselves. Even these did they not hesitate to bring as a contribution towards the Tabernacle. Now Moses was about to reject them since they were made to pander to their vanity, but the Holy One, blessed be He, said to him, "Accept *them*; these are dearer to Me than all *the other contributions*, because through them the women reared *those* huge hosts in Egypt!" For when their husbands were tired through the crushing labour they used to bring them food and drink and induced them to eat. Then they would take the mirrors, and each gazed at herself in her mirror together with her husband, saying endearingly to him, "See, I am handsomer than you!" Thus they awakened their husbands' affection and subsequently became the mothers of many children, as it is said, (Song VIII. 5) "I awakened thy love under the apple-tree". (referring to the fields where the men worked). This is what it refers to when it states, מראות הצבאת "the mirrors of the women who reared the hosts (צבאות)" (Tanch. פקודי). And *it was for this reason that* the laver was made of them (the mirrors) — because it served the purpose of promoting peace between man and wife — *viz.*, by giving of its waters to be drunk by a woman whose husband had shown himself jealous of her and who *nevertheless* had associated with another (cf. Num. ch. V) thus affording her an opportunity to prove her innocence (cf. Sotah 15b). You may know that the מראות *mentioned in the text* were really mirrors (and that the word does not mean visions, or appearance, etc.), for it is said, (v. 29) "And the copper of the wave-offering was seventy talents etc. . . . and therewith he made [the sockets etc.]" — the laver, however, and its base are not mentioned there *amongst the articles made from that copper*; hence you may learn that the copper of *which* the laver *was made* was not a part of the copper of the weave-offering, *which is the only copper mentioned as having been contributed by the people.* Thus did R. Tanchuma explain *the term* מראת הצבאת. And so does Onkelos also render it: במחזית נשיא, and this *first word* is the Targum translation of מראות, in the sense of mireors in O. F., for we find that for the word (Is. III. 23) "And the גליונים", *which are mirrors*, we have in the Targum the same word מחזיתא. אשר צבאו [THE WOMEN] WHO CAME IN CROWDS to

NOTES

[1]) Cf. the phrase נבוב לחות עשה אתו with the phrases describing the material of which other objects in the Tabernacle were made: ויעש את המרכת תכלת (XXXVI. 35) ויעש שני כרובים זהב (XXXVII. 7); ויעש את השלחן עצי שטים (ib. 10) etc.

וָוֵי הָעַמּוּדִים וַחֲשֻׁקֵיהֶם כָּסֶף: יב וְלִפְאַת־יָם קְלָעִים
חֲמִשִּׁים בָּאַמָּה עַמֻּדֵיהֶם עֲשָׂרָה וְאַדְנֵיהֶם
עֲשָׂרָה וָוֵי הָעַמֻּדִים וַחֲשֻׁקֵיהֶם כָּסֶף: יג וְלִפְאַת
קֵדְמָה מִזְרָחָה חֲמִשִּׁים אַמָּה: יד קְלָעִים חֲמֵשׁ־
עֶשְׂרֵה אַמָּה אֶל־הַכָּתֵף עַמֻּדֵיהֶם שְׁלֹשָׁה וְאַדְנֵיהֶם
שְׁלֹשָׁה: טו וְלַכָּתֵף הַשֵּׁנִית מִזֶּה וּמִזֶּה לִשְׁעַר הֶחָצֵר
קְלָעִים חֲמֵשׁ עֶשְׂרֵה אַמָּה עַמֻּדֵיהֶם שְׁלֹשָׁה
וְאַדְנֵיהֶם שְׁלֹשָׁה: טז כָּל־קְלָעֵי הֶחָצֵר סָבִיב שֵׁשׁ
מָשְׁזָר: יז וְהָאֲדָנִים לָעַמֻּדִים נְחֹשֶׁת וָוֵי הָעַמּוּדִים
וַחֲשֻׁקֵיהֶם כֶּסֶף וְצִפּוּי רָאשֵׁיהֶם כָּסֶף וְהֵם
מְחֻשָּׁקִים כֶּסֶף כֹּל עַמֻּדֵי הֶחָצֵר: מפטיר יח וּמָסַךְ
שַׁעַר הֶחָצֵר מַעֲשֵׂה רֹקֵם תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת
שָׁנִי וְשֵׁשׁ מָשְׁזָר וְעֶשְׂרִים אַמָּה אָרֶךְ וְקוֹמָה
בְּרֹחַב חֲמֵשׁ אַמּוֹת לְעֻמַּת קְלָעֵי הֶחָצֵר: יט וְעַמֻּדֵיהֶם
אַרְבָּעָה וְאַדְנֵיהֶם אַרְבָּעָה נְחֹשֶׁת וָוֵיהֶם כֶּסֶף

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עַמּוּדָיָא וְכֻבּוּשֵׁיהוֹן דִּכְסָף: יב וּלְרוּחַ מַעֲרָבָא סְרָדִין חַמְשִׁין בְּאַמִּין עַמּוּדֵיהוֹן
עַסְרָא וְסַמְכֵיהוֹן עַסְרָא וָוֵי עַמּוּדָיָא וְכֻבּוּשֵׁיהוֹן דִּכְסָף: יג וּלְרוּחַ קִדּוּמָא
מָדִינְחָא חַמְשִׁין אַמִּין: יד סְרָדִין חֲמֵשׁ עָסְרֵי אַמִּין לְעֶבְרָא עַמּוּדֵיהוֹן תְּלָתָא
וְסַמְכֵיהוֹן תְּלָתָא: טו וּלְעֶבְרָא תִנְיְיתָא מִכָּא וּמִכָּא לִתְרַע דְּרָתָא סְרָדִין חֲמֵשׁ
עָסְרֵי אַמִּין עַמּוּדֵיהוֹן תְּלָתָא וְסַמְכֵיהוֹן תְּלָתָא: טז כָּל סְרָדֵי דְּרָתָא סְחוֹר
סְחוֹר דְּבוּץ שְׁוִיר: יז וְסַמְכַיָּא לְעַמּוּדַיָּא נְחָשָׁא וָוֵי עַמּוּדַיָּא וְכֻבּוּשֵׁיהוֹן דִּכְסַף
וְחִפּוּי רֵישֵׁיהוֹן דִּכְסַף וְאִנּוּן מְכַבְּשִׁין דִּכְסַף כָּל עַמּוּדֵי דָּרָתָא: יח וּפָרְכָא
דִּתְרַע דָּרָתָא עוֹבַד צַיָּר תְּכָלָא וְאַרְגְּוָנָא וּצְבַע וְהוֹרִי וּבוּץ שְׁוִיר וְעָסְרִין אַמִּין
אָרְכָּא וְרוּמָא בְּפוּתְיָא חֲמֵשׁ אַמִּין לָקְבֵל סְרָדֵי דָּרָתָא: יט וְעַמּוּדֵיהוֹן אַרְבְּעָא

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מְחוּוָתָא: אשר צבאו. לְהָבִיא נִדְבָתָן: (יח) לעמת קלעי החצר. כְּמִדַּת קַלְעֵי הֶחָצֵר:

twenty; the hooks of the columns and their fillets *of* silver.
[12]And for the west side *were* hangings of fifty cubits, their columns ten, and their sockets ten; the hooks of the columns and their fillets *of* silver.
[13]And for the east side eastward fifty cubits.
[14]The hangings of the one side *of the gate were* fifteen cubits; their columns three, and their sockets three.
[15]And for the other side of the enclosure gate, on this *hand* and that *hand, were* hangings of fifteen cubits; their columns three, and their sockets three.
[16]All the hangings of the enclosure round about *were* of fine twined linen.
[17]And the sockets for the columns *were of* copper; the hooks of the columns and their fillets *of* silver; and the overlaying of their chapiters *of* silver; and all the columns of the enclosure *were* filleted with silver.
[18]And the screen for the gate of the enclosure *was* the work of an embroiderer, *of* blue purple, and red purple, and crimson, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the enclosure.
[19]And their columns *were* four, and their sockets *of* copper four; their

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bring their contribution. **(18)** לעמת קלעי החצר [AND THE SCREEN . . .] ANSWERING TO THE HANGINGS OF THE ENCLOSURE — *i. e.* according to the measure *of the height* of the hangings of the enclosure[1]).

NOTES

[1]) The word לעמת sometimes signifies close by, alongside of. Here it means "corresponding to", but it is to be joined only with the last words: וקמה ברחב חמש אמות, and not with ועשרים אמה ארך, for the length of the hangings of the enclosure was not twenty cubits.

וְצִפּוּי רָאשֵׁיהֶם וַחֲשֻׁקֵיהֶם כֶּסֶף: כ וְכָל־הַיְתֵדֹת
לַמִּשְׁכָּן וְלֶחָצֵר סָבִיב נְחֹשֶׁת:

קל"ג. סמוֹה סימן. ומפטירין ויעש חירום כמלכים ז' סימן ז':

ס ס ס

כא אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד
עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר
בֶּן־אַהֲרֹן הַכֹּהֵן: כב וּבְצַלְאֵל בֶּן־אוּרִי בֶן־חוּר לְמַטֵּה
יְהוּדָה עָשָׂה אֵת כָּל־אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה:
כג וְאִתּוֹ אָהֳלִיאָב בֶּן־אֲחִיסָמָךְ לְמַטֵּה־דָן חָרָשׁ
וְחֹשֵׁב וְרֹקֵם בַּתְּכֵלֶת וּבָאַרְגָּמָן וּבְתוֹלַעַת הַשָּׁנִי

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וְסַמְכִיהוֹן אַרְבְּעָא נְחָשָׁא וֵויהוֹן דְּכַסְפָּ וְחִפּוּי רֵישֵׁיהוֹן וְכִבּוּשֵׁיהוֹן דִּכְסָף: כ וְכָל
סַכְוָיָא לְמַשְׁכְּנָא וּלְדָרְתָּא סְחוֹר סְחוֹר דִּנְחָשָׁא:

ס ס ס

כא אִלֵּין מְנָיָנֵי מַשְׁכְּנָא מַשְׁכְּנָא דְסַהֲדוּתָא דִּי אִתְמְנִי עַל מֵימְרָא דְמֹשֶׁה פֻּלְחַן
לְוָאֵי בִּידָא דְאִיתָמָר בַּר־אַהֲרֹן כַּהֲנָא: כב וּבְצַלְאֵל בַּר אוּרִי בַּר חוּר
לְשִׁבְטָא דִיהוּדָה עֲבַד יָת כָּל־דִּי פַקִּיד יְיָ יָת־מֹשֶׁה: כג וְעִמֵּהּ אָהֳלִיאָב בַּר
אֲחִיסָמָךְ לְשִׁבְטָא דְדָן נַגָּר וַאֲמָן וְצַיָּר בִּתְכֶלְתָּא וּבְאַרְגְּוָנָא וּבְצִבְעָא וְהוֹרִי וּבְבוּצָא:

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(כא) אֵלֶּה פְקוּדֵי. בְּפָרָשָׁה זוֹ נִמְנוּ כָּל מִשְׁקְלֵי נִדְבַת הַמִּשְׁכָּן, לַכֶּסֶף וְלַזָּהָב וְלַנְּחֹשֶׁת, וְנִמְנוּ כָּל כֵּלָיו לְכָל עֲבוֹדָתוֹ: המשכן משכן. שְׁנֵי פְּעָמִים, רֶמֶז לַמִּקְדָּשׁ שֶׁנִּתְמַשְׁכֵּן בִּשְׁנֵי חֻרְבָּנִין עַל עֲוֹנוֹתֵיהֶן שֶׁל יִשְׂרָאֵל (תנחי): משכן העדת. עֵדוּת לְיִשְׂרָאֵל שֶׁוִּתֵּר לָהֶם הַקָּבָ"ה עַל מַעֲשֵׂה הָעֶגֶל, שֶׁהֲרֵי הַשְׁרָה שְׁכִינָתוֹ בֵּינֵיהֶם: עבדת הלוים. פְּקוּדֵי הַמִּשְׁכָּן וְכֵלָיו הֵיא עֲבוֹדָה הַמְסוּרָה לַלְוִיִּם בַּמִּדְבָּר—לְשֵׂאת וּלְהוֹרִיד וּלְהָקִים, אִישׁ אִישׁ לְמַשָּׂאוֹ הַמּוּפְקָד עָלָיו, כְּמוֹ שֶׁאָמוּר בְּפָ' נָשֹׂא: ביד איתמר. הוּא הָיָה פָּקִיד עֲלֵיהֶם לְמָסוֹר לְכָל בֵּית אָב עֲבוֹדָה שֶׁעָלָיו: (כב) ובצלאל בן אורי וגו' עשה את כל אשר צוה ה' את משה. אֲשֶׁר צִוָּה אֵין כְּתִיב כַּאן, אֶלָּא כָּל אֲשֶׁר צִוָּה ה' אֶת משֶׁה, אֲפִילּוּ דְּבָרִים שֶׁלֹּא אָמַר לוֹ רַבּוֹ, הִסְכִּימָה דַּעְתּוֹ לְמַה שֶׁנֶּאֱמַר לְמשֶׁה בְּסִינַי (כִּי משֶׁה צִוָּה לִבְצַלְאֵל לַעֲשׂוֹת תְּחִלָּה כֵּלִים וְאַחַ"כ מִשְׁכָּן,

hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver. [20]And all the pins of the dwelling, and of the enclosure round about, *were of* copper. [21]These are the sums of the dwelling, *even* of the dwelling of testimony, as it was numbered, according to the commandment of Moses, *for* the service of the Levites, by the hand of Ithamar, son to Aaron the priest. [22]And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Eternal commanded Moses. [23]And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning *workman*, and an embroiderer in blue purple, and in red purple, and in crimson,

פקודי

רש"י

(21) אלה פקודי THESE ARE THE SUMS [OF THE TABERNCLE] — In this section are enumerated all the weights *of the metals* given as a contribution for the Tabernacle, of silver, gold and copper, and also there are enumerated the vessels used for *every* kind of service in it[1]). המשכן משכן OF THE TABERNACLE, EVEN OF THE TABERNACLE — *The word* משכן *is mentioned here* twice in allusion to the Temple that was taken in pledge (משכן) — *as it were* — (as a security for Israel's repentance) by being twice destroyed for Israel's iniquities (Tanch., Ex. R. 51). משכן העדת THE TABERNACLE OF THE TESTIMONY — *The Tabernacle was* a testimony to Israel that God had shown Himself indulgent to them in respect to the incident of the *golden* calf, for *through the Temple* He made His Shechinah dwell amongst them (ib.). עבדת הלוים THE SERVICE OF THE LEVITES — The things in the Tabernacle which were counted and its vessels constituted the service entrusted to the Levites in the wilderness — to carry *them*, to take *them* down and to set *them* up, each man according to the burden which was assigned to him, as is set forth in the section נשא (Num. ch. IV). ביד איתמר BY THE HAND OF ITHAMAR — He was the officer appointed over them (the Levites) *with the duty* to hand over to each "house of the father" (בית אב) the service that *devolved* upon it. **(22)** ובצלאל בן אורי וגו' עשה את כל אשר צוה ה' את משה AND BEZALEEL THE SON OF URI etc. MADE ALL THAT THE LORD COMMANDED MOSES — It is not stated here: אשר צֻוָּה (Bezaleel made all that he had been commanded),[2]) but "[Bezaleel made] all that the Lord commanded Moses" — even regarding such things which his teacher (Moses) did not tell him, his own opinion was in agreement with what had been told to Moses on Sinai (jer. Peah I. 1; Gen. R. 1). [For Moses bade Be-

NOTES

[1]) The root פקד here means "to number" and not "to appoint to office". The appointment of the officers for the charge of the work in the Tabernacle is given at length in Numbers chapter IV.

[2]) Cf. ודבר בני ישראל את אשר יְצֻוָּה (XXXIV. 34), and . . . ויפקד אותם משה כאשר צֻוָּה [Num. III. 26).

וּבַשֵּׁשׁ: ס כד כָּל־הַזָּהָב הֶעָשׂוּי לַמְלָאכָה
בְּכֹל מְלֶאכֶת הַקֹּדֶשׁ וַיְהִי ו זְהַב הַתְּנוּפָה תֵּשַׁע
וְעֶשְׂרִים כִּכָּר וּשְׁבַע מֵאוֹת וּשְׁלֹשִׁים שֶׁקֶל בְּשֶׁקֶל
הַקֹּדֶשׁ: כה וְכֶסֶף פְּקוּדֵי הָעֵדָה מְאַת כִּכָּר וְאֶלֶף
וּשְׁבַע מֵאוֹת וַחֲמִשָּׁה וְשִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ:
כו בֶּקַע לַגֻּלְגֹּלֶת מַחֲצִית הַשֶּׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ
לְכֹל הָעֹבֵר עַל־הַפְּקֻדִים מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה
לְשֵׁשׁ־מֵאוֹת אֶלֶף וּשְׁלֹשֶׁת אֲלָפִים וַחֲמֵשׁ מֵאוֹת
וַחֲמִשִּׁים: כז וַיְהִי מְאַת כִּכַּר הַכֶּסֶף לָצֶקֶת אֶת
אַדְנֵי הַקֹּדֶשׁ וְאֶת אַדְנֵי הַפָּרֹכֶת מְאַת אֲדָנִים
לִמְאַת הַכִּכָּר כִּכָּר לָאָדֶן: כח וְאֶת־הָאֶלֶף וּשְׁבַע

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כד כָּל דַּהֲבָא דְּיִתְעֲבֵד לְעַבִידָא בְּכֹל עֲבִידַת קוּדְשָׁא וַהֲוָה ו דַּהַב אֲרָמוּתָא
עֶסְרִין וּתְשַׁע כִּכְּרִין וּשְׁבַע מְאָה וּתְלָתִין סְלָעִין בְּסֶלַע קוּדְשָׁא: כה וְכַסְפָּא
מְנְיָנֵי כְּנִשְׁתָּא מְאָה כִכְּרִין וְאֶלֶף וּשְׁבַע מְאָה וְשַׁבְעִין וַחֲמִשָּׁא סְלָעִין בְּסֶלַע
קוּדְשָׁא: כו תִּקְלָא לְגֻלְגְּלְתָּא פַּלְגוּת סְלָעָא בְּסֶלַע קוּדְשָׁא לְכֹל דְּעָבַר עַל
מְנְיָנָיָא מִבַּר עֶסְרִין שְׁנִין וּלְעִלָּא לְשִׁית־מְאָה וּתְלָתָא אַלְפִין וַחֲמֵשׁ מְאָה
וְחַמְשִׁין: כז וַהֲוָה מְאָה כִּכְּרִין דִּכְסַף לְאַתָּכָא יָת סַמְכֵי קוּדְשָׁא וְיָת סַמְכֵי
דְּפָרְכְתָּא מְאָה סַמְכִין לִמְאָה כִּכְּרִין כִּכְּרָא לְסַמְכָא: כח וְיָת אַלְפָא וּשְׁבַע מְאָה

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אָמַר לוֹ בְּצַלְאֵל מִנַּיִן הָעוֹלָם לַעֲשׂוֹת תְּחִלָּה בַּיִת וְאַחַר כָּךְ מִשְׁכָּן כֵּלִים בְּתוֹכוֹ: אָמַר לוֹ כָּךְ שָׁמַעְתִּי מִפִּי הַקָּבָ"ה, אָמַר לוֹ מֹשֶׁה בְּצַל אֵל חָיִית – כִּי בְּוַדַּאי כָּךְ צִוָּה לִי הַקָּבָ"ה – וְכֵן עָשָׂה, הַמִּשְׁכָּן תְּחִלָּה וְאַחַר כָּךְ עָשָׂה כֵּלִים) (ברכ' נ"ה): (כד) ככר. שִׁשִּׁים מָנֶה, וּמָנֶה שֶׁל קֹדֶשׁ כָּפוּל הָיָה, הֲרֵי הַכִּכָּר ק"כ מָנֶה, וְהַמָּנֶה כ"ה סְלָעִים, הֲרֵי כִּכָּר שֶׁל קֹדֶשׁ שִׁשֶּׁת אֲלָפִים שְׁקָלִים, לְפִיכָךְ מָנֶה בְּפֵרוּטְרוֹט כָּל הַשְּׁקָלִים שֶׁפְּחוּתִין בְּמִנְיָנָם מִנֵּי אֲלָפִים, שֶׁאֵין מְנִיעִין לְכִכָּר: (כו) בקע. הוּא שֵׁם מִשְׁקָל שֶׁל מַחֲצִית הַשֶּׁקֶל: לשש מאות אלף וגו'. כְּדֵי הָיוּ יִשְׂרָאֵל, וְכִדְּ עָלָה מִנְיָנָם אַחַר שֶׁהוּקַם הַמִּשְׁכָּן בְּסֶפֶר וַיְדַבֵּר, וְאִלּוּ עַתָּה בְּנִדְבַת הַמִּשְׁכָּן כִּדְּ הָיוּ, וּמִנַּיִן חֲצָאֵי הַשְּׁקָלִים שֶׁל שֵׁשׁ מֵאוֹת אֶלֶף עוֹלֶה מֵאַת כִּכָּר, כָּל אֶחָד שֶׁל שִׁשֶּׁת אֲלָפִים שְׁקָלִים, כֵּיצַד? שֵׁשׁ מֵאוֹת אֶלֶף חֲצָאִין הֲרֵי הֵן שְׁלֹשׁ מֵאוֹת אֶלֶף שְׁלֵמִים, הֲרֵי מְאַת כִּכָּר, וְהַשִּׁשֶּׁת אֲלָפִים וְה' מֵאוֹת וַחֲמִשִּׁים חֲצָאִים עוֹלִים אֶלֶף וְו' מֵאוֹת וע"ה שְׁקָלִים: (כז) לצקת. כְּתַרְגּוּמוֹ לְאַתָּכָא: את ארני הקדש. שֶׁל קַרְשֵׁי הַמִּשְׁכָּן, שֶׁהֵם מ"ח קְרָשִׁים וְלָהֶן צ"ו אֲדָנִים,

and fine linen. [24]All the gold that was made *use of* for the work in all the work of holiness, even the gold of the wave-offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of holiness. [25]And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of holiness: [26]A bekah for every man, *that is,* half a shekel, after the shekel of holiness, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty *men.* [27]And of the hundred talents of silver were cast the sockets of holiness, and the sockets of the partition vail; an hundred sockets of the hundred talents a talent for a socket. [28]And of the thousand seven

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zalcel to make the vessels first and the Tabernacle afterwards[1]) but Bezaleel said to him: "Surely, it is the way of the world (the usual way) first to build a house and then to place the household utensils in it!" He (Moses) replied to him: "So, indeed, did I hear from the mouth of the Holy One, blessed be He"[2]). Moses *further* said to him: "Bezaleel (בצלאל), you must have been *sitting* in the shadow of God (בצל אל), for certainly did thus God command me!" And consequently Bezaleel made the Tabernacle first and afterwards he made the vessels (cf. Ber. 55a). **(24)** ככר [TWENTY NINE] TALENTS — *A common kikkar contains* sixty *common* manehs, and the maneh of the Sanctuary (that used for purposes connected with the Temple) was double *the common maneh.* Consequently the kikkar *here mentioned* was 120 *common* manehs. Now a *common* maneh contained 25 Sela'im (or shekels), and the kikkar of the Sanctuary equals three thousand shekels. That is why Scripture counts (mentions the number of) all the shekels that are fewer than 3,000 as a separate item, because these do not *together* amount to a kikkar (cf. Bech. 5a). **(26)** בקע (from בָּקַע to split) is the name given to a weight of half a shekel. לשש מאות אלפו גו' FOR SIX HUNDRED THOUSAND [AND THREE THOUSAND etc.] — Thus were the Israelites *in number,* and thus did their number amount to after the Tabernacle was set up, *as it is stated* in the Book of Numbers (ch. II), and at this time, also, when they contributed toward the Tabernacle they were just as many (cf. Rashi on XXX. 16)[3]). The half-shekels of 600,000 amount to a hundred talents, each *talent consisting* of three thousand shekels (cf. v. 25). How *is this*? 600,000 half-*shekels* are 300,000 whole shekels, making one hundred talents and the *remaining* 3550 *half-shekels* make 1775 *whole* shekels, *as stated in the text.* **(27)** לצקת *means* as the Targum *has it*: לאתכא, TO CAST. את אדני הקדש THE SOCKETS OF THE SANCTUARY — *i. e.* of the boards of the Tabernacle (the Sanctuary) which were forty-eight boards, and for these

NOTES

[1]) Cf. Rashi on Ber. 55a where he states that God's command referred to in this Talmudical statement is contained in the verses XXXI. 7ff. where it states first את אהל מועד and afterwards ואת הארון etc., whilst Moses passed on the command to Bezalel in the order given in the section beginning at XXV. 10, where the vessels are mentioned first.

[2]) In Ber. 55a the Talmud states that Bezaleel, after having made the analogy of the house and its furniture, continued: שמא כך אמר לך הקב"ה, "Perhaps, that is what God told you?" Whereupon Moses said to him: "Perhaps you were in the shadow of God?" It has therefore been suggested that the words in Rashi: אמר לו כך שמעתי וגו' signify that Bezalel went on to say, and that שמעתי must be amended to שָׁמַעְתָּ. The meaning would then be: Did you hear thus from God? — surely not! The question would then correspond to the words of the Talmud שמא כך אמר לך הקב"ה. If this be so, the words אמר לו before כך שמעתי should be struck out, or should be altered to שמא with שמעת instead of שמעתי as already suggested. As our text stands, the words אמר לו משה certainly appear to introduce the reply of Moses; consequently all that precedes is Bezaleel's observations.

[3]) See Appendix.

הַמֵּאוֹת וַחֲמִשָּׁה וְשִׁבְעִים עָשָׂה וָוִים לָעַמּוּדִים
וְצִפָּה רָאשֵׁיהֶם וְחִשַּׁק אֹתָם: כט וּנְחֹשֶׁת הַתְּנוּפָה
שִׁבְעִים כִּכָּר וְאַלְפַּיִם וְאַרְבַּע־מֵאוֹת שֶׁקֶל:
ל וַיַּעַשׂ בָּהּ אֶת־אַדְנֵי פֶּתַח אֹהֶל מוֹעֵד וְאֵת מִזְבַּח
הַנְּחֹשֶׁת וְאֶת־מִכְבַּר הַנְּחֹשֶׁת אֲשֶׁר־לוֹ וְאֵת כָּל־
כְּלֵי הַמִּזְבֵּחַ: לא וְאֶת־אַדְנֵי הֶחָצֵר סָבִיב וְאֶת־אַדְנֵי
שַׁעַר הֶחָצֵר וְאֵת כָּל־יִתְדֹת הַמִּשְׁכָּן וְאֵת־כָּל־
יִתְדֹת הֶחָצֵר סָבִיב: לט א וּמִן־הַתְּכֵלֶת וְהָאַרְגָּמָן
וְתוֹלַעַת הַשָּׁנִי עָשׂוּ בִגְדֵי־שָׂרָד לְשָׁרֵת בַּקֹּדֶשׁ
וַיַּעֲשׂוּ אֶת־בִּגְדֵי הַקֹּדֶשׁ אֲשֶׁר לְאַהֲרֹן כַּאֲשֶׁר צִוָּה
יְהוָה אֶת־מֹשֶׁה: פ שני (חמישי כסדן מחוברין)
ב וַיַּעַשׂ אֶת־הָאֵפֹד זָהָב תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי
וְשֵׁשׁ מָשְׁזָר: ג וַיְרַקְּעוּ אֶת־פַּחֵי הַזָּהָב וְקִצֵּץ פְּתִילִם

אונקלוס

וְשִׁבְעִין וְחַמְשָׁא עַבַד וָוִין לְעַמּוּדַיָּא וְחִפָּא רֵישֵׁיהוֹן וְכַבֵּשׁ יָתְהוֹן: כט וּנְחָשָׁא
דַּאֲרִמוּתָא שִׁבְעִין כִּכָּרִין וְתַרִין אַלְפִּין וְאַרְבַּע מְאָה סְלְעִין: ל וַעֲבַד בֵּהּ יָת
סַמְכֵי תְרַע מַשְׁכַּן זִמְנָא וְיָת מַדְבְּחָא דִנְחָשָׁא וְיָת סָרָדָא דִנְחָשָׁא דִּי לֵהּ וְיָת
כָּל מָנֵי מַדְבְּחָא: לא וְיָת סַמְכֵי דַּרְתָּא סְחוֹר סְחוֹר וְיָת סַמְכֵי תְרַע דַּרְתָּא
וְיָת כָּל סְכֵי מַשְׁכְּנָא וְיָת כָּל סְכֵי דַּרְתָּא סְחוֹר סְחוֹר: א וּמִן תְּכְלָא וְאַרְגְּוָנָא
וְצִבְעָא וְהוֹרֵי עֲבַדוּ לְבוּשֵׁי שְׁמוּשָׁא לְשַׁמָּשָׁא בְּקוּדְשָׁא וַעֲבַדוּ יָת לְבוּשֵׁי קוּדְשָׁא
דִּי לְאַהֲרֹן כְּמָא־דִי פַקִּיד יְיָ יָת־מֹשֶׁה: ב וַעֲבַד יָת אֵפוֹדָא דַּהֲבָא תְּכְלָא
וְאַרְגְּוָנָא וְצִבְעָא וְהוֹרֵי וּבוּץ שְׁזִיר: ג וְרַדִּידוּ יָת־טַסֵּי דַּהֲבָא וְקַצִּיצוּ חוּטִין

רש"י

וְאַדְנֵי הַפְּרָכֶת אַרְבָּעָה, הֲרֵי מֵאָה, וְכָל שְׁאָר הָאֲדָנִים נְחשֶׁת כָּתוּב בָּהֶם: (כח) וצפה ראשיהם. שֶׁל עַמּוּדִים מֵהֶן, שֶׁבְּקָלָן כְּתִיב וְצִפּוּי רָאשֵׁיהֶם וַחֲשׁוּקֵיהֶם כָּסָף:

לט (א) ומן התכלת והארגמן וגו'. שֵׁשׁ לֹא נֶאֱמַר כָּאן, מִכָּאן אֲנִי אוֹמֵר שֶׁאֵין בִּגְדֵי שָׂרָד הַלְּלוּ בִּגְדֵי כְהֻנָּה, שֶׁבִּגְדֵי כְהֻנָּה הָיָה שֵׁשׁ, אֶלָּא הֵם בְּגָדִים שֶׁמְּכַסִּים בָּהֶם כְּלֵי הַקֹּדֶשׁ בְּשָׁעַת סִלּוּק מַסָּעוֹת, שֶׁלֹּא הָיָה בָהֶם שֵׁשׁ: (ג) ויקעו. כְּמוֹ לְרוֹקַע הָאָרֶץ (תה' קל"ו), כְּתַרְגּוּמוֹ וּרְדִידוּ, טַסִּין הָיוּ מְרַדְּדִין מִן הַזָּהָב, אשטנ"דרא בְּלַעַז, טַסִּין דַּקּוֹת. כָּאן הוּא מִלַּמֶּדְךָ הֵיאַךְ הָיוּ טוֹוִין אֶת

hundred seventy and five *shekels* he made hooks for the columns, and overlaid their chapiters, and filleted them. [29]And the copper of the wave-offering *was* seventy talents, and two thousand and four hundred shekels. [30]And therewith he made the sockets to the entrance of the appointed tent, and the copper altar, and the copper grate for it, and all the vessels of the altar. [31]And the sockets of the enclosure round about, and the sockets of the enclosure gate, and all the pins of the dwelling, and all the pins of the enclosure round about.

39. [1]And of the blue purple, and the red purple, and crimson, they made knitted garments, to minister in the holiness, and made the garments of holiness for Aaron; as the Eternal commanded Moses. [2]And he made the ephod *of* gold, blue purple, and red purple, and crimson, and fine twined linen. [3]And they did extend the gold plates, and split *it into* threads,

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ninety-six sockets *were required*. The sockets for the partition vail were four *in number*, so we have *altogether* one hundred. As regards all the other sockets (those of the enclosure and of the vail at its entrance) *they are not taken into account here*, *because* "copper" was written concerning them (Scripture prescribes that they were to be of copper). **(28)** וצפה ראשיהם [HE MADE HOOKS FOR THE COLUMNS] AND OVERLAID THEIR TOPS – *the tops* of the columns (not of the hooks) with them (the 1775 shekels of silver), for it is said with regard of all of them (the columns of the enclosure as well as of those of the vail at the entrance) (v. 19) "and the overlaying of their chapiters and their fillets were of silver".

39. **(1)** ומן התכלת והארגמן וגו' AND OF THE BLUE PURPLE AND OF THE RED PURPLE etc. — But there is no mention of linen here. From this *fact* I derive (cf. Rashi on XXXI. 10) that these בגדי שרד *mentioned here* were not identical with the garments of the priests, for there was linen in the garments of the priests. But these were the cloths with which they covered up the holy vessels at the time of removing *and packing up the articles in the Tabernacle when they set out on their* journeyings which indeed had no linen in them. **(3)** וירקעו AND THEY DID EXTEND — וירקעו is *of* the same *root and meaning* as, (Ps. CXXXVI. 6) "To Him that stretcheth out (לרקע) the earth". *Render* וירקעו as the Targum *does*: ורדידו, they extended *by beating*. Plates did they beat out of the gold; in O. F. estendre — *to extend into* thin plates. Here it informs you how they wove the

לַעֲשׂוֹת בְּתוֹךְ הַתְּכֵלֶת וּבְתוֹךְ הָאַרְגָּמָן וּבְתוֹךְ תּוֹלַעַת
הַשָּׁנִי וּבְתוֹךְ הַשֵּׁשׁ מַעֲשֵׂה חֹשֵׁב: ד כְּתָפֹת עָשׂוּ־לוֹ
חִבְּרֹת עַל־שְׁנֵי קְצוֹתָיו חֻבָּר: ה וְחֵשֶׁב אַפְדָּתוֹ
אֲשֶׁר עָלָיו מִמֶּנּוּ הוּא כְּמַעֲשֵׂהוּ זָהָב תְּכֵלֶת וְאַרְגָּמָן
וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מָשְׁזָר כַּאֲשֶׁר צִוָּה יְהוָה אֶת־
מֹשֶׁה: ס ו וַיִּפְעֲלוּ אֶת־אַבְנֵי הַשֹּׁהַם מֻסַבֹּת
מִשְׁבְּצֹת זָהָב מְפֻתָּחֹת פִּתּוּחֵי חוֹתָם עַל־שְׁמוֹת
בְּנֵי יִשְׂרָאֵל: ז וַיָּשֶׂם אֹתָם עַל כִּתְפֹת הָאֵפֹד אַבְנֵי
זִכָּרוֹן לִבְנֵי יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוָה אֶת־
מֹשֶׁה: פ

ח וַיַּעַשׂ אֶת־הַחֹשֶׁן מַעֲשֵׂה חֹשֵׁב כְּמַעֲשֵׂה אֵפֹד
זָהָב תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מָשְׁזָר:
ט רָבוּעַ הָיָה כָּפוּל עָשׂוּ אֶת־הַחֹשֶׁן זֶרֶת אָרְכּוֹ
וְזֶרֶת רָחְבּוֹ כָּפוּל: י וַיְמַלְאוּ־בוֹ אַרְבָּעָה טוּרֵי אָבֶן

סקצותיו ק׳

אונקלוס

לְמֶעְבַּד תְּגוֹ תְּכְלָא וּתְגוֹ אַרְגְּוָנָא וּתְגוֹ צְבַע זְהוֹרִי וּתְגוֹ בוּצָא עוֹבַד אֶמָּן: ד כַּתְפָּן
עֲבָדוּ לֵהּ מְלַכְּפָן עַל תְּרֵין סְטָרוֹהִי יְתִלָּפֵף: ה וְהֶמְיַן תְּקוּנֵהּ דִּי עֲלוֹהִי מִנֵּהּ
הוּא כְּעוֹבָדוֹהִי דַּהֲבָא תְּכְלָא וְאַרְגְּוָנָא וְצִבְעָא זְהוֹרִי וּבוּץ שְׁזִיר כְּמָא־דִי פַּקִּיד
יְיָ יָת־מֹשֶׁה: ו וַעֲבָדוּ יָת אַבְנֵי בוּרְלָא מְשַׁקְּעָן מְרַמְּצָן דְּדַהֲבָ גְּלִיפָן כְּתַב
מְפָרֵשׁ עַל שְׁמָהָן בְּנֵי יִשְׂרָאֵל: ז וְשַׁוִּי יָתְהוֹן עַל כְּתְפָא דְאֵפּוֹדָא אַבְנֵי דוּכְרָנָא
לִבְנֵי יִשְׂרָאֵל כְּמָא־דִי פַּקִּיד יְיָ יָת־מֹשֶׁה: ח וַעֲבַד יָת חוּשְׁנָא עוֹבַד אָמָּן כְּעוֹבָדֵי
אִפּוֹדָא דַּהֲבָא תְּכְלָא וְאַרְגְּוָנָא וּצְבַע זְהוֹרִי וּבוּץ שְׁזִיר: ט מְרַבַּע הֲוָה עָיְדָ
עֲבָדוּ יָת חוּשְׁנָא זְרָתָא אָרְכֵּהּ וְזְרָתָא פְּתְיֵהּ עָיְדָ: י וְאַשְׁלִימוּ בֵּהּ אַרְבְּעָא

רש״י

הַזָּהָב עִם הַחוּטִין, מְרַדְּדִים הַטָּסִין דַּקִּין, וְקוֹצְצִין מֵהֶן פְּתִילִים לְאוֹרֶךְ הַסֵּם — לַעֲשׂוֹת אוֹתָן
פְּתִילִים הַעֲרוּכֹת עִם כָּל מִין וָמִין בַּחֹשֶׁן וְאֵפוֹד שֶׁנֶּאֱמַר בָּהֶן זָהָב, חוּט אֶחָד שֶׁל זָהָב עִם ו׳ חוּטִין שֶׁל
תְּכֵלֶת, וְכֵן עִם כָּל מִין וָמִין, שֶׁכָּל הַמִּינִים חוּטָן כָּפוּל ו׳, וְהַזָּהָב חוּט שְׁבִיעִי עִם כָּל אֶחָד וְאֶחָד:

to work *it* in the blue purple, and in the red purple, and in the crimson, and in the fine linen, *with* cunning work. 4They made joining shoulder-pieces for *it*: by the two extremities was it joined. 5And the curious girdle of this ephod, that *was* upon it, *was* of the same, according to the work thereof; of gold, blue purple, and red purple, and crimson, and fine twined linen; as the Eternal commanded Moses. 6And they made onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel. 7And he put them on the shoulders of the ephod, *that they should be* stones for a memorial to the children of Israel; as the Eternal commanded Moses. 8And he made the breastplate *of* cunning work, like the work of the ephod; *of* gold, blue purple, and red purple, and crimson, and fine twined linen. 9It was square; they made the breastplate coupled: a span *was* the length thereof, and a span the breadth thereof, *being* coupled. 10And they set in it

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gold together with the *woollen* threads. They beat out the thin plates and from them they cut threads along the length of the plates to make of these threads a mixture (to mix them) with each of the different kind of *woollen* threads in the ephod and the breast-plate in regard to which gold is mentioned *in this connection*. One thread of gold *they intertwined* with six threads of blue purple, and so with each kind *of wool*. For all the materials had their threads six-fold, and the gold

טוּר אָדֶם פִּטְדָה וּבָרֶקֶת הַטּוּר הָאֶחָד: יא וְהַטּוּר
הַשֵּׁנִי נֹפֶךְ סַפִּיר וְיַהֲלֹם: יב וְהַטּוּר הַשְּׁלִישִׁי לֶשֶׁם
שְׁבוֹ וְאַחְלָמָה: יג וְהַטּוּר הָרְבִיעִי תַּרְשִׁישׁ שֹׁהַם
וְיָשְׁפֵה מוּסַבֹּת מִשְׁבְּצֹת זָהָב בְּמִלְאָתָם: יד
וְהָאֲבָנִים עַל־שְׁמֹת בְּנֵי־יִשְׂרָאֵל הֵנָּה שְׁתֵּים
עֶשְׂרֵה עַל־שְׁמֹתָם פִּתּוּחֵי חוֹתָם אִישׁ עַל־שְׁמוֹ
לִשְׁנֵים עָשָׂר שָׁבֶט: טו וַיַּעֲשׂוּ עַל־הַחֹשֶׁן שַׁרְשְׁרֹת
גַּבְלֻת מַעֲשֵׂה עֲבֹת זָהָב טָהוֹר: טז וַיַּעֲשׂוּ שְׁתֵּי
מִשְׁבְּצֹת זָהָב וּשְׁתֵּי טַבְּעֹת זָהָב וַיִּתְּנוּ אֶת־שְׁתֵּי
הַטַּבָּעֹת עַל־שְׁנֵי קְצוֹת הַחֹשֶׁן: יז וַיִּתְּנוּ שְׁתֵּי הָעֲבֹתֹת
הַזָּהָב עַל־שְׁתֵּי הַטַּבָּעֹת עַל־קְצוֹת הַחֹשֶׁן: יח וְאֶת
שְׁתֵּי קְצוֹת שְׁתֵּי הָעֲבֹתֹת נָתְנוּ עַל־שְׁתֵּי הַמִּשְׁבְּצֹת
וַיִּתְּנֵם עַל־כִּתְפֹת הָאֵפֹד אֶל־מוּל פָּנָיו: יט וַיַּעֲשׂוּ
שְׁתֵּי טַבְּעֹת זָהָב וַיָּשִׂימוּ עַל־שְׁנֵי קְצוֹת הַחֹשֶׁן עַל־

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סְדָרֵי אֲבֶן־טָבָא סִדְרָא קַדְמָאָה סַמְקָן יַרְקָן וּבַרְקָן סִדְרָא חַד: יא וְסִדְרָא
תִּנְיָנָא אוֹמְרַגְדִּין שַׁבְּוִיז וְסַכְּהַלוֹם: יב וְסִדְרָא תְּלִיתָאָה לִגְנִכְּרִי טַרְקִיָא וְעִין
עֻגְלָא: יג וְסִדְרָא רְבִיעָאָה כְּרוּם יַמָּא וּבוֹרְלָא וּפַנְחֵרֵי מְשַׁקְּעָן מִרְמְצָן דְּהַב
בְּאַשְׁלְמוּתְהוֹן: יד וְאַבְנַיָּא עַל שְׁמָהַת בְּנֵי יִשְׂרָאֵל אִנִּין תְּרֵתֵי עֲסַרְי עַל
שְׁמָהָתְהוֹן כְּתַב מְפָרֵשׁ כְּגְלוּף דַּעְזָקָא גְּבַר עַל שְׁמֵהּ לִתְרֵין עֲסַר שִׁבְטַיָּא:
טו וַעֲבָדוּ עַל חוּשְׁנָא תִּכִּין מְתַחְמָן עוֹבַד גְּדִילוּ דְּהַב דְּכִי: טז וַעֲבָדוּ תַּרְתֵּין
מִרְמְצָן דְּהַב וְתַרְתֵּין עִזְקָן דְּדָהָב וְיָתְבוּ יָת תַּרְתֵּין עִזְקָתָא עַל תְּרֵין סְטָרֵי
חוּשְׁנָא: יז וְיָתְבוּ תַּרְתֵּין גְּדִילָתָא דְּדָהָב עַל תַּרְתֵּין עִזְקָתָא עַל סְטָרֵי חוּשְׁנָא:
יח וְיָת תַּרְתֵּין גְּדִילָא דְּעַל תַּרְתֵּין סְטָרוֹהִי יְהָבוּ עַל תַּרְתֵּין מִרְמְצָתָא וְיִתְּבִנּוּן
עַל כַּתְפֵּי אֵפוֹדָא לָקֳבֵל אַפּוֹהִי: יט וַעֲבָדוּ תַּרְתֵּין עִזְקָן דְּדָהָב וְשַׁוִּיאוּ עַל תְּרֵין

four rows of stones: *the first* row *was* a sardius, a topaz, and a carbuncle: this *was* the first row.

[11]And the second row, an emerald, a sapphire, and a diamond.

[12]And the third row, a ligure, an agate, and an amethyst.

[13]And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

[14]And the stones *were* according to the names of the children of Israel, twelve, according to their names, the engravings of a signet, every one with his name, according to the twelve tribes.

[15]And they made upon the breastplate twisted chains, *of* cord-like work *of* pure gold.

[16]And they made two ouches *of* gold, and two gold rings; and put the two rings in the two extremities of the breastplate.

[17]And they put the two cords of gold in the two rings on the extremities of the breastplate.

[18]And the two extremities of the two cords they fastened in the two ouches, and put them on the shoulderpieces of the ephod before it.

[19]And they made two rings of gold, and put *them* on the two extremities

שִׁפְתֹו אֲשֶׁר אֶל־עֵבֶר הָאֵפֹד בְּיָתֵהּ: כ וַיַּעֲשׂוּ שְׁתֵּי
טַבְּעֹת זָהָב וַיִּתְּנֶם עַל־שְׁתֵּי כִתְפֹת הָאֵפֹד מִלְמַטָּה
מִמּוּל פָּנָיו לְעֻמַּת מַחְבַּרְתּוֹ מִמַּעַל לְחֵשֶׁב הָאֵפֹד:
כא וַיִּרְכְּסוּ אֶת־הַחֹשֶׁן מִטַּבְּעֹתָיו אֶל־טַבְּעֹת הָאֵפֹד
בִּפְתִיל תְּכֵלֶת לִהְיֹת עַל־חֵשֶׁב הָאֵפֹד וְלֹא־יִזַּח
הַחֹשֶׁן מֵעַל הָאֵפֹד כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:
פ שלישי (ששי כסדן מחוברין)
כב וַיַּעַשׂ אֶת־מְעִיל הָאֵפֹד מַעֲשֵׂה אֹרֶג כְּלִיל
תְּכֵלֶת: כג וּפִי־הַמְּעִיל בְּתוֹכוֹ כְּפִי תַחְרָא שָׂפָה
לְפִיו סָבִיב לֹא יִקָּרַע: כד וַיַּעֲשׂוּ עַל־שׁוּלֵי הַמְּעִיל
רִמֹּנֵי תְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי מָשְׁזָר: כה וַיַּעֲשׂוּ
פַּעֲמֹנֵי זָהָב טָהוֹר וַיִּתְּנוּ אֶת־הַפַּעֲמֹנִים בְּתוֹךְ
הָרִמֹּנִים עַל־שׁוּלֵי הַמְּעִיל סָבִיב בְּתוֹךְ הָרִמֹּנִים:
כו פַּעֲמֹן וְרִמֹּן פַּעֲמֹן וְרִמֹּן עַל־שׁוּלֵי הַמְּעִיל סָבִיב
לְשָׁרֵת כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: ס כז וַיַּעֲשׂוּ

אונקלוס

סְטָרֵי חוּשְׁנָא עַל סְפִיחָה דִּי לְעִבְרָא דְּאֵפוֹדָא מִלְּגָיו: כ וַעֲבָדוּ תַּרְתֵּין עִזְקָן
דְּדַהַב וְיָהֲבוּן עַל תַּרְתֵּין כִּתְפֵי אֵפוֹדָא מִלְּרַע מְלֶקְבֵל אַפּוֹהִי לָקֳבֵל בֵּית לוּפֵי
מְעַלְוֵי לְהָמְיַן אֵפוֹדָא: כא וְיַחֲדוּן יָת חוּשְׁנָא מֵעִזְקָתֵהּ לְעִזְקָתָא דְּאֵפוֹדָא בִּרְחוּטָא
דִּתְכֶלְתָּא לְמֶהֱוֵי עַל הֵמְיַן אֵפוֹדָא וְלָא יִתְפָּרֵק חוּשְׁנָא מֵעַלְוֵי אֵפוֹדָא כְּמָא־דִי
פַּקִּיד יְיָ יָת מֹשֶׁה: כב וַעֲבַד יָת מְעִילָא דְּאֵפוֹדָא עוֹבַד מָחֵי גְּמִיר תְּכֶלְתָּא:
כג וּפוּם מְעִילָא כְּפִיל לְגַוֵּהּ כְּפוּם שִׁרְיָן תּוֹרָא מַקַּף לְפוּמֵהּ סְחוֹר סְחוֹר לָא
יִתְבְּזַע: כד וַעֲבָדוּ עַל שִׁפּוֹלֵי מְעִילָא רִמּוֹנֵי תְּכֶלְתָּא וְאַרְגְּוָנָא וּצְבַע וְזִהֳרֵי שְׁוִיר:
כה וַעֲבָדוּ וַנָּיָא דְּהַב דְּכֵן וִיהַבוּ יָת וַנָּיָא בְּגוֹ רִמּוֹנַיָּא עַל שִׁפּוֹלֵי מְעִילָא סְחוֹר
סְחוֹר בְּגוֹ רִמּוֹנַיָּא: כו וַנָּא וְרִמּוֹנָא וַנָּא וְרִמּוֹנָא עַל שִׁפּוֹלֵי מְעִילָא סְחוֹר סְחוֹר
לְשַׁמָּשָׁא כְּמָא־דִי פַּקִּיד יְיָ יָת־מֹשֶׁה: כז וַעֲבָדוּ יָת כִּתּוֹנִין דְּבוּצָא עוֹבַד מָחֵי

of the breastplate, upon the border of it, which *was* on the opposite side of the ephod inward.

[20]And they made two *other* golden rings, and put them on the two shoulder*pieces* of the ephod underneath, towards the forepart of it, over against the *other* joining thereof, above the curious girdle of the ephod.

[21]And they did fasten the breastplate by its rings unto the rings of the ephod with a thread of blue purple, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the Eternal commanded Moses.

[22]And he made the robe of the ephod *of* woven work, all *of* blue purple.

[23]And *there was* a hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend.

[24]And they made upon the hems of the robe pomegranates *of* blue purple and red purple, and crimson, *and* twined *linen*.

[25]And they made bells *of* pure gold, and put the bells between the pomegranates upon the hems of the robe, round about between the pomegranates;

[26]A bell and a pomegranate, a bell and a pomegranate, round about the hems of the robe to minister *in*; as the Eternal commanded Moses. [27]And they

אֶת־הַכָּתֹנֶת שֵׁשׁ מַעֲשֵׂה אֹרֶג לְאַהֲרֹן וּלְבָנָיו:
כח וְאֵת הַמִּצְנֶפֶת שֵׁשׁ וְאֶת־פְּאֵרֵי הַמִּגְבָּעֹת שֵׁשׁ
וְאֶת־מִכְנְסֵי הַבָּד שֵׁשׁ מָשְׁזָר: כט וְאֶת־הָאַבְנֵט
שֵׁשׁ מָשְׁזָר וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי מַעֲשֵׂה
רֹקֵם כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: ס ל וַיַּעֲשׂוּ
אֶת־צִיץ נֵזֶר־הַקֹּדֶשׁ זָהָב טָהוֹר וַיִּכְתְּבוּ עָלָיו
מִכְתַּב פִּתּוּחֵי חוֹתָם קֹדֶשׁ לַיהוָה: לא וַיִּתְּנוּ עָלָיו
פְּתִיל תְּכֵלֶת לָתֵת עַל־הַמִּצְנֶפֶת מִלְמָעְלָה כַּאֲשֶׁר
צִוָּה יְהוָה אֶת־מֹשֶׁה: ס לב וַתֵּכֶל כָּל־עֲבֹדַת
מִשְׁכַּן אֹהֶל מוֹעֵד וַיַּעֲשׂוּ בְּנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר

אונקלוס

לְאַהֲרֹן וְלִבְנוֹהִי: כח וְיָת מִצְנְפְּתָא דְּבוּצָא וְיָת שְׁבָח כּוֹבְעַיָּא דְּבוּצָא וְיָת מִכְנְסֵי
בוּצָא דְּבוּץ שְׁוִיר: כט וְיָת חֲמָיְנָא דְּבוּץ שְׁוִיר וְתִכְלָא וְאַרְגְּוָנָא וְצִבְעָא זְהוֹרִי
עוֹבַד צַיָּר כְּמָא־דִי פַקִּיד יְיָ יָת־מֹשֶׁה: ל וַעֲבָדוּ יָת־צִיצָא דִּרְקוּדְשָׁא
דְּהַב דְּכִי וּכְתָבוּ עֲלוֹהִי גְּלִיפָן כִּתְבַ מְפָרֵשׁ קֻדָּשׁ לַיְיָ: לא וְיָהְבוּ עֲלוֹהִי חוּטָא
תְּכָלְתָּא לְמִתַּן עַל מִצְנְפְּתָא מִלְּעֻלָּא כְּמָא־דִי פַקִּיד יְיָ יָת־מֹשֶׁה: לב וּשְׁלִים כָּל
פֻּלְחַן מַשְׁכְּנָא מַשְׁכַּן וְמָנָא וַעֲבָדוּ בְּנֵי יִשְׂרָאֵל כְּכֹל דִּי פַקִּיד יְיָ יָת־מֹשֶׁה כֵּן

רש״י

(כח) ואת פארי המגבעת. תִּפְאֶרֶת הַמִּגְבָּעוֹת — הַמִּגְבָּעוֹת הַמְּפֹאָרוֹת: (לא) לתת על המצנפת מלמעלה. וְעַיִן הַפְּתִילִים הָיָה מוֹשִׁיבוֹ עַל הַמִּצְנֶפֶת כְּמִין כֶּתֶר; וְאִי אֶפְשָׁר לוֹמַר הַצִּיץ עַל הַמִּצְנֶפֶת, שֶׁהֲרֵי בִּשְׁחִיטַת קָדָשִׁים שְׁנִינוּ שָׁעָרוֹ הָיָה נִרְאֶה בֵּין הַצִּיץ לַמִּצְנֶפֶת שָׁשָׁם מְנִיחַ תְּפִלִּין, וְהַצִּיץ הָיָה נָתוּן עַל הַמֵּצַח, הֲרֵי הַמִּצְנֶפֶת לְמַעְלָה וְהַצִּיץ לְמַטָּה, וּמַהוּא עַל הַמִּצְנֶפֶת מִלְמָעְלָה? וְעוֹד הִקְשֵׁיתִי בָּהּ — כַּאן הוּא אוֹמֵר וַיִּתְּנוּ עָלָיו פְּתִיל תְּכֵלֶת, וּבְעִנְיַן הַצָּוָאָה הוּא אוֹמֵר וְשַׂמְתָּ אוֹתוֹ עַל פְּתִיל תְּכֵלֶת? וְאוֹמֵר אֲנִי, פְּתִיל תְּכֵלֶת וָה חוּטִין הֵן, לְקָשְׁרוֹ בָּהֶן בַּמִּצְנֶפֶת — לְפִי שֶׁהַצִּיץ אֵינוֹ אֶלָּא מֵאוֹזֶן לְאוֹזֶן וּבָמֶה יִקָּשֵׁרְנוּ בְּמִצְחוֹ? — וְהָיוּ קְבוּעִין בּוֹ חוּטֵי תְּכֵלֶת לִשְׁנֵי רָאשָׁיו וּבְאֶמְצָעִיתוֹ, שֶׁבָּהֶן קוֹשְׁרוֹ וְתוֹלֵהוּ בַּמִּצְנֶפֶת כְּשֶׁהוּא בְּרֹאשׁוֹ, וּשְׁנֵי חוּטִין הָיוּ בְּכָל קָצֶה וְקָצֶה, אֶחָד מִמַּעַל וְאֶחָד מִתַּחַת לְצַד מִצְחוֹ, וְכֵן בְּאֶמְצָעוֹ, שֶׁכֵּךְ הוּא נוֹחַ לְקָשׁוֹר, וְאֵין דֶּרֶךְ קְשִׁירָה בְּפָחוֹת מִשְּׁנֵי חוּטִין, לְכָךְ נֶאֱמַר עַל פְּתִיל תְּכֵלֶת, וְעָלָיו פְּתִיל תְּכֵלֶת, וְקוֹשֵׁר רָאשֵׁיהֶם הַשְּׁנַיִם כְּלַפֵּי יַחַד מֵאָחוֹרָיו לְמוּל עָרְפּוֹ, וּמוֹשִׁיבוֹ עַל הַמִּצְנֶפֶת; וְאַל תִּתְמַהּ שֶׁלֹּא נֶאֱמַר פְּתִילֵי תְּכֵלֶת הוֹאִיל וּמְרֻבִּין הֵן, שֶׁהֲרֵי מְצִינוּ בְּחֹשֶׁן וַאֲפוֹד וַיְרַכְּסוּ אֶת הַחֹשֶׁן... בִּפְתִיל תְּכֵלֶת. וְעַל כָּרְחֲךָ פָּחוֹת מִשְּׁנַיִם לֹא הָיוּ שֶׁהֲרֵי בִּשְׁתֵּי קְצוֹת הַחֹשֶׁן הָיוּ ב׳ טַבָּעוֹת הַחֹשֶׁן, וּבִשְׁתֵּי כִתְפוֹת הָאֵפוֹד הָיוּ ב׳ טַבָּעוֹת הָאֵפוֹד, שְׁנֶּאֱמַר, וּלְפִי דֶּרֶךְ קְשִׁירָה ד׳ חוּטִין הָיוּ וּמִכָּל מָקוֹם פָּחוֹת מִשְּׁנַיִם אִי״אָ: (לב) ויעשו בני ישראל.

made inner garments *of* fine linen *of* woven work for Aaron, and for his sons, [28]And the mitre *of* fine linen, and the ornamented high caps *of* fine linen, and the linen breeches *of* fine twined linen, [29]And the belt *of* fine twined linen, and blue purple, and red purple, and crimson, the work of an embroiderer: as the Eternal commanded Moses. [30]And they made the bright plate of the diadem of holiness *of* pure gold, and wrote upon it a writing, the engravings of a signet, HOLINESS TO THE ETERNAL. [31]And they tied unto it a thread of blue purple, to fasten *it* on high upon the mitre; as the Eternal commanded Moses. [32]Thus was all the service of the dwelling of the appointed tent finished: and the children of Israel did according to all that

רש"י.

formed the seventh with each of them (cf. Joma 72a). **(28)** ואת פארי המגבעות *means* the beauty of the high caps — *this is equivalent to*: the beautiful high caps[1]). **(31)** לתת על המצנפת מלמעלה TO FASTEN IT ON HIGH UPON THE MITRE — and by means of the threads he placed it on the mitre as *though it were* a kind of crown. It is, however, impossible to say *that* לתת על המצנפת *means to put* the plate on the mitre, for in the Treatise on the Slaughter of the Sacrifices (Zeb. 19a) we learn: His (the High Priest's) hair was visible between the plate and the mitre, whereon he placed the Tephillin". *Now* the plate rested on his forehead (cf. XXVIII. 38), consequently the mitre was above (on the crown of the head) and the plate beneath (on the forehead). What then can be *the meaning of* "to fasten it on high upon the mitre"? Besides, I have put another question about this: here it says, "and they put upon it (the plate) a thread of blue purple" and in the section where the command is given it states, (XXVIII. 37) "And thou shalt put it on a blue purple string" (so that the plate was above the thread, not beneath it as is here commanded). I *therefore* say that this פתיל of blue purple *mentioned here* was *not an ornament but* threads by which to tie it (the plate) on the mitre. For the plate reached only from one ear to the other, so with what could they tie it to his forehead? So blue purple threads were attached to it at its (the plate's) two ends and on the middle by means of which they tied it on and hung it on the mitre whenever this was on his head. There were two threads on each end (of the plate) one on its upper side and the other underneath, on the side next to the forehead and so also at the middle of it (the plate) — because in this way it was easy to tie it on. Since, however, the way of tying *a thing on* is by not less than two threads the text is *justified in* saying both, (XXVIII. 37) "[And thou shalt put it] on a blue purple thread" and *here* "and they put upon it a thread of blue purple". He (the High Priest) tied both ends of all of them (of all the threads) together behind him on his neck, and thus placed it (the plate) on the mitre. Do not be puzzled because it does not say "threads of blue purple" seeing that there were many (three double threads altogether), for we find *the same thing* in the case of the breast-plate and the ephod: (XXVIII. 28) "And they shall fasten the breast-plate by the rings thereof unto the rings of the ephod . . . with a string (and not with strings) of blue purple" and you must admit that there could not have been less than two *strings*, for at the two ends of the breast-plate were the two rings of the breast-plate and on the two shoulder-pieces of the ephod were the two rings of the ephod opposite to them. Now according to the way the *breast-plate* was tied on there were four threads, and under any circumstances *with* less than two it would have been impossible *to tie it on, and yet Scripture speaks of "a string" of blue purple.* **(32)** ויעשו בני ישראל AND THE CHILDREN OF ISRAEL MADE the work

NOTES

1) Rashi means that פארי being an abstract noun, "beauty", the verb ויעשו, "and they made", is not well applicable to it, he therefore states that פארי המגבעות signifies the same as the "beautiful" caps.

צִוָּה יְהוָה אֶת־מֹשֶׁה כֵּן עָשׂוּ: פ רביעי

לג וַיָּבִיאוּ אֶת־הַמִּשְׁכָּן אֶל־מֹשֶׁה אֶת־הָאֹהֶל וְאֶת־
כָּל־כֵּלָיו קְרָסָיו קְרָשָׁיו בְּרִיחֹו וְעַמֻּדָיו וַאֲדָנָיו:
לד וְאֶת־מִכְסֵה עֹרֹת הָאֵילִם הַמְאָדָּמִים וְאֶת־
מִכְסֵה עֹרֹת הַתְּחָשִׁים וְאֵת פָּרֹכֶת הַמָּסָךְ: לה אֶת־
אֲרֹון הָעֵדֻת וְאֶת־בַּדָּיו וְאֶת הַכַּפֹּרֶת: לו אֶת־הַשֻּׁלְחָן
אֶת־כָּל־כֵּלָיו וְאֶת לֶחֶם הַפָּנִים: לז אֶת־הַמְּנֹרָה
הַטְּהֹרָה אֶת־נֵרֹתֶיהָ נֵרֹת הַמַּעֲרָכָה וְאֶת־כָּל־כֵּלֶיהָ
וְאֶת שֶׁמֶן הַמָּאוֹר: לח וְאֶת מִזְבַּח הַזָּהָב וְאֶת שֶׁמֶן
הַמִּשְׁחָה וְאֶת קְטֹרֶת הַסַּמִּים וְאֶת מָסַךְ פֶּתַח
הָאֹהֶל: לט אֶת מִזְבַּח הַנְּחֹשֶׁת וְאֶת־מִכְבַּר הַנְּחֹשֶׁת
אֲשֶׁר־לֹו אֶת־בַּדָּיו וְאֶת־כָּל־כֵּלָיו אֶת־הַכִּיֹּר וְאֶת־
כַּנֹּו: מ אֶת קַלְעֵי הֶחָצֵר אֶת־עַמֻּדֶיהָ וְאֶת־אַדְנֶיהָ
וְאֶת־הַמָּסָךְ לְשַׁעַר הֶחָצֵר אֶת־מֵיתָרָיו וִיתֵדֹתֶיהָ
סבריחיו ק׳

אונקלוס

עָבְדוּ: לג וַאֲיְתִיו יָת מַשְׁכְּנָא לְמֹשֶׁה יָת מַשְׁכְּנָא וְיָת כָּל מָנּוֹהִי פּוּרְפּוֹהִי דַּפּוֹהִי
עַבְּרוֹהִי וַעֲמוּדוֹהִי וַסַּמְכוֹהִי: לד וְיָת חוּפְּאָה מַשְׁכֵי דְּדִכְרֵי מְסַמְּקֵי וְיָת חוּפָּאָה
מַשְׁכֵי דַּסַּסְגּוֹנָא וְיָת פָּרְכְּתָא דְּפָרְסָא: לה יָת אֲרוֹנָא דְּסַהֲדוּתָא וְיָת אַרְיָחֹוהִי
וְיָת כַּפֻּרְתָּא: לו יָת פְּתוֹרָא יָת כָּל מָנּוֹהִי וְיָת לְחֶם אַפָּיָא: לז יָת מְנָרְתָּא
דָּכְיְתָא יָת בּוֹצִינָהָא בּוֹצִינֵי סִדְרָא וְיָת־כָּל־מָנָהָא וְיָת מִשְׁחָא דְּאַנְהָרוּתָא:
לח וְיָת מַדְבְּחָא דְּדַהֲבָא וְיָת מִשְׁחָא דְּרַבּוּתָא וְיָת קְטֹרֶת בּוּסְמַיָּא וְיָת פָּרְסָא
דִּתְרַע מַשְׁכְּנָא: לט יָת מַדְבְּחָא דִּנְחָשָׁא וְיָת סְרָדָא דִּנְחָשָׁא דִּילֵהּ יָת־אַרְיָחוֹהִי
וְיָת־כָּל־מָנּוֹהִי יָת־כִּיּוֹרָא וְיָת כְּסֵיסֵהּ: מ יָת סְרָדֵי דְּדַרְתָּא יָת עַמּוּדָהָא וְיָת

רש״י

אֵת הַמְּלָאכָה כְּכָל אֲשֶׁר צִוָּה ה׳ וגו׳: (לג) ויביאו את המשכן וגו׳. שֶׁלֹּא הָיוּ יְכוֹלִין לְהָקִימוֹ; וּלְפִי שֶׁלֹּא עָשָׂה מֹשֶׁה שׁוּם מְלָאכָה בַּמִּשְׁכָּן, הִנִּיחַ לוֹ הַקָּבָ״ה הָקָמָתוֹ, שֶׁלֹּא הָיָה יָכוֹל לְהָקִימוֹ שׁוּם אָדָם מֵחֲמַת כּוֹבֶד הַקְּרָשִׁים, שֶׁאֵין כֹּחַ בָּאָדָם לְזָקְפָן, וּמֹשֶׁה הֶעֱמִידוֹ; אָמַר מֹשֶׁה לִפְנֵי

the Eternal commanded Moses, so did they. [33]And they brought the dwelling unto Moses, the tent, and all its vessels, its catches, its boards, its bolts, and its columns, and its sockets, [34]And the covering of rams' skins dyed red, and the covering of tachash skins, and the partition vail of the screen; [35]The ark of the testimony, and the bars thereof, and the cover; [36]The table, *and* all the vessels thereof, and the shew-bread; [37]The pure candelabrum, *with* the lamps thereof, *even with* the lamps to be set in order and all the vessels thereof, and the oil for light; [38]And the golden altar, and the anointing oil, and the incense of aromatics, and the screen for the entrance of the tent; [39]The altar of copper, and its grate of copper, its bars, and all its vessels, the laver and its frame; [40]The hangings of the enclosure, its columns, and its sockets, and the screen for the enclosure gate, its cords and its pins,

רש"י

ככל אשר צוה ה' וגו' ACCORDING TO ALL THAT THE LORD COMMANDED MOSES [SO DID THEY] *or* [SO THEY MADE IT][1]). **(33)** ויביאו את המשכן וגו' AND THEY BROUGHT THE TABERNACLE [UNTO MOSES etc.], for they themselves were unable to erect it. Because Moses had done no work in *building* the Tabernacle the Holy One, blessed be He, left its erection to him; for nobody was able to set it up because of the weight of the boards which no human strength was capable of setting up on end. Moses, however, succeeded in placing it in po-

NOTES

1) There are two statements here, and ויעשו means "they made the work", not "they did". The verse is not to be translated thus: And the children of Israel did according to all that the Lord had commanded Moses; so did they.

וְאֵת כָּל־כְּלֵי עֲבֹדַת הַמִּשְׁכָּן לְאֹהֶל מוֹעֵד: מא אֶת־
בִּגְדֵי הַשְּׂרָד לְשָׁרֵת בַּקֹּדֶשׁ אֶת־בִּגְדֵי הַקֹּדֶשׁ
לְאַהֲרֹן הַכֹּהֵן וְאֶת־בִּגְדֵי בָנָיו לְכַהֵן: מב כְּכֹל אֲשֶׁר־
צִוָּה יְהוָה אֶת־מֹשֶׁה כֵּן עָשׂוּ בְּנֵי יִשְׂרָאֵל אֵת כָּל־
הָעֲבֹדָה: מג וַיַּרְא מֹשֶׁה אֶת־כָּל־הַמְּלָאכָה וְהִנֵּה
עָשׂוּ אֹתָהּ כַּאֲשֶׁר צִוָּה יְהוָה כֵּן עָשׂוּ וַיְבָרֶךְ אֹתָם
מֹשֶׁה: פ חמישי (שביעי)

מ א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב בְּיוֹם־הַחֹדֶשׁ
הָרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ תָּקִים אֶת־מִשְׁכַּן אֹהֶל
מוֹעֵד: ג וְשַׂמְתָּ שָׁם אֶת אֲרוֹן הָעֵדוּת וְסַכֹתָ עַל־
הָאָרֹן אֶת־הַפָּרֹכֶת: ד וְהֵבֵאתָ אֶת־הַשֻּׁלְחָן וְעָרַכְתָּ
אֶת־עֶרְכּוֹ וְהֵבֵאתָ אֶת־הַמְּנֹרָה וְהַעֲלִיתָ אֶת־
נֵרֹתֶיהָ: ה וְנָתַתָּה אֶת־מִזְבַּח הַזָּהָב לִקְטֹרֶת לִפְנֵי

אונקלוס

סְמָכָא וְיָת פָּרְסָא לְתָרַע דַּרְתָּא יָת אֲטוּנוֹהִי וְסַכָּיָא וְיָת כָּל מָנֵי פֻּלְחַנֵּי
מַשְׁכְּנָא לְמַשְׁכַּן זִמְנָא: מא יָת לְבוּשֵׁי שְׁמוּשָׁא לְשַׁמָּשָׁא בְּקוּדְשָׁא יָת לְבוּשֵׁי
קוּדְשָׁא לְאַהֲרֹן כַּהֲנָא וְיָת לְבוּשֵׁי בְנוֹהִי לְשַׁמָּשָׁא: מב בְּכֹל דִּי־פַקִּיד יְיָ יָת־
מֹשֶׁה כֵּן עֲבָדוּ בְּנֵי יִשְׂרָאֵל יָת כָּל־פֻּלְחָנָא: מג וַחֲזָא מֹשֶׁה יָת כָּל עֲבַדְתָּא וְהָא
עֲבָדוּ יָתַהּ כְּמָא־דִי פַקִּיד יְיָ כֵּן עֲבָדוּ וּבָרִיךְ יָתְהוֹן מֹשֶׁה: א וּמַלֵּיל יְיָ עִם
מֹשֶׁה לְמֵימַר: ב בְּיוֹמָא יַרְחָא קַרְמָאָה בְּחַד לְיַרְחָא תָּקִים יָת מַשְׁכְּנָא מַשְׁכַּן
זִמְנָא: ג וְתִשַׁוֵּי תַּמָּן יָת אֲרוֹנָא דְסַהֲדוּתָא וְתַסְתֵּל עַל אֲרוֹנָא יָת פָּרְכְתָּא:
ד וְתָעֵל יָת פְּתוֹרָא וְתַסְדַּר יָת סִדְרֵהּ וְתָעֵל יָת מְנָרְתָּא וְתַדְלֵק יָת בּוֹצִינָהָא:
ה וְתִתֵּן יָת מַדְבְּחָא דְדַהֲבָא לְקְטֹרֶת בּוּסְמַיָּא קֳדָם אֲרוֹנָא דְסַהֲדוּתָא וְתְשַׁוֵּי

רש״י

הַקְהֵ״ה אֵיךְ אֶפְשָׁר הֲקָמָתוֹ ע״י אָדָם? אָמַר לוֹ עֲסוֹק אַתָּה בְּיֶרֶךְ, נִרְאֶה בְּמִקְיָמוֹ וְהוּא נוֹקֵף וְקָם מֵאֵלָיו, וְזֶהוּ שֶׁנֶּ׳ הוּקַם הַמִּשְׁכָּן (שמ׳ מ׳)—הוּקַם מֵאֵלָיו; מִדְרַשׁ רַ׳ תַּנְחוּמָא: (מג) ויברך אתם משה. אָמַר לָהֶם יְהִי רָצוֹן שֶׁתִּשְׁרֶה שְׁכִינָה בְּמַעֲשֵׂה יְדֵיכֶם, וְיִהְיֶה נֹעַם ה׳ אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ וְגוֹ׳, וְהוּא אֶחָד מִי״א מִזְמוֹרִים שֶׁבִּתְפִלָּה לְמֹשֶׁה (ספרא):

מ (ג) וסכת על הארן. לְשׁוֹן הֲנָחָה, שֶׁהָרֵי מְחִיצָה הָיְתָה: (ד) וערכת את ערכו. שְׁתַּיִם מַעֲרָכוֹת

and all the vessels of the service of the dwelling, for the appointed tent; [41]The knitted garments to minister in holiness, and the garments of holiness for Aaron the priest, and his son's garments, to minister as priests. [42]According to all that the Eternal commanded Moses, so the children of Israel made all the work. [43]And Moses saw all the work, and, behold, they had done it; as the Eternal had commanded, even so had they done it: and Moses blessed them.

40. And the Eternal spake unto Moses, saying, [2]On the first day of the first month shall thou set up the dwelling of the appointed tent. [3]And thou shalt put therein the ark of the testimony, and shelter the ark with the partition vail. [4]And thou shalt bring in the table, and set its appurtenances in order; and thou shalt bring in the candelabrum, and set up the lamps thereof. [5]And thou shalt set the altar of gold for the incense before

רש"י

sition. Moses said to the Holy One, blessed be He, "How is its erection possible by human beings?" God answered him: "You be busy with your hand!" He appeared to be erecting it, but *in fact it* set itself on end and rose of its own accord. That is why Scripture says, (XL. 17) "The Tabernacle was erected (הוקם)" — was erected by itself. *This is* a Midrash of Rabbi Tanchuma. **(43)** ויברך אתם משה AND MOSES BLESSED THEM — He said to them "May it be the will *of God* that His Shechinah rest upon the work of your hands; 'and let the beauty of the Lord our God be upon us and establish Thou the work of our hands upon us'" (Ps. XC. 17.) This (from ויהי נועם onward) is *part of* one of the eleven Psalms (XC—C) that are in the section beginning with, תפלה למשה[1]) (Sifra on Lev. IX. 1; Sifré on Num. XXVIII. 8; Tosephta Men. 7; Seder Olam ch. 6).

40. **(3)** וסכת על הארן *means* AND THOU SHALT SCREEN THE ARK — וסכת denotes screening *and it is the correct term to use*, for it (the vail) formed a partition (cf. Rashi on XXXV. 12). **(4)** וערכת את ערכו AND SET ITS ROWS — the

NOTES

[1]) Some of the Psalms have a superscription containing the name of the author. In the case of anonymous Psalms it is assumed that it is the work of the author whose name is last mentioned in the Book. Psalm XC is headed "A prayer of Moses"; Psalm CI is ascribed to David, but the intermediate Psalms are anonymous. They, together with Psalm XC, are therefore held to be the work of Moses.

אַרְוֹן הָעֵדֻת וְשַׂמְתָּ אֶת־פָּרֹכֶת הַמָּסָךְ: הַפֶּתַח לְמִשְׁכַּן:
ו וְנָתַתָּה אֶת מִזְבַּח הָעֹלָה לִפְנֵי פֶּתַח מִשְׁכַּן אֹהֶל־
מוֹעֵד: ז וְנָתַתָּ אֶת־הַכִּיֹּר בֵּין־אֹהֶל מוֹעֵד וּבֵין
הַמִּזְבֵּחַ וְנָתַתָּ שָׁם מָיִם: ח וְשַׂמְתָּ אֶת־הֶחָצֵר
סָבִיב וְנָתַתָּ אֶת־מָסַךְ שַׁעַר הֶחָצֵר: ט וְלָקַחְתָּ
אֶת־שֶׁמֶן הַמִּשְׁחָה וּמָשַׁחְתָּ אֶת־הַמִּשְׁכָּן וְאֶת־
כָּל־אֲשֶׁר־בּוֹ וְקִדַּשְׁתָּ אֹתוֹ וְאֶת־כָּל־כֵּלָיו וְהָיָה
קֹדֶשׁ: י וּמָשַׁחְתָּ אֶת־מִזְבַּח הָעֹלָה וְאֶת־כָּל־כֵּלָיו
וְקִדַּשְׁתָּ אֶת־הַמִּזְבֵּחַ וְהָיָה הַמִּזְבֵּחַ קֹדֶשׁ קָדָשִׁים:
יא וּמָשַׁחְתָּ אֶת־הַכִּיֹּר וְאֶת־כַּנּוֹ וְקִדַּשְׁתָּ אֹתוֹ:
יב וְהִקְרַבְתָּ אֶת־אַהֲרֹן וְאֶת־בָּנָיו אֶל־פֶּתַח אֹהֶל
מוֹעֵד וְרָחַצְתָּ אֹתָם בַּמָּיִם: יג וְהִלְבַּשְׁתָּ אֶת־אַהֲרֹן
אֶת בִּגְדֵי הַקֹּדֶשׁ וּמָשַׁחְתָּ אֹתוֹ וְקִדַּשְׁתָּ אֹתוֹ וְכִהֵן
לִי: יד וְאֶת־בָּנָיו תַּקְרִיב וְהִלְבַּשְׁתָּ אֹתָם כָּתֳנֹת:
טו וּמָשַׁחְתָּ אֹתָם כַּאֲשֶׁר מָשַׁחְתָּ אֶת־אֲבִיהֶם וְכִהֲנוּ

אונקלוס

יָת פָּרְסָא דְתַרְעָא לְמַשְׁכְּנָא: ו וְתִתֵּן יָת מַדְבְּחָא דַעֲלָתָא קֳדָם תָּרַע מַשְׁכְּנָא
מַשְׁכַּן זִמְנָא: ז וְתִתֵּן יָת כִּיּוֹרָא בֵּין מַשְׁכַּן זִמְנָא וּבֵין מַדְבְּחָא וְתִתֵּן תַּמָּן מַיָּא:
ח וְתִשַׁוֵּי יָת־דַּרְתָּא סְחוֹר־סְחוֹר וְתִתֵּן יָת פָּרְסָא דְתָרַע דַּרְתָּא: ט וְתִסַּב יָת
מִשְׁחָא דְרְבוּתָא וּתְרַבֵּי יָת־מַשְׁכְּנָא וְיָת כָּל דִּי בֵהּ וּתְקַדֵּשׁ יָתֵהּ וְיָת כָּל מָנּוֹהִי
וִיהֵי קוּדְשָׁא: י וּתְרַבֵּי יָת מַדְבְּחָא דַעֲלָתָא וְיָת כָּל מָנּוֹהִי וּתְקַדֵּשׁ יָת מַדְבְּחָא
וִיהֵי מַדְבְּחָא קֻדָּשׁ קוּדְשִׁין: יא וּתְרַבֵּי יָת־כִּיּוֹרָא וְיָת בְּסִיסֵהּ וּתְקַדֵּשׁ יָתֵהּ:
יב וּתְקָרֵב יָת אַהֲרֹן וְיָת־בְּנוֹהִי לְתָרַע מַשְׁכַּן זִמְנָא וְתַסְחֵי יָתְהוֹן בְּמַיָּא:
יג וְתַלְבֵּשׁ יָת אַהֲרֹן יָת לְבוּשֵׁי קוּדְשָׁא וּתְרַבֵּי יָתֵהּ וּתְקַדֵּשׁ יָתֵהּ וְיִשַׁמֵּשׁ קָדָמָי:
יד וְיָת בְּנוֹהִי תְּקָרֵב וְתַלְבֵּשׁ יָתְהוֹן כְּתוּנִין: טו וּתְרַבֵּי יָתְהוֹן כְּמָא־דִי רַבֵּיתָא

the ark of the testimony, and put the screen of the entrance to the dwelling.

6And thou shalt set the altar of the burnt offering before the entrance of the dwelling of the appointed tent.

7And thou shalt set the laver between the appointed tent and the altar, and shalt put water therein.

8And thou shalt put the enclosure round about, and put the screen at the enclosure gate.

9And thou shalt take the anointing oil, and anoint the dwelling, and all that *is* therein, and shalt sanctify it, and all the vessels thereof; and it shall be holiness.

10And thou shalt anoint the altar of the burnt offering, and all its vessels, and sanctify the altar: and the altar shall be holiness of holinesses.

11And thou shalt anoint the laver and its frame, and sanctify it.

12And thou shalt bring Aaron and his sons nigh unto the entrance of the appointed tent, and lave them with water.

13And thou shalt clothe Aaron with the garments of holiness, and anoint him, and sanctify him; that he may minister unto me as priest.

14And thou shalt bring his sons, and clothe them with inner garments.

15And thou shalt anoint them, as thou didst anoint their father, that they

לִי וְהָיְתָה לָהֶם מָשְׁחָתָם לִכְהֻנַּת עוֹלָם
לְדֹרֹתָם: טז וַיַּעַשׂ מֹשֶׁה כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֹתוֹ כֵּן
עָשָׂה: ס ששי יז וַיְהִי בַּחֹדֶשׁ הָרִאשׁוֹן בַּשָּׁנָה
הַשֵּׁנִית בְּאֶחָד לַחֹדֶשׁ הוּקַם הַמִּשְׁכָּן: יח וַיָּקֶם
מֹשֶׁה אֶת־הַמִּשְׁכָּן וַיִּתֵּן אֶת־אֲדָנָיו וַיָּשֶׂם אֶת־
קְרָשָׁיו וַיִּתֵּן אֶת־בְּרִיחָיו וַיָּקֶם אֶת־עַמּוּדָיו: יט וַיִּפְרֹשׂ
אֶת־הָאֹהֶל עַל־הַמִּשְׁכָּן וַיָּשֶׂם אֶת־מִכְסֵה הָאֹהֶל
עָלָיו מִלְמָעְלָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: ס
כ וַיִּקַּח וַיִּתֵּן אֶת־הָעֵדֻת אֶל־הָאָרֹן וַיָּשֶׂם אֶת־
הַבַּדִּים עַל־הָאָרֹן וַיִּתֵּן אֶת־הַכַּפֹּרֶת עַל־הָאָרֹן
מִלְמָעְלָה: כא וַיָּבֵא אֶת־הָאָרֹן אֶל־הַמִּשְׁכָּן וַיָּשֶׂם
אֵת פָּרֹכֶת הַמָּסָךְ וַיָּסֶךְ עַל אֲרוֹן הָעֵדֻת כַּאֲשֶׁר
צִוָּה יְהוָה אֶת־מֹשֶׁה: ס כב וַיִּתֵּן אֶת־הַשֻּׁלְחָן
בְּאֹהֶל מוֹעֵד עַל יֶרֶךְ הַמִּשְׁכָּן צָפֹנָה מִחוּץ לַפָּרֹכֶת:

אונקלוס

יָת אֲבוּהוֹן וְיִשַׁמְּשׁוּן קֳדָמַי וּתְהֵי לְמֶהֱוֵי לְהוֹן רְבוּתְהוֹן לַכְהֲנוּת עָלַם לְדָרֵיהוֹן:
טז וַעֲבַד מֹשֶׁה כְּכֹל דִּי פַקִּיד יְיָ יָתֵהּ כֵּן עֲבַד: יז וַהֲוָה בְּיַרְחָא קַרְמָאָה בְּשַׁתָּא
תִנְיָתָא בְּחַד לְיַרְחָא אִתְּקִם מַשְׁכְּנָא: יח וַאֲקֵם מֹשֶׁה יָת מַשְׁכְּנָא וְיָהַב יָת
סְמָכוֹהִי וְשַׁוִּי יָת דַּפּוֹהִי וְיָהַב יָת עַרְקוֹהִי וַאֲקֵם יָת עַמּוּדוֹהִי: יט וּפְרַס יָת
פְּרָסָא עַל מַשְׁכְּנָא וְשַׁוִּי יָת חוּפָּאָה דְּמַשְׁכְּנָא עֲלוֹהִי מִלְעֵלָּא כְּמָא־דִי פַקִּיד
יְיָ יָת מֹשֶׁה: כ וּנְסִיב וְיָהַב יָת סַהֲדוּתָא לַאֲרוֹנָא וְשַׁוִּי יָת־אָרִיחָיָא עַל־אֲרוֹנָא
וְיָהַב יָת כַּפֻּרְתָּא עַל אֲרוֹנָא מִלְעֵלָּא: כא וְאָעֵל יָת אֲרוֹנָא לְמַשְׁכְּנָא וְשַׁוִּי יָת
פָּרְכְּתָא דְּפָרְסָא וְאַשְׁתֵּל עַל אֲרוֹנָא דְּסַהֲדוּתָא כְּמָא־דִי פַקִּיד יְיָ יָת־מֹשֶׁה:
כב וְיָהַב יָת פַּתּוֹרָא בְּמַשְׁכַּן זִמְנָא עַל שִׁדָּא דְּמַשְׁכְּנָא צְפוֹנָא מִבָּרָא לְפָרְכְּתָא:

רש״י

שֶׁל לֶחֶם הַפָּנִים: (יט) ויפרש את האהל. הֵן יְרִיעוֹת הָעִזִּים: (כ) את העדת. הַלּוּחוֹת:
(כב) על ירך המשכן צפונה. בְּחֵצִי הַצָּפוֹנִי שֶׁל רוֹחַב הַבַּיִת: ירך. כְּתַרְגּוּמוֹ, צִדָּא, כֵּיצַד הַוֵה

may minister unto me as priests; and it shall be that their anointing shall be to them as priesthood for ever throughout their generations.

16 Thus did Moses: according to all that the Eternal commanded him, so did he.

17 And it came to pass in the first month in the second year, on the first *day* of the month, *that* the dwelling was set up.

18 And Moses set up the dwelling, and fastened its sockets, and put the boards thereof, and put in the bolts thereof, and set up its columns.

19 And he spread abroad the tent over the dwelling, and put the covering of the tent above upon it; as the Eternal commanded Moses.

20 And he took and put the testimony into the ark, and put the bars on the ark, and put the cover above upon the ark.

רש"י

two piles of the shew-bread. **(19)** ויפרש את האהל AND HE SPREAD THE TENT — *The* אהל *is* the curtains of goats' skins. **(20)** את העדות THE TESTIMONY — the Tablets. **(22)** על ירך המשכן צפנה UPON THE SIDE OF THE DWELLING NORTHWARD — *i. e.* in the northern half of the width of the house (not by the northern wall). ירך — *This must be understood* as the Targum *renders it*: צרא.

כג וַיַּעֲרֹךְ עָלָיו עֵרֶךְ לֶחֶם לִפְנֵי יְהוָה כַּאֲשֶׁר צִוָּה
יְהוָה אֶת־מֹשֶׁה: ס כד וַיָּשֶׂם אֶת־הַמְּנֹרָה
בְּאֹהֶל מוֹעֵד נֹכַח הַשֻּׁלְחָן עַל יֶרֶךְ הַמִּשְׁכָּן נֶגְבָּה:
כה וַיַּעַל הַנֵּרֹת לִפְנֵי יְהוָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־
מֹשֶׁה: ס כו וַיָּשֶׂם אֶת־מִזְבַּח הַזָּהָב בְּאֹהֶל
מוֹעֵד לִפְנֵי הַפָּרֹכֶת: כז וַיְקַטֵּר עָלָיו קְטֹרֶת סַמִּים
כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: ס שביעי כח וַיָּשֶׂם
אֶת־מָסַךְ הַפֶּתַח לַמִּשְׁכָּן: כט וְאֶת מִזְבַּח הָעֹלָה
שָׂם פֶּתַח מִשְׁכַּן אֹהֶל־מוֹעֵד וַיַּעַל עָלָיו אֶת־הָעֹלָה
וְאֶת־הַמִּנְחָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: ס
ל וַיָּשֶׂם אֶת־הַכִּיֹּר בֵּין־אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ
וַיִּתֵּן שָׁמָּה מַיִם לָרָחְצָה: לא וְרָחֲצוּ מִמֶּנּוּ מֹשֶׁה

אונקלוס

כג וְסַדַּר עֲלוֹהִי סִדּוּר לַחְמָא קֳדָם יְיָ כְּמָא דְּפַקִּיד יְיָ יָת־מֹשֶׁה: כד וְשַׁוִּי
יָת־מְנָרְתָּא בְּמַשְׁכַּן זִמְנָא לָקֳבֵל פְּתוֹרָא עַל שִׂדְּא דְּמַשְׁכְּנָא לְדָרוֹמָא:
כה וְאַדְלֵק בּוֹצִינָהָא קֳדָם יְיָ כְּמָא־דִי פַקִּיד יְיָ יָת־מֹשֶׁה: כו וְשַׁוִּי יָת מַדְבְּחָא
דַּדְהַבָּא בְּמַשְׁכַּן זִמְנָא קֳדָם פָּרְכְתָּא: כז וְאַקְטַר עֲלוֹהִי קְטֹרֶת בּוּסְמִין כְּמָא־
דִי פַקִּיד יְיָ יָת־מֹשֶׁה: כח וְשַׁוִּי יָת פִּרְסָא דְּתַרְעָא לְמַשְׁכְּנָא: כט וְיָת מַדְבְּחָא
דַּעֲלָתָא שַׁוִּי בְּתָרַע מַשְׁכַּן מַשְׁכְּנָא זִמְנָא וְאַסֵּק עֲלוֹהִי יָת עֲלָתָא וְיָת מִנְחָתָא
כְּמָא־דִי פַקִּיד יְיָ יָת־מֹשֶׁה: ל וְשַׁוִּי יָת כִּיּוֹרָא בֵּין מַשְׁכַּן זִמְנָא וּבֵין מַדְבְּחָא
וְיַהַב תַּמָּן מַיָּא לְקִדּוּשׁ: לא וְיִתְקַדְּשׁוּן מִנֵּהּ מֹשֶׁה וְאַהֲרֹן וּבְנָוֹהִי יָת יְדֵיהוֹן וְיָת

רש"י

שֶׁהוּא בִּצְדּוֹ שֶׁל אָדָם: (כז) ויקטר עליו קטרת. שַׁחֲרִית וְעַרְבִית, כְּמוֹ שֶׁנֶּאֱמַר בַּבֹּקֶר בַּבֹּקֶר בְּהֵיטִיבוֹ אֶת הַנֵּרוֹת וְגוֹמֵר (שמות ל׳): (כט) ויעל עליו וגו׳. אַף בַּיּוֹם הַשְׁמִינִי לַמִּלּוּאִים, שֶׁהוּא יוֹם הֲקָמַת הַמִּשְׁכָּן, שִׁמֵּשׁ מֹשֶׁה וְהִקְרִיב קָרְבָּנוֹת צִבּוּר, חוּץ מֵאוֹתָן שֶׁנִּצְטַוּוּ בּוֹ בַּיּוֹם, שֶׁנֶּאֱמַר קָרֵב אֶל הַמִּזְבֵּחַ וְגוֹמֵר (ויקרא ט׳): את העלה. עוֹלַת הַתָּמִיד: ואת המנחה. מִנְחַת נְסָכִים שֶׁל תָּמִיד, כְּמוֹ שֶׁנֶּאֱמַר וְעִשָּׂרוֹן סֹלֶת בָּלוּל בְּשֶׁמֶן וְגוֹמֵר (שמ׳ כ״ט): (לא) ורחצו ממנו משה ואהרן. יוֹם שְׁמִינִי לַמִּלּוּאִים הוּשְׁווּ כֻּלָּם לִכְהֻנָּה, וְתַרְגּוּמוֹ וּמְקַדְּשִׁין

[21]And he brought the ark into the dwelling, and put the partition vail of the screen, and sheltered the ark of the testimony: as the Eternal commanded Moses.

[22]And he put the table in the appointed tent, upon the side of the dwelling northward, without the partition vail.

[23]And he set the disposed bread in order upon it before the Eternal; as the Eternal had commanded Moses. [24]And he put the candelabrum in the appointed tent, over against the table, on the side of the dwelling southward. [25]And he set up the lamps before the Eternal; as the Eternal commanded Moses. [26]And he put the golden altar in the appointed tent before the partition vail: [27]And he caused incense of aromatics to ascend in fumes thereon; as the Eternal commanded Moses. [28]And he put the screen *at* the entrance of the dwelling. [29]And he put the altar of burnt offering *by* the entrance of the dwelling of the appointed tent, and offered upon it the burnt offering and the oblation; as the Eternal commanded Moses. [30]And he put the laver between the appointed tent and the altar, and put water there, to lave *withal*. [31]And Moses and Aaron and his sons laved

רש"י

The real meaning is "thigh", but the side of anything is just like the thigh which is at a person's side. **(27)** ויקטר עליו קטרת AND HE CAUSED THE INCENSE OF AROMATICS TO ASCEND UPON IT in the morning and in the evening, as it is said, (XXX. 7, 8) "[And Aaron shall cause incense of aromatics to ascend thereon in fumes] every morning when he trimmeth the lamps, [and when he trimmeth the lamps at even etc.]". **(29)** ויעל עליו וגו' AND OFFERED UPON IT etc. *Not only during the first seven days of the consecration of Aaron and his sons during which Moses set the dwelling up and then dismantled it, but* also on the eighth day of the consecration which was the day of the *final* erection of the dwelling *for its ordinary purposes* did Moses officiate and offer the congregational sacrifices except those which had been commanded *exclusively* for that very day, as it is said, (Lev. IX. 7) "[And Moses said to Aaron], approach unto the altar and offer etc.[1]). את העלה THE BURNT OFFERING — the daily burnt offering. ואת המנחה AND THE OBLATION — The meal offering brought together with the libation which was made with the daily burnt offering, as it is said, (XXIX. 40) "[And with the one lamb] (of the daily burnt offering) shall be brought a tenth deal of flour mingled with . . . oil; [and the fourth part of a hin of wine for a libation . . .]". **(31)** ורחצו ממנו משה ואהרן AND MOSES AND AARON [AND HIS SONS] LAVED [THEIR HANDS] — On the eighth day of the consecration all of them *mentioned here, including Moses,*

NOTES

[1]) This chapter begins with the words: ויהי ביום השמיני, And it came to pass on the eighth day. The preceding describes Moses as officiating in the Tabernacle. It was only on the eighth day that Moses called upon Aaron to offer sacrifices.

וְאַהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם וְאֶת־רַגְלֵיהֶם: לב בְּבֹאָם
אֶל־אֹהֶל מוֹעֵד וּבְקָרְבָתָם אֶל־הַמִּזְבֵּחַ יִרְחָצוּ
כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: ס לג וַיָּקֶם אֶת־
הֶחָצֵר סָבִיב לַמִּשְׁכָּן וְלַמִּזְבֵּחַ וַיִּתֵּן אֶת־מָסַךְ שַׁעַר
הֶחָצֵר וַיְכַל מֹשֶׁה אֶת־הַמְּלָאכָה: פ מפטיר
לד וַיְכַס הֶעָנָן אֶת־אֹהֶל מוֹעֵד וּכְבוֹד יְהוָה מָלֵא
אֶת־הַמִּשְׁכָּן: לה וְלֹא־יָכֹל מֹשֶׁה לָבוֹא אֶל־אֹהֶל
מוֹעֵד כִּי־שָׁכַן עָלָיו הֶעָנָן וּכְבוֹד יְהוָה מָלֵא אֶת־
הַמִּשְׁכָּן: לו וּבְהֵעָלוֹת הֶעָנָן מֵעַל הַמִּשְׁכָּן יִסְעוּ
בְּנֵי יִשְׂרָאֵל בְּכֹל מַסְעֵיהֶם: לז וְאִם־לֹא יֵעָלֶה
הֶעָנָן וְלֹא יִסְעוּ עַד־יוֹם הֵעָלֹתוֹ: לח כִּי עֲנַן יְהוָה
עַל־הַמִּשְׁכָּן יוֹמָם וְאֵשׁ תִּהְיֶה לַיְלָה בּוֹ לְעֵינֵי כָל־
בֵּית־יִשְׂרָאֵל בְּכָל־מַסְעֵיהֶם: ח ז ק

ומפטירין ותשלם כל המלאכה במלכים מ' סימן ז':

אונקלוס

רגְלֵיהוֹן: לב בְּמֵעֲלֵהוֹן לְמַשְׁכְּנָא וּבְמִקְרְבֵהוֹן לְמַדְבְּחָא יְקַדְּשׁוּן כְּמָא־דִי
פַּקִּיד יְיָ יָת־מֹשֶׁה: לג וַאֲקֵם יָת דַּרְתָּא סְחוֹר לְמַשְׁכְּנָא וּלְמַדְבְּחָא וְיָהַב
יָת פְּרָסָא דִּתְרַע דַּרְתָּא וְשֵׁיצִי מֹשֶׁה יָת עֲבִידְתָּא: לד וַחֲפָא עֲנָנָא יָת מַשְׁכְּנָא
וְמָנָא וִיקָרָא דַיְיָ אַתְמְלִי יָת מַשְׁכְּנָא: לה וְלָא־יָכִיל מֹשֶׁה לְמֵיעַל לְמַשְׁכְּנָא
אֲרֵי שְׁרָא עֲלוֹהִי עֲנָנָא וִיקָרָא דַיְיָ אַתְמְלִי יָת מַשְׁכְּנָא: לו וּבְאִסְתַּלָּקוּת עֲנָנָא
מֵעִלְוֵי מַשְׁכְּנָא נָטְלִין בְּנֵי יִשְׂרָאֵל בְּכֹל מַטְּלָנֵיהוֹן: לז וְאִם לָא יִסְתַּלַּק עֲנָנָא
וְלָא נָטְלִין עַד יוֹמָא דְּאִסְתַּלָּקוּתֵהּ: לח אֲרֵי עֲנָנָא דַיְיָ עַל מַשְׁכְּנָא בְּיוֹמָמָא
וְחִיוְוָא אֶשָׁתָא תַּוִי בְּלֵילְיָא בֵּהּ לְעֵינֵי כָל בֵּית יִשְׂרָאֵל בְּכָל־מַטְּלָנֵיהוֹן:

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מִגַּהּ, בּוֹ בַּיּוֹם קַדֵּשׁ מֹשֶׁה עִמָּהֶם: (לב) ובקרבתם. כְּמוֹ וּבְקָרְבָם — כְּשֶׁיִּקָּרְבוּ: (לה) ולא יכל משה לבוא אל אהל מועד. וְכָתוּב אֶחָד אוֹמֵר וּבְבֹא מֹשֶׁה אֶל אֹהֶל מוֹעֵד (במ' ז')? בָּא הַכָּתוּב הַשְׁלִישִׁי וְהִכְרִיעַ בֵּינֵיהֶם — כִּי שָׁכַן עָלָיו הֶעָנָן, אֱמוֹר מֵעַתָּה כָּל זְמַן שֶׁהָיָה עָלָיו הֶעָנָן לֹא הָיָה יָכוֹל לָבֹא, נִסְתַּלֵּק הֶעָנָן נִכְנַס וּמְדַבֵּר עִמּוֹ (ספרא): (לח) לעיני כל בית ישראל בכל מסעיהם. בְּכָל מָקוֹם שֶׁהָיוּ נוֹסְעִים, הָיָה הֶעָנָן שׁוֹכֵן בַּמָּקוֹם אֲשֶׁר יַחֲנוּ שָׁם; מְקוֹם חֲנִיָּתָן אַתָּה הוּא קָרוּי מָסָע, וְכֵן וַיִּלֶךְ לְמַסָּעָיו (בר' י"ג), וְכֵן אֵלֶּה מַסְעֵי (במ' ל"ג), לְפִי שֶׁמִּמְּקוֹם חֲנִיָּה חָזְרוּ וְנָסְעוּ לְכָךְ נִקְרְאוּ כֻּלָּן מַסָּעוֹת: חזק.

their hands and their feet thereat: [32]When they came into the appointed tent, and when they approached the altar, they laved; as the Eternal commanded Moses. [33]And he set up the enclosure round about the dwelling and the altar, and set up the screen of the enclosure gate. So Moses finished the work. [34]Then a cloud covered the appointed tent, and the glory of the Eternal filled the dwelling. [35]And Moses was not able to come into the appointed tent, because the cloud abode thereon, and the glory of the Eternal filled the dwelling. [36]And when the cloud was taken up from over the dwelling, the children of Israel journeyed in all their journeys: [37]But if the cloud were not taken up, then they journeyed not till the day that it was taken up. [38]For the cloud of the Eternal *was* upon the dwelling by day, and fire was on it by night, in the eyes of all the house of Israel, throughout all their journeys.

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were alike in respect of the priestly office. The translation of ורחצו in the Targum should *therefore* be ומקדשין[1]), *and they were hallowing (i. e. they then hallowed their hands and their feet), for* on that day Moses laved his hands together with them (Aaron and his sons). **(32)** ובקרבתם — This is equivalent to ובקרבם, *and has an imperfect sense, the same as* כשיקרבו, when they were approaching[2]). **(35)** ולא יכל משה לבא אל אהל מועד AND MOSES WAS NOT ABLE TO COME INTO THE APPOINTED TENT — But another verse says, (Num. VII. 89) "And when Moses came into the appointed tent [to speak with Him then he heard the voice]"! There comes, however, a third verse and reconciles these *apparently contradictory verses*, for it says *here* כי שכן עליו הענן "For (or when) the cloud abode thereon (on the appointed tent)". Hence you may say: so long as the cloud was upon it "he was not able to come *into the appointed tent*", but as soon as the cloud disappeared he entered it and spoke with Him. **(38)** לעיני כל בית ישראל בכל מסעיהם [THE CLOUD WAS ON THE TABERNACLE] . . . IN THE SIGHT OF ALL THE HOUSE OF ISRAEL, THROUGHOUT ALL THEIR JOURNEYS — At every מסע which they made (according to Rashi this means: at every station at which they stopped) the cloud rested *upon the Tabernacle* in the place where they encamped. A place where they encamped is also called מסע (the literal meaning of which is "journey"). Similar is, (Gen. XIII. 3) "And he went on to his resting places (למסעיו)" (cf. Rashi on this verse); similar *also* is, (Num. XXXIII. 1) "These are the מסעי" — "the places of encampment". Because from the place of encampment they *always* set out again on a new journey therefore all *the different stages of their journeys (including the places where they encamped)* are called מסעות.

NOTES

[1]) In some editions of the Targum the reading is ויקדשון, "and they shall hallow" their hands and their feet. This takes ורחצו as a perfect with Vau conversive, when it would have a future sense: and they shall wash. This, Rashi suggests, cannot be the meaning, and the reading ויקדשון in the Targum must be incorrect. From verse 22 onward Scripture states that after the various articles were placed in position they were used for the purpose for which they were intended. This must be the case here also, and the verb must therefore state what was done on that occasion, not was to be done in future. In XXX. 19 the word ורחצו is rightly translated in the Targum by ויקדשון, a future tense, because that verse states the use to which the laver spoken of in the preceding verse was to be put. Verse 32 in this chapter must be translated: Whenever they entered the tent of meeting and approached the altar they washed *on that day*; the verb ירחצו, the imperfect, denoting repetitive action.

[2]) See Appendix.

APPENDIX

PAGE 2

[1]) Apparently there is no allusion in this text to counting the stars when they cease to shine. Mizrachi finds this in the words, "He calleth them by name.", since this is done when one gathers together people whom it is desired to count on their return home. Possibly, however, the allusion is to be found in the words which follow the text quoted: מרוב .. איש לא נעדר "none of them is missing". This assumes that they have once been counted and their number ascertained, and that they have again been counted. Such a recount would be made on the return of the stars to discover whether all that had been included in the first enumeration were still existent.

PAGE 3

[1]) When referring to the Israelites these verses always speak of them in the singular as Rashi has implicitly pointed out; the plural suffix ם֫ therefore cannot allude to the Israelites, more particularly as the preceding word, ענתו, has the singular suffix in reference to them. Rashi therefore holds that "their burdens" denotes the burdens which they — the Egyptians — placed upon the Israelites. The plural suffix consequently refers to the same persons as the plural subject of the verb וישימו in this verse. Rashi calls attention here to the force of this suffix because in II. 11 the word בסבלתם again occurs, and there the suffix refers to the Israelites.

[2]) Menachem ben Seruk in his Dictionary, the מחברת, gives the same explanation, associating these two verses.

[3]) Cf. Gen. XLVII. 11; Ibn Ezra however holds that רַעַמְסֵס mentioned there is not this store-city which is here called רַעַמְסֵס.

[4]) Rashi takes וכאשר in the sense of "whenever" and expresses this by בכל מה: in whatever matter it was that they made up their minds to afflict them, whether by bondage or by infanticide, the Lord similarly (כן) made up His mind to increase their numbers.

The imperfects are taken as denoting intention, as explained by Rashi on אז ישיר XV. 1.

PAGE 4

[1]) Grammatically the form וָחָיָה may be 3rd masc. sing. perf. Kal with Vau conversive, "and he shall live". It is then from the root חיה. Rashi points out that here it is not this form but 3rd fem. sing. perf. Kal with Vau conversive, "and she shall live". In this sense it is best taken as from the ע"ע root חיי, being a pausal form of וַחָיָה (as סַבָּה from סבב) the Dagesh in י being omitted because in pause the Patach has been lengthened to Kametz. Heidenheim, however, takes it from חיי as a verb ע"י similar to ריב and דין from which the 3rd fem. sing. perf. Kal are דָּנָה and רָבָה. He points out that Rashbam so regarded it.

[2]) Rashi's meaning is that the imperfect feminine forms ending in נה may be either 3rd pers. pl. or 2nd pers. pl., and he mentions the masc. forms to which these correspond in order to make it clearer.

PAGE 5

1) Rashi includes under the term קמץ קטן and צירי both our Segol and Zeré which are sometimes vowels of the same class. He is not consistent in the names he gives to the vowels, for in his comment on 2 Kings XVII. 6, where the present comment is reproduced so far as it is applicable, he uses the term Segol for the same vowel as we do. The fact that he here explains Zeré by the words שהוא קמץ קטן suggests that the former term was not a familiar one in his days. It must be remembered that Rashi lived in an age of transition so far as the study of Hebrew grammar is concerned and new names for the vowels were coming into use. He speaks here of these verbs having roots of two letters (שיסודה שתי אותיות) whilst in II. 10 he takes משה as the root of מָשִׁיתֶהוּ (תיבה שסעל שלה מיוסד בה־א), and in his explanation of וַיָּנָל in 2 Kings XVII. 6 referred to above he expressly states that the verbs he mentions there, which are the same as those he gives here, have a ה in the root (תיבה שסעל שלה בה״א). We take these roots as triliteral as Rashi does in the words just quoted. It has been suggested that Rashi, by the words: שיסודה שתי אותיות, means that only two letters of the root appear in the Hiphil forms with ו prefixed, but this is improbable. It is strange that Rashi includes in his rule the form וַיֵּיטֶב which is, of course, of an entirely different class of verb, and which differs from the other Hiphil forms he cites in having Zeré whilst they have Segol. It is evident that Rashi had not yet entirely emancipated himself from the system of Menachem who regarded all these roots, including our יטב, as biliteral. He seems to have been groping his way out of it and this is sometimes betrayed by the terminology which he employs and accounts for his varying statements regarding the roots of these verbs.

2) Rashi, of course, does not cite a text by chapter and verse, for such a division of the books of the Bible was a later introduction. He sometimes mentions the name of the Scriptural book in which the verse that he quotes occurs by stating, e. g., דמלכים, "in *the Book of* Kings", or he describes the section in which it may be found by some such term as דאמנון ותמר, "*which is stated in the passage* about Amnan and Tamar." Such a phrase does not signifiy "*which is said* of Amnan and Tamar", nor can the word דנבוזראדן used here denote, "*which is said* of Nebuzaradon". It can only refer to a passage in which that general is stated to have taken the people into exile. This, however, is not stated in 2 Chron. XXXVI. 20 whence Rashi's quotation is taken. There the reference must be to the king of the Chaldeans mentioned in v. 17. But in the parallel passage, 2 Kings XXV. 11, it is distinctly said: ואת יתר העם . . . הגלה נבוזראדן, "the remnant of the people . . . did Nebuzaradon take into exile." Rashi's memory was at fault in this instance.

3) There is no such text; according to Berliner (in a Note here) the reference should be to 1 Kings IX. 10 which the Sifré בהעלתך refers to the priesthood and royalty. There, also, the genealogy of David who represents the royal dynasty is traced back to Miriam. Cf. also Ex. R. 1. The Midrashic explanation of בית as referring to a dynasty of Priests and Levites is based upon the parallelism between this and בית המלך — "the House or Household of the Lord" being Priests and Levites. The verb "to build" is used of building up a line of successors to oneself and so perpetuating a family. Cf. Gen. XVI. 2.

PAGE 6

1) The phraseology of vv. 1 and 2 is that which is ordinarily used of a marriage and the birth of the first son issuing from it. But Aaron and Miriam were older than Moses; consequently these must have been born of a former union. And as Scripture states Jochebed was Aaron's mother (VI. 20), it must be assumed that "He took a daughter of Levi" alludes to a re-marriage, and this must have involved a previous separation from her.

2) Scripture does not say אשה מבית לוי as one would expect, corresponding to איש מבית לוי in the first half of the verse.

3) Cf. Rashi on Gen. VI. 14 where Rashi, however, gives a different reason for this.

[4]) It was R. Judah who held that the word means her hand, whilst R. Nehemiah understood it as Rashi does (Sotah 12b). The Targum and Saadia followed the first view. Kimchi observes that according to some the correct reading in the Hebrew text is אַמָּתָהּ (cf. Norzi in מנחת שי). But even this would not denote "arm" for, as Ibn Ezra points out, the word אַמָּה is only found as the name of a measure.

PAGE 7

[1]) Rashi means, that the term עלמה is specially used here in preference to the more usual term נערה which designates a young woman, because it suggests the idea of vigorous action. This is taken from the Talmud (Sota 12b). Rashi there explains that the root עלם denotes strength, being the Targum rendering of וְאֵמָץ in Deut. XXXI. 7.

[2]) He was the compiler of the Machbereth (מחברת), a Hebrew Dictionary, written about 960. Earlier dictionaries had been composed in Arabic and were therefore unknown to Rashi who quotes from the Machbereth on more than 150 occasions. This dictionary assumes the existence of Hebrew roots of one and two letters. It was Judah ben David Chajug who, a generation later worked out the theory of triliteral roots and thus began a new era in the study of Hebrew Grammar. The Machbereth was severely criticised by Dunash ibn Labrat and defended by Menachem's pupils and later by Rabbenu Tam.

PAGE 8

[1]) .. ב ראה means "to look upon" with a sympathetic eye; cf. 1 Sam. I. 11: אם ראה תראה בעני אמתך וזכרתני וכו'.

[2]) Cf. Rashi on XVI. 20 where אנשים, "men" of evil character are mentioned and there, also, Rashi states that Dathan and Abiram are intended. This identification is based upon Num. XVI. 25, 26, where these two are termed האנשים הרשעים.

[3]) This is derived from the fact that the Hebrew has the imperfect — תכה — "why w i l t thou smite?" and does not state, למה אתה מכה "why a r t thou smiting?", or למה הכית "why h a s t thou smitten?".

[4]) Cf. 1 Sam. XVII. 45: David said to Goliath, ואנכי בא אליך "בשם" ד' צבאות, where the Midrash explains "בשם" שהרגו.

[5]) Of the numerous explanations of the term שם המפורש which is applied to the Tetragrammaton, the Divine Name of four letters which Jewish practice demands should be pronounced "Adonai", the most probable is that offered by Bacher. He points out that this Name is also called שם המיוחד. The words מיוחד and מפורש are synonymous terms in the Halachic Midrash. The expression מיוחד, by which an object which has a distinctive characteristic is singled out from the category to which it belongs and is thus designated as being different from all other objects of the same category, is of frequent occurrence in the Halachic literature. The term מפורש is used with exactly the same force. Indeed, the one may replace the other. The Sifré to Deut. XIV. 15 has מה נשר מפורש whilst Chullin 61a has מה נשר מיוחד in the same sense. These passages establish the identity of meaning of these two terms. The שם המפורש is therefore that Name of God which is different from all other names given to Him, that which is singled out from them as being used of God alone, the Name peculiar to Him, His Proper Name, whilst other appellations of God may be used of idols also (cf. Bacher, Die exegetische Terminologie der jüdischen Traditionsliteratur, I. pp. 71 and 159).

[6]) This literal explanation is to be combined with that of the same character in the preceding caption: He was afraid because the matter was known and his life was therefore in danger. The two Midrashic explanations must also be combined: he felt distressed because there were common informers amongst them and said, "Now it is plain to me that they deserve all the troubles that have befallen them".

PAGE 9

[1]) The Midrash states that the waters increased: מתברכין. This presupposes that their height in the well increased. It derives this from the words דָּלֹה דָלָה which it takes in the sense: he drew (דָּלָה) but one draught (דָּלֹה) of water and gave the sheep to drink — not merely those of the women but of the men also, since the text states וישק את הצאן and not את צאנגו.

[2]) cf. 1 Sam. XIV. 24 ויאל שאול את העם.

[3]) The Midrash takes וימת in the sense of נצטרע and not literally — that Pharaoh died — because one would have expected them to rejoice at the death of the tyrant not to s i g h. Cf. the Midrash on בשנת מות המלך עויהו (Jes. VI. 1).

[4]) cf. Menachem s. v. נאק.

PAGE 10

[3]) Objections have been raised to Rashi's comparison of אָבַל with עָבַד and לָקַח since these are perfects and אָבַל cannot be so. Those who take it as the pausal form of a perfect אָבַל, overlook the fact that it is preceded by אין as a negative and not by לא. But this criticism of Rashi is based upon a misunderstanding of the comparison he makes, for he does not intend to assert that אָבַל is similar to these forms in every grammatical respect. The comparison extends only to what we term "conjugation". We regard the Pual as an independent conjugation but early Hebrew grammarians took it only as another form of the Piel with a passive force (See our Note on p. 277 of Genesis in this Pentateuch). But they did not classify as such every form which has the appearance of being a Pual, as, for example, לָקַח and עָבַד. These were attached as passives either to the Kal or to the Piel on the following principle: if a verb is found in the active sense in the Piel, the passive form that has the vowels of the ordinary Pual was attached to the Piel as its passive, but if the verb is found in the active sense in the Kal, the passive form, although having the appearance of a Pual, was attached to the Kal. Thus כֻּפַּר was taken as the passive of the Piel, since the active sense of this word is expressed by the Piel כִּפֶּר, whilst לָקַח was attached to the Kal, as that conjugation, לָקַח, is used for the active sense. Modern grammarians have adopted this view and speak of לָקַח and עָבַד as of old passives of the Kal. Rashi follows this system. He states that אָבַל is equivalent to נֶאֱכַל, i. e. that it possesses the passive force of אָכַל, the Kal. In this respect, he adds, it is exactly similar to עָבַד and לָקַח which are passives and must be passives of the Kal, because, as is the case with the root אכל, their actives are used in the Kal alone. The form אָבַל must be taken as a participle. Some hold that it is a shortened form of מְאֻבָּל, but this is unnecessary. As a Pual the participle would certainly be מְאֻבָּל. But the word here is a passive of the Kal, and just as the Kal itself and the Niphal which may be its passive have no מ prefixed to their participles, so, too, that form of the passive Kal is without the prefix. And just as the perfect and the participle of the Niphal are distinguished by the vowel of the last syllable (נִקְטַל and נִקְטָל) so with these old passives of the Kal. We have לָקַח (Gen. III. 23), the perfect, and לָקַח (2 Kings II. 10), the participle. Indeed, the Kametz in the last syllable is the characteristic of all passive participles (מִקְטָל, נִקְטָל and מָקְטָל) which remains unchanged except in the construct forms. On the whole question, cf. Barth, Nominalbildung, p. 273 and his article, "Das Passive Qal und seine Participien" in the "Festschrift zum Jubiläum Hildesheimers", p. 145.

PAGE 12

1) Rashi represents this dialogue as having taken place between God and Moses because: (1) After the words ויאמר אלהים אל משה אהיה אשר אהיה the text has the word ויאמר, "and God said". This suggests that what follows was not said immediately after the preceding words. (2) In the second half of the verse the term אהיה alone is given as God's Name and not אהיה אשר אהיה as in the first. It may therefore be assumed that the words כה תאמר וכו׳, are a reply to an objection raised by Moses to what God had just spoken to him. Moses had said: If the people ask me the Name of the God Who has sent me to them what shall I tell them? God does not reply: Thus shalt thou say unto the children of Israel, "The God Whose name is אהיה אשר אהיה has sent me unto you" as we would expect, since afterwards the text has כה תאמר אל בנ״י וגו׳. He merely utters the words אהיה אשר אהיה which, as Rashi states, are intended to signify: I, the God Who will be with them in this bondage will be with them on other occasions also when they are in subjection. Whereupon Moses objects that it will but add to their present sufferings if he were to say anything that will at all be an intimation that other miseries are in store for them. God's reply, as given by Rashi, appears to mean: In this you are right; but My words אהיה אשר אהיה, were spoken only to you as a promise that I will always be with them throughout all the ages and will deliver them in My own good time. But — כה תאמר אל בני ישראל, Thus shalt thou speak to the children of Israel when they ask the Name of God Whose messenger you claim to be: אהיה has sent me unto you. This explanation is borne out by the fact that Rashi does not give the meaning of אהיה עִמָּם בצרה זו אשר אהיה עִמָּם וגו׳ as אהיה אשר אהיה, "I will be with you etc." which would imply that the Name אהיה אשר אהיה with the significance that underlies it was to be communicated to the people. The words אהיה עִמָּם וגו׳, "I will be with them" as the meaning of the Name אהיה אשר אהיה are addressed to Moses, and consequently the utterance אהיה אשר אהיה itself was, according to Rashi, addressed only to him.

PAGE 14

1) An exegete; some hold that he was a son of Menachem ben Chelbo.

2) The Hebrew is ambiguous: it may mean an Egyptian woman who is a tenant in an Israelitish house, or an Israelitish woman who lodges in the house of an Egyptian woman. The latter seems to be the meaning of the verse (since the Israelites were slaves and not likely to be "landlords"). The translation would accordingly be: from that woman in whose house she (the Israelitish woman) sojourneth.

PAGE 15

1) Moses had said, "But they will not believe me". He was to be punished for this, but the punishment was to be deferred until a time when he himself would show disbelief in God's ability to fulfil His promise. Forty years later Moses struck the rock with his staff instead of speaking to it as God had bidden him do. This God denounced in the words, (Num. XX. 12) "Because ye believed not in me". To this incident Rashi, following the Midrash, finds an allusion in the anomolous spelling of the word מַזֵּה which refers to the staff.

2) Rashi states this to point out that Moses did not depart from God's command; for God had bidden him ואחז, and הַחָזֵק is a synonym of this.

3) Rashi suggests that it is quite unnecessary for Scripture to state "his hand was leprous, being white as snow"; because the force of the comparison between a leprous hand and snow is self-evident.

4) Rashi follows the Talmud, Sabb. 97a, which explains the words in v. 7 as follows: מחיקו היא דשבה כבשרו, straight from his bosom his hand became again as his other flesh. It connects מחיקו with what follows taking the מ to mark the point of time when an action occurs, a usage of this preposition which is fairly frequent. The application is that just as he took it from his bosom or even the

moment b e f o r e he did so his hand was healed, whilst on the previous occasion it had become smitten with leprosy after he had taken it out ("He brought it forth and it became leprous"). The assumption of the Talmud is that if the word מחיקו is unnecessary in v. 6 it is unnecessary in this verse, and if it is inserted this is done to express some fact which is absent from the occurrence previously described.

5) Without the interpolation of והיו the words might mean: And the waters which thou wilt take will be blood — straight from the river (מן . . . והיו המים היאר לדם) — *and also when it is* on the ground. Thus it would become blood whilst still in Moses' hand. The preposition מן before היאר will then have much the same force as the מ prefixed to מחיקו in the previous verse. The addition of the second והיו rules out such a translation since it disconnects מן היאר from לדם. There is, however, much cogency in Nachmanides' criticism for, as he points out, it is quite customary in Hebrew to resume a sentence by the repetition of the verb when this has been followed by a lengthy phrase. Cf. the examples he cites. There are many others, e. g., XII. 41 (ויהי . . . ויהי), Lev. XIII. 3 (וראה . . . וראהו), ib. XVII. 5 (למען יביאו . . . והביאום).

PAGE 16

1) There is apparently no reason why Rashi should stress this point of the duration of Moses' refusal to accept the mission. It really anticipates Rashi's statement (v. 14) that Moses was informed that Aaron was to become High Priest, instead of this dignity being conferred on himself as was intended. For the Midrash (Ex. R. 11) brings this incident in relation to the consecration of Aaron and his sons to the priesthood. For seven days Moses carried out the functions of High Priest hoping that he would permanently fill this office. It was not until this period had expired that he became convinced that this high office was not for him, and hence Scripture states, (Lev. IX. 1) "And it came to pass on the e i g h t h day that Moses called Aaron and his sons etc." These seven days during which Moses was in doubt whether he would be chosen to become the religious head of the people correspond to the seven days during which he refused to become their lay head: מדה כנגד מדה, "Measure for measure".

2) There is no evidence that Moses had been a prophet when he was living in Egypt whilst it would appear from the statement made to Eli that Aaron had indeed prophesied there. The verse from Ezekiel gives the burden of a prophecy proclaimed in Egypt and this, therefore, must be attributed to Aaron. There is an allusion to this in verse 13: Send by the hand of him whom Thou art accustomed to send, viz., Aaron.

3) These words may signify, "Am I not the Lord?". But this is no reply to the question, "who hath made man's mouth etc.?" Rashi therefore fills in the sense to make it indicate an answer to that question.

4) This statement cannot refer to the moment when it was made, for לקראת can be used only when two persons are moving towards one another, and Moses had not yet set forth on his journey to Egypt.

PAGE 18

1) The word שמתי is future-perfect tense, and the translation is: "Take care as regards all the wonders which I s h a l l h a v e p u t into thy hand, that thou do them before Pharaoh".

2) Since God here tells Moses to say to Pharaoh, ותמאן לשלחו "thou hast refused to let my son go", this presupposes that Moses had already demanded Israel's release. Consequently Rashi points out that this command, "Say unto Pharaoh . . . thou hast refused etc." was to be carried out only after Moses' demand had met with a stubborn refusal. It will be observed that this command follows immediately after God's statement that Pharaoh's heart would become stubborn and that he would not let the people go. In the next verse, therefore, וַיֹּאמֶר and וַתְּמָאֵן are actual past tenses.

3) Rashi's meaning is as follows: the word "I" in the phrase "And I say unto thee" does not refer to God but to Moses himself, and Moses is to say, "And I, as God's messenger, say unto thee, Let my son go". Whilst the words from כה אמר ה' in v. 22, to the end of v. 23 are put into Moses' mouth by God, the "I" in this phrase does not allude to the same person intended by the "my" in "my son" of v. 22, i. e., God. Rashi appears to suggest that this is impossible, for ואמר אליך would then be superfluous in view of the fact that Moses has already said כה אמר ה', and the message as delivered by God should read: כה אמר ה' בני בכורי ישראל, שלח את בני וגו' — Consequently Rashi holds that the verses should be understood thus: And thou shalt say unto Pharaoh, "Thus saith the Lord, Israel is my son, my firstborn". And thou, Moses, shalt continue as follows: "and I, as God's messenger, say unto thee 'Let my son go' etc."

4) Rashi means that this is not to be translated: "And it came to pass by the way etc." The subject to ויהי must be supplied: "And Moses was on the journey etc."

5) Some editions add this word המלאך.

PAGE 22

1) The word כי appears to be a very weak connecting link between the two parts of the sentence. Rashi holds that it is to be closely joined with the word לכו. This is no mere introductory word, calling to action, as in (Ps. XCV. 1) לכו נרננה "Come, let us sing" and in (1 Sam. IX. 9) לכו ונלכה "Come, let us go". Here it actually denotes "going": Go quickly, because (כי) the same number of bricks will be demanded of you.

2) According to Rashi the word לקשש is a verb denoting to gather, and קש is a noun, being its cognate accusative, and signifying a gathering or collection of something; so that the phrase means "to make a collection of things that will serve as straw". The word קש is used to denote stubble because this is something that is gathered up from the places where it has been blown by the wind.

3) These words may mean, "Then were smitten the bailiffs of the children of Israel over whom (אשר עליהם) they had set the taskmasters of Pharaoh" ("they had set being used impersonally, in the sense "over whom the taskmasters of Pharaoh had been set"). Rashi rejects this translation.

4) The purpose of the word לאמר is somewhat ambiguous. The meaning may be, Then were smitten the bailiffs of the children of Israel whom the taskmasters had set over the children of Israel to say (לאמר) to them, "Why have you not finished etc." But since Scripture does not inform us that they had neglected this duty, Rashi rejects this explanation of לאמר. He prefers the following: The taskmasters smote them saying, "Why ... etc.", holding them responsible for the failure of the men under their charge to complete their daily task.

PAGE 23

1) We would merely state that the word ויכו is a Hophal, thus pointing out that it has a passive meaning. Rashi, however, appears not to have known the names of the various בנינים, "conjugations" which we employ and is compelled therefore to give the exact grammatical form of the word he is explaining, using the root סעל.

3) The meaning is not that they saw themselves in misfortune (אותם being reflexive as in והשיאו אותם עון אשמה Lev. XXII. 16). Rashi therefore explains the word ברע to refer to the additional severity of the bondage imposed upon the people in general.

PAGE 24

1) This word is mostly used in an impersonal sense: "it has been evil to so-and-so". Rashi points out that this is not the case here; the word must be translated "he has done evil", "he" denoting Pharaoh. Rashi probably found that some

versions of the Targum read איתבאיש and he states that the correct reading is an Aramaic Aphel corresponding to the Hebrew Hiphil, just as in v. 22 הרעתה (Hiphil), which cannot be the impersonal use of the verb, is rendered in the Targum by the Aphel אבאשתא.

2) Apparently the statement וביד חזקה ינרשם adds nothing to the preceding כי ביד חזקה ישלחם. Rashi, however, finds a difference between them. In the latter statement the words ביד חזקה allude to God's strong hand — because of the force which God will employ against Pharaoh he will grant the Israelites their freedom (ישלחם). They, however, will be unwilling to leave Egypt without proper provision, and Pharaoh will be compelled to employ force against them (יד חזקה) and drive them out of his land, even before the bread they were preparing for the journey was fully baked. This is alluded to in XII. 33 and 34: "The Egyptians used force (תחזק) against the people to send them out of quickly . . . And the people carried out their dough before it was leavened etc." Although Rashi quotes only part of v. 33 he has in mind v. 34 also. Rabbinical writers frequently quote only portion of a text to illustrate their point, leaving it to the hearer or reader to complete the passage. The use of יד חזקה in the sense of doing something against a person's will is found in Ezek. XX. 33.

3) Rashi uses here the words of the text 2 Kings XXV. 6. He does this not as a quotation but merely because they fittingly express his idea.

4) Rashi takes this statement as a rebuke to Moses because he had asked, "Wherefore hast Thou done so evil etc." He does not connect it with the following words: ויאמר אליו וגו׳. This is because it states וידבר אלהים "and אלהים spoke", the first time in these chapters that this Divine Name has been used. The traditional explanation of this name is that it describes God as a stern judge, and Rashi therefore holds that this statement refers to such a rebuke as a judge might give to an offender.

5) Much ingenuity has been displayed in explaining why Rashi replaced the names of the patriarchs mentioned in the text by the short designation "the patriarchs". As a matter of fact old editions of Rashi repeat the names (cf. also Ramban's quotation of Rashi's words). Probably a copyist omitted the names replacing them by the descriptive word, האבות.

PAGE 26

1) It is evident that this refers only to the explanation of אני ה׳.

2) Rashi's own explanation referred only v. 1 and the first half of v. 2 to this complaint of Moses, and the following verses to his question, "Why hast thou sent me?" — the reply to this being that God must keep his promise to the patriarchs and that the time for this had now arrived: Therefore I send thee with the message, "Say unto the children of Israel, etc." The Rabbis, however, refer v. 2 and the following verses to Moses' complaint.

3) Cf. Note on Gen. XXXIII. 20 in Vol. I of this Pentateuch, p. 270.

4) Cf. Note on p. 258 in Vol. I of this Pentateuch.

5) In some editions of Rashi the comment on ואני ערל וכו׳ appears before that on ואיך ישמעני. The following appears to be the reason of this: As Rashi explains, this is an argument á fortiori, and consequently the conditions of the premise and of the conclusion must be of the same nature. If the sentence means, "The children of Israel will not hearken to me through anguish of spirit" (v. 9), the conclusion cannot be "how, then, will Pharaoh hearken to me since I am of uncircumcised lips?" Consequently, some editions place ואני ערל וכו׳ before ואיך ישמעני, to suggest that it must be read into the Biblical text before it, so that the sentence would mean: Behold the children of Israel will not listen to me because I am not an eloquent speaken, and really this should not affect the matter at all, how, then can I expect Pharaoh to hearken and be persuaded by me?

PAGE 37

1) Rashi points out that the Targum should read מתחבלת and not אתחבלת, the perfect, "the land was destroyed", for the imperfect here, says Rashi, has the

force of a participle (נִשְׁחָתָה). If we read in the Rashi text אתחבלת, we must emend the words that precede it into נִשְׁחָתָה הארץ. It is very inlikely, however, that Rashi would take the imperfect as denoting the point of time when an action was done once and for all — it was destroyed. The ordinary editions of Rashi have, however, אתחבלת, and we have so printed it.

PAGE 40

[2]) Mizrachi remarks that he can give no source for Rashi's statement that Moses has thrown the dust with force and that he therefore must have done this with one hand only.

PAGE 41

[1]) There is no mention in the text here of the plague of the first-born and there is little doubt but that the reading מכאן שמכת בְּכוּרוֹת שקולה וכו׳ in Rashi is incorrect. As the text stands the least violence is done to it if we merely alter the punctuation of the word בכורות and read בָּכוּרוֹת (the first ripe ears) instead. Rashi might have called the plague of hail מכת בָּכוּרוֹת in allusion to verse 31 where Scripture states that the barley and the flax were smitten because they were already in the first stage of ripening. We have translated the verse accordingly. Rabbenu Tam of Orleans suggested that originally there was in Rashi's comment the abbreviation מ״ב which was erroneously copied as מכת בכורות because these words are often abbreviated by מ״ב. Another suggestion is that the two letters מ״ב might have been the abbreviation of מכת בַּצֹּרֶת, "calamity of famine" (an expression occurring in Mishna Taanith III. 1) by which term the "plague of hail" might have been described by Rashi, or, as we suggest in our Note on the Hebrew text of Rashi, it may stand for מכת ברד. Berliner in the לקוטים to his edition of "Rashi" points out that Dunash ben Labrat in his Reply to Menachem ben Seruk when explaining the text Isaiah LX. 1 also refers to מכת ברד as to the greatest plague — the one that outweighed all other plagues. He suggests that since Rashi uses in his comment on the same text almost the very language of Dunash he might have had a copy of this "Reply" before him at that time. According to him it is evident that Rashi refers to מכת ברד and not to מכת בכורות.

PAGE 48

[1]) It has been pointed out that Rashi is incorrect in stating that the various species of locusts that devastated the land in the days of Joel came all together (יחד), for it is evident from the narrative that each species came after another had left. Rashi, however, takes the successive swarms of locusts as one visitation of God. The point of Rashi's comment is that the statement in this verse: there would never be a plague of locusts (ארבה) of equal severity to that brought upon Egypt, cannot apply to the plague described in the book of Joel for that was not one of ארבה alone. But even so far as the species called ארבה is concerned that which came with others at the later period was inferior (e. g., in size and voracity) to that which invaded Egypt.

PAGE 51

[1]) Neither Mizrachi nor שו״ת מהר״ם אלשקר referred to by Berliner in his note on this passage give a satisfactory reason why this passage is placed here. We suggest that its proper place is after the comment on מבכור פרעה וגו׳, which explains why the firstborn sons of the handmaids were smitten. After having given a reason for this it would be quite natural for any expositor to raise the question: but as a matter of fact Scripture relates that the firstborn sons of captive women were also smitten and these were not Egyptians; why was this?

2) Rashi's statement "I say" is made in opposition to an explanation given by Menachem ben Seruk: "no dog shall move his tongue". It is interesting to note that Rashi begins his comment with these words without having first quoted Menachem as he usually does. One can almost see him with a copy of the Machbereth before him, reading this explanation of חריץ in its pages, and, forgetting to cite it, writing down at once, "But I say etc."

PAGE 53b

1) The question why did He order etc., implies the following: — the separation of the lamb intended as the Paschal offering could not have been essential since it was not obligatory in later times. Why then were the Israelites in Egypt commanded to do this? It will be seen that Rabbi Mathia's statement does not give a direct reply to this question for he says that God gave them the opportunity to occupy themselves with His commandments דם פסח and דם מילה in order that they should be worthy of deliverance. The suggestion is that for the same reason He afforded them the opportunity of showing obedience to His behest that they should separate from the flock the animal destined to be the קרבן פסח some time before it was required as a sacrifice. The second reply is not another given by R. Mathia; it is that of R. Eliezer Hakkapar to be found also in the Mechilta.

PAGE 54

1) Cf. however Mech. and Targ. Onk. where נא is taken to mean חי, raw.

2) The Talmud often explains a reduplicated expression like בשל מבשל to denote that it refers to an action done in any manner that is possible (מכל מקום). Here it denotes the action of בשול performed in any manner. But בשל is a term for cooking in general (cf. Deut. XVI. 6—7, and 2 Chron. XXXV. 13). Had it therefore stated only בשל מבשל the words might have been taken to signify: "do not eat of it if it is roasted in any manner" which is not correct, since the command is that it must be eaten roasted. Consequently some term is necessary to exclude the idea of roasting. This is done by the addition of במים, so that מבשל במים becomes merely a term for "boiling". No emphasis is to be placed on במים. This liquid is mentioned as being that most usually employed in the boiling process — דבר הכתוב בהווה.

3) The last statement is against the Halachah, for it is the view of R. José the Galilean, whilst Rabbi Akiba, whose view is always followed in the Halachah in preference to that of his colleagues (הלכה כר"ע מחבריו), holds that the entrails were to be roasted outside the body. This is the more remarkable since Rashi in the next verse adopts the view of ר"ע against that of his opponent, ראב"ע, who holds that the Passover-lamb must not be eaten after midnight. The explanation is probably as follows: In cases where two or more contrary deductions are made in the Talmud or Midrash from a Biblical expression, Rashi frequently adopts that which he regards as being משמ and arising naturally from the wording of the text. In this verse it is necessary that the preposition על should have the same meaning in both instances. This would not have been so had he adopted the view of R. Akiba. It appears to us that this explanation is borne out by the fact that Rashi proceeds to explain not על alone, but על in combination with קרבו, suggesting that in this phrase, too, it has the same meaning as in על כרעיו, and is not to be taken in the sense that R. Akiba understood it.

PAGE 55

4) Rashi, quoting the Mechilta, states that ועברתי is a term used of a king passing through his country. It is here used of God as a metaphor. He adds that the comparison extends only to this idea of an earthly king traversing his dominion to judge and punish. Such a king must pass from place to place, judging his subjects not simultaneously but only when he arrives at the place of their abode. In case of God, however, who is not subject to limitations of time and space, all the first-born were smitten at the same moment.

5) The words בארץ מצרים appear unnecessary, since they have been used immediately before. They are intended to be stressed: I will smite every first-born in the land of Egypt to whatever nation he may belong. But every Egyptian, wherever he might dwell, was to be subjected to punishment; consequently Rashi asks, ומנין אף בכורי וכו'.

PAGE 57

1) This question implies: from the statement of Scripture that the eating of חמץ is punishable with כרת we might by logical deduction prove that this punishment is applicable to one who eats מחמצת and therefore the statement in this verse is superfluous. Rashi goes on to show that no such logical deduction can be drown, and that therefore Scripture must inform us of the punishment for eating מחמצת.

2) Verse 15 contains the command to remove שאור from our houses; verse 19 the prohibition against it being found in our houses and the mention of the punishment to be inflicted upon those who eat it; but in these verses there is no definite prohibition against eating it. This appears here for the first time.

PAGE 58

1) Rashi states this because in the Mechilta R. Ishmael explains it as meaning "the threshhold" (cf. Is. VI. 4 וינעו אמות הספים): i. e. that they had to dig a hole in the threshhold (בסף) and receive the blood of the sacrifice therein.

2) We should read in Rashi שתהא not ושתהא. The latter would denote that the word introduces another reply to the question raised, and this is not the case. What follows is merely explanatory of what precedes.

3) The reason for the addition of the latter statement "and night-time etc." is the following: so far as the danger of death by the destroying angel who inflicted death upon the Egyptian first-born is concerned it would have sufficed that the Israelites should not be outside their houses at midnight, the hour determined for this plague. But they are bidden not to leave their houses till morning because the night is, in general, a time of danger.

4) The meaning of פסח, "to spare", is that given by Menachem of the root wherever it occurs in this chapter and in Is. XXXI. 5, — he states it is כמו חמלה. Passages where it undoubtedly denotes leaping or lameness he classifies together as another meaning of the word. Although in v. 13 as here Rashi first gives the meaning as "to spare" in his comment on the former verse he appears to express his dissent from it and here, too, he suggests that it may be otherwise understood. In all likelihood he means that in these passages it is used in the sense of "sparing" altough its literal meaning is "springing over", and he may felt himself compelled to do this in order to avoid the gross anthropomorphism which this expression involves. The Targum translates it thus. He was able to soften down somewhat the anthropomorphism, ועברתי, in v. 12 by stating that it is an expression used of an earthly monarch and so may be applied to God. In the case of this word, however, he could only paraphrase it and point out its literal meaning.

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1) The preceding words suggest that Moses and Aaron did not observe the command which they gave to the Israelites. Scripture therefore adds the words כן עשו, "Thus did they also". This is a separate sentence and is not to be connected with the preceding sentence which ends at ואהרן.

2) The words היושב על כסאו are apparently redundant for it is irrelevant to state that Pharaoh's son was successor to the throne. The only point that concerns us is that he was a firstborn. But Scripture, by using the phrase "the firstborn of Pharaoh who was to sit on his throne", implicitly tells us that it was

the law of Egypt that a Pharaoh's firstborn should succeed him. Consequently the Pharaoh of the Exodus, as successor to his father, was himself a firstborn.

3) Rashi wishes to point out that ויקם is to be taken literally. It is not a mere introductory word calling to action as in Gen. XIX. 15.

4) For if it meant that they all arose from their beds at the same hour it might have put it thus: ויקם סרעה וכל עבדיו לילה.

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1) Rashi appears to suggest that if these words meant "he called for Moses and Aaron" they should be followed by some such statement as ויבאו אליו ויאמר..

2) It would have been more natural if Rashi had regarded these words as an allusion to X. 26: "Our cattle also shall go with us", since Pharaoh here states that they should take their sheep etc. Rashi is, however, stressing the word גם in our text, this particle being a רבוי, extending the scope of the sentence to something not expressly mentioned in it. "Take also your sheep as ye have spoken" implies: take your sheep in addition to something else about which you spoke. This can only be an allusion to X. 25.

3) They believed that "ordinary" Egyptians died: they were in fact firstborn sons. (Cf. Rashi on v. 30.)

4) Such is the correct translation of this word as implied by Rashi's comment which follows, based upon the Mechilta. One may be inclined to regard it as דרוש and yet it may be sober exegesis. In the monumental Oxford Lexicon p. 982, the Hiphil of the verb שאל is explained as follows: Hiph. (probably, *let one ask* [successfully], *give* or *lend, on request*, then *grant, make over to* (as a favour, with our without request). *Pf.* 1 s. sf. הִשְׁאִלְתִּהוּ לה' 1 Sam. I. 28, *I have made him over to* ה'; ... impf. 3 mpl. sf. rei וַיְשַׁאֲלוּם Ex. XII. 36, *and they handed them over*. The word in Samuel undoubtedly denotes the handing over of the lad, Samuel, to God without any request having been made by Him that this should be done, and the lexicographer would admit that the Hiphil may have the same connotation in this passage also. It would then agree with the Mechilta that even what the Israelites did not ask of the Egyptians these gave them. The Midrash then goes on to explain how this happened.

5) The Hebrew is לסי שעה and must mean the same as לשעה קלה which Rashi uses in his comment on XIX. 4 in reference to this verse.

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1) Rashi means that the words עגת and מצות are not placed in apposition. עגת is a noun in the construct, so that the words signify cakes of (i. e. made of) מצה. But since usually we think of מצה as the baked cake, Rashi felt it desirable to point out that it may also signify the unleavened dough.

2) The calculation is as follows, Isaac was 60 years old when Jacob was born; Jacob was 130 when he went down to Egypt with his children. This gives 190. But tradition states that they were 210 years in Egypt. This can be correct only if the 400 years date from the birth of Isaac.

3) It is stated that 72 Jewish scholars translated or transcribed the Pentateuch into Greek at the request of this monarch. They altered the wording of several passages the meaning of which was likely to be misunderstood. This was one of them; after the word במצרים they added ובשאר ארצות "and in other lands" (Megil. 9a; cf. Mech., Rashi on Gen. XV. 13).

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3) It should be observed that the word שמרים has different meanings in the explanation given by Rashi of its occurrence in the two parts of this sentence.

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1) This is inferred by Rabbi (Pes. 84a) from the fact that the verse begins with the statement בבית אחד יאכל "It shall be eaten in one company". Then

follow two prohibitions. These must be governed by the opening words and will therefore only refer to such portions of the lamb as may be eaten, i. e., such as satisfy the conditions under which it is lawful to eat them. One of these is that it must be flesh of the size of a כזית which is the minimum quantity required for performing the duty of אכילת פסח. For this reason the word בו is added: "and no bone may ye break in it" i. e. such a bone of it (the Paschal lamb) as satisfies the condition of יאכל. Otherwise, the statement ועצם לא תשברו would suffice.

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[1]) Nothing certain is known as to the meaning of these terms. Afriki is generally taken as a district in North Africa or as Phrygia, Katpi as the Coptic language. Others hold that both are towns or districts in the neighbourhood of the Caspian Sea. For further information, cf. Kohut's Aruch, s. v. מצ.

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[1]) השבע is an infinitive and Rashi takes the phrase to signify: הִשְׁבִּיעַ he had made them swear לְהַשְׁבִּיעַ to make (their children) swear.

[2]) Since Joseph was speaking to his brothers and made them swear that they would instruct their children bring up his bones from Egypt the word אִתְּכֶם cannot mean "take them with you" since they would be dead at the time when this was done. The words must mean: ye shall make them bring up my bones with you in the sense of "with yours".

[3]) These are infinitives Hiphil; if the ל had Chirik they would be infinitives Kal. As Hiphils they denote that one causes another to do the action.

[4]) The verb נחה is transitive in the Kal requiring an object. The older grammarians were of opinion that every such verb when used in the Hiphil required two objects — that which it has in the Kal and another denoting the person or thing that is made to do the action expressed by the verb in the Kal. Thus, נָחָה means "he guided"; נָחָם "he guided them"; הִנְחָם "he caused some one to guide them. The some one — the agent — may not be expressly mentioned. Here it is the pillar of cloud: The Lord went before them by day with the pillar of cloud to make it guide them.

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[1]) The words להאיר להם must therefore be connected only with בעמוד אש and not with בעמוד ענן. The ב in בעמוד ענן does not denote "in" but "with": "God went before them with a pillar etc.

[2]) יָמִישׁ is not Kal of the root מיש (The pillar of cloud did not depart), but Hiphil of מוש (He did not remove the pillar, etc.).

[3]) וישבו ויחנו may mean also: they shall again encamp. Rashi states that וישבו must be taken in its primary sense of "to turn back".

[4]) This was what it used to be called: now they substituted חירת for סלעים so that the place should bear a name that had reference to their newly gained freedom.

[5]) The words in our text therefore do not mean: I will be honoured by Pharaoh, but through Pharaoh — others will honour Me when they see the punishment I have brought upon him.

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[1]) They told him that the people had fled and had not merely gone a three days' journey to sacrifice in the wilderness.

[2]) As the רכב בחור, chosen chariots, were part of "all the chariots of Egypt", Rashi feels compelled to explain the words וכל רכב מצרים in the sense of "all the other chariots". He adds the word עמהם, to denote that these other chariots were with the chosen ones, as supplementary to them.

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[1]) The pillar of cloud did this by placing itself between the two camps so that the light given by the pillar of fire in front of the Israelites should not reach the Egyptians, since it could not penetrate the pillar of cloud that separated the two camps.

[2]) The parable is not intended to be applicable in all its details to the circumstances in which the Israelites were then placed. The central idea is that whenever danger threatened the son his father protected him. Rashi places his parable in his comment on verse 20; the Mechilta has it on verse 19, but it really has a bearing on both verses, which state that both the angel of God and the pillar of cloud took up their stations behind the Israelites. This, of course, corresponds to the father in the parable placing his son in front of him when he was in danger of attack at his rear. The statement that the angel of God had been going before the Israelites has its parallel in the first sentence of the parable.

[3]) The earlier grammarians quoted this passage as an example of a case where the order of phrases should be inverted: the waters were divided so that He made the sea dry land. Rashi rejects this explanation. He is of opinion that mention of the division of the Red Sea is implied in, "and He made the sea to dry land", so that the following words must necessarily refer to the waters of the oceans generally. For this reason Scripture uses the term המים "the waters and not" מימיו "its waters".

[4]) This is a noun derived from נטר which is the usual Aramaic translation of שמר. Thus מטרת corresponds to משמר, and in giving it as the rendering of אשמרת Onkelos disregards the א. It is evident, therefore, that his view was that אשמרת is identical with משמר, and that its use to denote a division of the night for the purpose of song is transferred to its division for all purposes. Rashi's statement, ואומר אני "and I am of opinion" is intended to express his dissent from the explanation of Menachem ben Seruk, who does not connect our word with the root שמר but places it under a separate caption, אשמר. He gives its meaning as darkness and night, adding that this is evident from a comparison of the phrases in two successive verses of Psalm CXIX (verses 147 and 148), קדמתי בנשף and קדמו עיני אשמורת where, he holds, אשמרת is a synonym of נשף. This latter word he places under שף together with the verb in Ps. CXXXIX. 11 אך חשך ישופני which he would translate, "darkness will be black around me". Here he states that all the passages he cites — the above and those containing noun forms of נשף — have the meaning of אשמורה.

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[1]) Rashi has explained that וישקף signifies as much as he looked down on them to destroy them. Here he explains that the agents of destruction were the two pillars: He looked down upon the camp of the Egyptians to destroy them by (ב) the pillar etc. He would not regard the translation: He looked through the pillar etc., as correct.

[2]) Some translate: He took away their senses. (Cf. Levy: Neuhebräisches und Chaldäisches Wörterbuch, s. v.).

[3]) This appears to be the meaning of Rashi's statement. It is not an allusion to the Egyptians driving (וינהגהו) the chariots with difficulty (בכבדות). This demands a change of subject and is unnecessary. It is evident that Rashi regards God as the doer of the action spoken of in the word וינהגהו. The Mechilta has the text, תכבד העבודה על האנשים (V. 9) instead of that quoted by Rashi. This is more appropriate since we require a text which states what Pharaoh did to the people. The verb נהג in the Piel followed by the accusative is used in this sense in the Prayer Book passage: המנהיג עולמו בחסד ובריותיו ברחמים. For this does not mean, Who guideth His world etc. It has a similar meaning to the Hithpael form of the verb as found in: ותתנהג עמנו במדת החסד ובמדת הרחמים which occurs in the petition printed in some Prayer Books before the ס' עקדה in the Morning Service. (This is based on the passage in Ber. 7 a ותתנהג עם בניך במדת הרחמים). The Piel followed by the accusative signifies, therefore, the same as the Hithpael followed by עם — to comport oneself towards a person, to treat him in a particular manner.

[4]) פנה may denote "to turn away", "to depart". Cf. Jer. VI. 4: כי פנה היום "for the day has departed" and its use in this sense in the Neilah Service; cf. also Midr. Prov. to XVI. 11: לפנות היום when the day was departing. Here, however, it suggests "when the morning turns to come" and corresponds to לפנות ערב in Gen. XXIV. 63.

[5]) The usual construction of the verb נוס "to flee" is with מפניו "to flee from before the enemy". Here it is נסים לקראתו "they were fleeing towards the returning waters". This could only have been done by people who were so bewildered that they were unconscious of what they were doing.

[6]) The Mechilta has נערות youthful vigour, a play upon וינער: God made them as נערים "youths".

[7]) Cf. this with XXXVIII. 3 כל כליו עשה נחשת, which is its parallel passage. It is quite evident, therefore, that the ל here is redundant.

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[1]) These words of Rashi mean: the fact that אז ישיר is followed by words expressing the actual uttering of the song proves that the introductory phrase only states the intention to sing.

[2]) This Midrashic explanation takes the verb in the sense of an ordinary future: "Then — in the future — will Moses and the children of Israel sing."

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[6]) כְּבָיכול or קְבָיכול is an expression used to introduce an anthropomorphism, as though apologising for the application of such a phrase to God. The word appears to signify, "as though it were possible *so to speak of God*". It has been suggested that the exact meaning is: as though (כ) it were said regarding (ב) a person of whom it is possible (יכול) to say this. See N. Brüll in Kobak's Jeshurun VII. 1—5 (Hebrew section).

PAGE 77b

[1]) Both the Mechilta and Aboth d'Rabbi Nathan explain that נד here has the sense of נאד.

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[1]) They had erred in their calculation of the period foretold as that of the slavery in Egypt. Believing that the end of that period had arrived, they had left Egypt but had been massacred by the Philistines. The inhabitants of Palestine now feared the vengeance of the Israelites and therefore pangs seized them.

[2]) This observation is taken from the Mechilta. It points out that אימה and פחד are not synonymous. The former denotes the feeling of dread and apprehension experienced by people afar off at the news of some calamity that may, after a time, fall upon them, whilst פחד denotes the sudden horror felt by people near by at imminent danger. The passage quoted from Joshua must be read together with the preceding verse: "I know that the אימה of you is fallen upon us and that the inhabitants of the land melt away (נמגו) before you; for we have heard etc." They had but heard of the happenings at the Red Sea being far away when these occurred — and אימה dread and apprehension, had fallen upon them. This, Rashi holds, bears out his definition of אימה. Further, this paragraph shows how the inhabitants of the land had melted (נמגו) at the news, as had been stated by Moses in this Song.

[3]) Rashi does not suggest that קנית means literally "Thou holdest dear". It really means "Thou hast purchased" but it has a secondary meaning viz., "holding dear", derived from the fact that a person regards with affection an object which he has purchased dearly.

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[1]) Cf., however, the different explanation of the word תבאמו in B. Bath. 119b.

[2]) In explanation of Rashi's comment on this verse it should be observed that Rashi takes מכון as synonymous with מְקָנֶן, "something that is placed exactly

opposite", and that the word מקדש is a further reference to הר נחלתך, "the mountain of Thine inheritance", the site of the Temple which was erected on the mountain top. Before סעלת he supplies the relative אשר. The translation therefore is: Thou wilt bring them in and plant them in the mountain of Thine inheritance (Mount Moriah, the site of the Temple) that is placed exactly opposite to Thy sitting place (Thy Divine Throne) in the Temple, O Lord, which Thy hands will establish at the time when the Lord shall reign everlastingly".

3) This statement has been explained in various ways. That which is generally accepted is that given by the ש"ח: that by Patach Rashi means our Segol and by Kametz our Tsere, and that he is referring to the vowels under the ע in the two words. But there are weighty objections to this explanation, the principal being that the vowel under that letter cannot be dependent upon the ו being a root-letter or servile. There appears to be but little doubt that Rashi and Ibn Ezra had the reading וָעֶד or perhaps even וַעֵד in place of our וָעָד, and that the nomenclature of the vowels which Rashi employs here is the same as ours. There is Massoretic warrant for the reading וָעֶד as Heidenheim and באר רחובות point out.

4) Rashi points out that in this passage כי signifies "when". This does not contradict the Talmudical rule which he often quotes that כי has only four meanings, for one of these is אם, and this Rashi states elsewhere, is synonymous with אשר and with כאשר. Various opinions have been offered as to how Rashi connects this verse with the context. The ש"ח connects it with the following verse: "When the horses etc. came into the sea and God brought back upon them the waters of the sea and the children of Israel went on dry land, then Miriam took the timbrel in her hand". This, too, is the view of Rashbam. According to this we must place no punctuation mark in the Rashi text after כאשר בא but must connect it immediately with ותקח מרים. Another view is that Rashi connects it with the first verse of the chapter, and that its purpose is to state when it was that Moses uttered the Song. The connection is: Then sang Moses etc. . . . and they spake as follows, "I will sing unto the Lord etc. etc. . . . the Lord shall reign for ever and ever", when the horses etc. came into the sea. This will not appear strange if we regard the introductory words and the Song itself as one long sentence. In any case it is evident that Rashi does not consider that this verse is part of the Song, a view which is not in agreement with the practice, based upon a direction in Masecheth Sopherim, to write this verse in the Scrolls of the Law in the poetical form in which the Song itself is written. Ibn Ezra, however, incorporates it in the Song, explaining it as being intended to stress the miracle that the sea which brought destruction upon the Egyptians brought safety to the Israelites. As regards Rashi's explanation of כי in this passage, cf. his comment in Gittin 90b and Tosaphot's criticism there.

5) The last words are not in the Rashi-text but are certainly implied. The statement is derived, perhaps, from a comparison of this verse with the first verse of the chapter, where it is distinctly mentioned that Moses and the children of Israel sang the Song. But Rashi may have derived it from the word וַתַּעַן. This may be either Kal or Hiphil, as is the case with all similar grammatical forms from ל"ה verbs. Thus וַיַּעַל may mean, "And he went up" (Kal) or "and he caused to go up" — "he brought up" (Hiphil). Consequently וַתַּעַן may signify, as a Hiphil form, "she caused to answer", the word "them" (the women just mentioned) being understood (for להם does not refer to the women, as will be explained further on), thus implying that she sang the words first and they repeated them after her; or, if Rashi takes the word ענה in the sense of singing, it would signify, "she made (the women) sing". This would explain the masculine suffix in לָהֶם as well as in שירו: she made them (the women) sing to them (להם, to the men), "Sing, ye men, unto the Lord", etc. thus urging on their men-folk to sing the Lord's praises. Rashi may have felt compelled to give this explanation, which is but another form of a statement in the Midrash, because his profound knowledge of Hebrew would not permit him to take וַתַּעַן as a Kal. For if the words signify "she answered them" it is difficult to understand why the text does not

state וַתַּעַן אוֹתָם, since the verb in this sense is invariably followed by the direct accusative of the person answered. In 2 Samuel XIX. 43, where the word is followed by עַל, the meaning is: And the men of Judah gave an answer in opposition to the men of Israel. In Ezekiel XIV. 4, 7 it is the Niphal that is followed by לְ, but this is the regular construction after a Niphal used in this sense, as in וַיֵּעָתֵר לוֹ and אֶדָּרֵשׁ לָמוֹ etc. If again it means "to sing", Rashi met with the following difficulty: that in this sense when followed by the prefix לְ it signifies to sing about a thing or person. In Numbers XXI. 17 the translation should be, "Spring up, O well; sing ye about it, עֲנוּ לָהּ, *as follows*: This well princes did dig etc.", the first words being addressed to the well, the next by the people one to another. In 1 Samuel XXI. 12, לוֹ יַעֲנוּ signifies, "they sing about this man", and similarly, ib. XXIX. 5. In Isaiah XXVII. 2, the translation is, "Sing ye about her". Rashi could, of course, have taken וַתַּעַן as a Kal in the sense of "she began to speak", a meaning the verb frequently has, but then, also, the use of the following word לָהֶם would have been difficult to explain and one would expect the verb to be followed by וַתֹּאמֶר as is customary when it has this meaning.

6) Verse 9 speaks of Pharaoh's chariots, and the passage is therefore taken by the Midrash as referring to the Exodus (cf. Rashi on these verses).

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1) Rashi's examples are all those of nouns ending in ה preceded by Kametz. Nouns of the form of שָׂדֶה do not come under this rule nor would nouns like לילה which is a lengthened form of ליל, and where the ה itself is an additional letter to what Rashi calls the primary form of the noun.

2) Rashi's intention is to state that the word וַיִּלְנוּ is of our Niphal conjugation, with a reflexive sense. He does not mean that the verb must be used in the Niphal, because in XVI. 7 he states that וילן is Kal. The Niphal is frequently used to express emotions which react upon the mind, as, for example, נִחַם to bethink onself, נֶאֱנַח to sigh (bemoan oneself).

3) In his comment on XXIV. 3 Rashi mentions these three commands and כבוד אב as having been given in Marah, and on Deut. V. 16 he states אף על כבוד אב ואם נצטוו במרה. Nowhere in the Talmud or Midrash is it stated that the command of סרה אדומה was given at Marah, whilst in Sanh. 56b כבוד אב is included, as well as in the Mechilta. We suggest that Rashi wrote here כ"א intending this to be read as כבוד אב, and that the first letter was copied as ם, the abbreviation afterwards being resolved into סרה אדומה. Such misunderstanding of abbreviations may easily occur (see our Note on IX. 14). That this command appears in XXIV. 3 may be accounted for thus: it was not there originally, but when it had crept into the comment of this verse, someone noticed that it was omitted there and added it, thus giving both כבוד אב and סרה אדומה. After this Note had been written we found the suggestion also in Epstein's תורה תמימה.

4) The meaning is not the people tried God.

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1) See Note on החילם p. 263 of our Edition of Genesis. Here, as in the examples given, the suffixes attached to the infinitives are subjective. Such infinitives must necessarily be translated as verbs, and Rashi points out that Onkelos does so render the infinitive in this verse, his translation here being exactly the same as that which he offers for לו מתנו in Num. XIV. 2 where the verb appears. Rashi is suggesting that if מותנו were a noun, Onkelos would have translated it by an Aramaic noun-form.

2) Cf. Note 4.

3) Cf. Rashi's phrase regarding the waters of the Nile: מתנרכין "they increased".

4) This comment must be read together with that on v. 22. Rashi evidently stresses the fact that the לחם משנה constituted an additional miracle associated with

the Mannah — that on Friday they collected, as usual, דבר יום ביומו, but what they had collected was found to their surprise, on their arrival home, to be double of what they collected on other days. Consequently the princes reported this to Moses, as Rashi points out on v. 22, asking, מה יום מיומים? For this reason Rashi explains that לקטו לחם משנה in v. 22 does not mean that they intentionally gathered a double quantity but that they found that it was such when they returned home, for they did not take an עומר-measure with them into the field either on Friday or any other day. Hence the words in this verse והיה משנה וגו' cannot be a command: that they must so gather that what they will prepare on the sixth day should be double of what they gather on other days. They must be a statement of what will happen: that what they will bring home will be found to be double of what they brought home every other day.

5) For this revelation of God's glory appeared on the day when Moses was speaking (cf. v. 10), whilst he is here referring to something that was to happen the next morning.

6) The כתיב (the written text) is תלונו which may be read either תָּלוּנוּ or תְּלוֹנוּ. Tradition, however, directs us to read it as תַּלִּינוּ. This is called the קרי "that which is read". Cf. v. 2 where the כתיב is וַיָּלִינוּ, and the קרי is וַיָּלוֹנוּ.

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1) This is in contrast to the explanation of ותעל שכבת הטל as referring to the natural phenomenon just mentioned. The Rabbis stated that they describe a miraculous occurrence: dew falls from heaven (cf. טל השמים), here the dew rose from the ground. Bread rises, so to speak, from the ground (cf. המוציא לחם מן הארץ), here the Mannah-bread fell from heaven (Tanch., Ex. R. 38).

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3) Cf., however, Targ. Jon.

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1) Rashi means that these words contain two statements: (1) And it was like coriander seed in shape (2) and it was white, the word והוא having to be repeated before לבן. Cf. the statement in Num. XI. 7: And the Manna was as coriander seed, and the colour thereof was as the colour of בְּדֹלַח (white).

2) The Targum of Onkelos has only צלוחית, flask: that of Jonathan, צלוחית דסחר, a flask of earthenware.

3) The reading is ט"ז the 16th of Iyar. Cf. Rashi on XVI. 1, where similarly ט"ו is correct.

4) קצה may mean the one extremity or the other. Rashi points out that it must mean that extremity of Canaan which they reached first, not the other extremity, for this would presuppose that they had passed through Canaan from one end to the other.

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2) There the explanation is given that the Israelites were inspired with courage when they saw Moses' hands raised heavenwards in prayer to God, but that their efforts relaxed when his hands fell and they had nothing to remind them that God was assisting them in their battle against the foe.

3) The subject of ויקחו is not ידי משה just mentioned. Since Aaron and Hur are named in the second half of the verse as subject of תמכו it is not unreasonable to translate the first part as follows: And Moses hands became heavy, so they (his hands) took a stone and placed it etc., for the natural way of putting it would be: ויקחו אהרן וחור אבן . . ויתמכו בידיו וכו'. But this translation is ruled out by the fact that it would require ותקהנה and ותשימנה, since יד is feminine. It would moreover involve an intentional lowering of Moses' hands, and this was unlikely to have occurred.

4) Since ויהי is in the singular, Rashi is of opinion that ידיו, "his hands", cannot

be its subject. He regards Moses, already mentioned in the verse, as its subject and supplies the prefix ב before אמונה, which he takes as the equivalent of בתפלה אמונה.

5) The suggestion appears to be that the Amalekites had calculated the time of sunset and had anticipated defeating the Israelites by that hour. Moses, however, frustrated this by extending the period of daylight, thus giving the Israelites the opportunity to recover the time they had lost whilst his hands had fallen. Probably the Tanchuma derived its statement from the fact that the text does not state עד ערב but עד בא השמש.

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1) Something written down as a memorial must refer to an event that happened in the past not to something that is to take place in the future. Rashi has therefore stated that what has to be written is an account of the unprovoked attack on Israel. The words ושים באזני יהושע must form a second command, for what is written down need not also be told to a person. This command is: Tell Joshua that he should impose the obligation upon Israel of punishing Amalek. Consequently the word כי in the next statement כי מחה אמחה cannot mean "that" — it can only mean "because": write about Amalek's attack in a book to serve as a reminder to future ages and tell Joshua to bid the Israelites punish Amalek — do all this because I would (i. e. I desire to) blot out his memory.

2) The idea underlying this Midrash is that the existence of Amalek is a perpetual menace to the complete recognition of the Name of God and the complete acknowledgment of His Kingship. As a king on earth wages continuous war against all who oppose his commands which make for righteousness amongst his subjects, so will our King in Heaven carry on the war against Amalek, the first of the nations that set itself out to frustrate the plans of God, until it be exterminated, for only then will this menace be removed.

3) The whole of Psalm IX is referred by Rashi, who states that he follows the Pesikta in this, to the final destruction of the Amalekites. The allusions to this and to the consequent triumph of God and His Kingdom on Earth are to be found in verses 6 to 8, where the Psalmist speaks of the name of the wicked being "blotted out", their angry swords ceasing and their very "memorial" perishing, after which the Lord's Name (ה׳) will remain perfect for ever and His perfect "throne" (כסאו) will be established through the judgement He has executed upon Amalek. The translation of the verses is that suggested by Rashi himself in his commentary on this Psalm.

4) אֹיְבִים, the plural of אוֹיֵב, "an enemy" (cf. 1 Sam. XXVIII. 16).

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1) When Rashi asks in the opening words of his comment on this chapter what were the reports Jethro heard and mentions in reply the division of the Red Sea and the war with Amalek he is not pointing out what Scripture intends to include in the words: וישמע יתרו . . . את כל אשר עשה וכו׳. "Jethro heard all that God had done". He mentions these as the particular reports which induced Jethro to make this journey. According to the Midrash he and Amalek had been amongst Pharaoh's ministers who counselled him to subject Israel to slavery. The report of קריעת ים סוף informed him that his plans had miscarried, and the מלחמת עמלק that his fellow-adviser had been punished. He was therefore convinced that all attempts to exterminate Israel were futile and he now came to join Israel. But he heard other things also — he heard all that God had done — not these two matters alone, but also מן ובאר. Thus we have four directions in which God's goodness had been displayed: קריעת ים סוף מן ובאר ועמלק. Scripture speaks of the things which God had done for Moses and for Israel. Rashi therefore deems it necessary to enumerate them. They were מן ובאר ועמלק. Each of these had been preceded by the people's murmurings against Moses, and therefore God had done these not for Israel alone but for Moses also. As regards the מן cf. XVI. 2 and 4; the באר, XVII. 3 and 5; as regards Amalek's attack this, too, had happened only in consequence of the people having murmured for water; cf. Rashi ib. 8. Scripture

states, also, that Jethro heard how God had brought Israel out of Egypt. This is קריעת ים סוף, the fourth of the reports he heard. Since Moses and Israel have just been mentioned the text might have said: כי הוציא ה' אותם ממצרים. But this would not have been a correct presentation of this great historical act, so far as Jethro was concerned. For he knew that Moses had not been enslaved in Egypt, because he had resided in Midian for forty years. The Midrash, too, states that the tribe of Levi to which Moses belonged were never Pharaoh's bondmen. For this reason the text is compelled to state: כי הוציא ה' את ישראל, that God had brought Israel forth from Egypt.

2) This must of course have been so, since only in the next verse is it related that they met one another. There is, however, another view in the Mechilta, that Jethro wrote Moses a letter.

3) Since Moses and Jethro both are called איש (cf. II. 21: ויואל משה לשבת את האיש) it would appear impossible to decide which of the two is alluded to by the term איש used here. But whenever Moses is called איש his name is also mentioned (cf. XXXII. 2: כי זה משה האיש; Num. XII. 3: והאיש משה ענו מאד; Ps. XC. 1: תפלה למשה איש האלהים). In this text also there is some association between the name Moses and the appellation איש, in the words: ויצא משה . . . וישאלו איש. Consequently Rashi rules out the possibility of Jethro being intended by the term איש.

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1) It is true that Jethro knew of these things, but Moses, as an eyewitness, now related them at length (ויספר). Jethro had asked Moses to meet him as his father-in-law, and Zipporah and Gershom and Eleazar as his wife and sons. Moses, however, desired to turn his re-union to good purpose and therefore related at length all those things of which Jethro was aware in order to attach him to the Torah! He succeeded in this, for Jethro acknowledged: Now (i. e. after what you have told me) I know that the Lord is greater than all the gods.

2) Jethro himself was of Egyptian descent since he was a Midianite, for Midian was a son of Keturah (Gen. XXV. 2) who is identified with Hagar (see Rashi, ib. 1), and Hagar is described as an Egyptian woman (ib. XVI. 1). This explains his grief at learning of the misfortunes that hed befallen the Egyptians, for they were of his own kith and kin.

3) Rashi is evidently pointing out the difference in the terms מיד and מתחת יד; the former denotes "delivered you from the power of Egypt and Pharaoh": the latter denotes the domination imposed upon them i. e. under which they were. Cf. מתחת סבלת מצרים VI. 6.

4) It should be noted that Rashi's explanation on אשר הצילו מיד מצרים v. 9 — "Until now no slave had ever been able to escape etc." is given by Mechilta on this verse: it was this incident which convinced Jethro of God's greatness over all other gods, since the Egyptian idol Baal Zephon had been powerless to prevent their escape.

5) The meaning of the verse is: כי בדבר אשר זדו for by the thing wherein they acted presumptuously — עליהם *punishment came* upon them.

6) The term זבחים comprises both עולות and שלמים (cf. XX. 24 וזבחת עליו את עלתיך ואת שלמיך); here it can refer only to שלמים since the עולה is specifically mentioned.

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1) That year in which they left Egypt terminated at the end of Elul, the second year beginning on the first day of Tishri, so that the eleventh of Tishri was in the second year after the Exodus.

2) He would hold that the words: "and I make them know etc." refer to the precepts that had been ordained in Marah (cf. Rashi on XV. 25) and consequently that ממתרת may be referred to the day after the last mentioned event. But he must admit that the mention here of Jethro's dismissal alludes to the dismissal related in Numbers which it is distincly stated occurred in the second year. Consequently even one who holds that Jethro came to Moses before the Law

was given must admit that the last verse: "And Moses let his father-in-law go etc." is not placed here in chronological order since the Torah does not tell us of a second visit made by Jethro.

3) It will be observed that the Hebrew text has ויעמד העם "the people stood" whilst Rashi puts it that they all stood. This is because Jethro afterwards asked in terms of reproof, "why are all the people standing etc.?" (v. 14), and this must have been the fact. Now the regulation is that דיינים בישיבה וב"ד בעמידה, the judges sit and the litigants stand (cf. Shebuot 30 b), not the others present at the hearing of a case. That Moses permitted all present to stand displeased Jethro, for he sat there like a king and not as a judge.

4) Since דין, the administration of justice, is one of the three pillars which preserve the world, a righteous judge becomes co-partner with God in the creation of the universe.

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1) The word בא in Rashi is a participle, not the perfect tense.

2) It is possible that the subject to בא is the word דבר: when they have a matter it comes to me. The phrase is used in XXII. 8 of a lawsuit coming before the judges: עד האלהים יבא דבר שניהם. Since, however, this verse appears to be explanatory of the preceding in which it is stated that the people came to him, Rashi prefers to understand the phrase in the same sense, and points out to whom the singular verb בא refers.

3) In the last words, "so that its strength diminishes" Rashi is explaining the force of מ in מנמן.

4) Rashi, following the Talmud explains that where גם is used it is intended to include others besides any one specifically mentioned. Here the meaning is "Thou also wilt become weary besides thy colleagues".

5) An adjective followed by the preposition מ may express the comparative degree; thus גדול ממך may mean "greater than thou art". Rashi points out that the words of the text are not intended to compare the heaviness of the thing with that of Moses, and that the meaning is not "the thing is heavier than thou", but "it is too heavy for thee".

6) Rashi suggests by his comment that the words ויהי אלהים עמך are not a mere exclamation, "And may God be with thee!", nor do they signify "I will give thee counsel and God will be with thee" if thou follow it. The latter explanation is, indeed, offered by Ibn Ezra. The verse is to be interpreted as follows: I will give thee counsel, but take God into consultation as to whether you should follow it or not (cf. v. 23: וצוך אלהים ויכלת עמד "If God command thee so, then thou shalt be able to stand").

7) The word here translated "thou shalt provide" is תחזה. This is from a root חזה, to behold, which is used of prophetic vision. The use of this word here denotes that the selection was not be made haphazard or according to Moses' own knowledge of the character of individual men. Jethro states that God had imparted to Moses the gift of prophetic vision, and this should guide him in making the selection.

8) It appears strange that Rashi informs us of the exact number of the various officers, since a simple calculation would give us this. It has been suggested that he did so to point out that the choice of these officers must be made having regard to the number of the Israelites before any were selected. The total was 600,000: this required 60,000 "officers of tens". The "officers of fifties" were not to be chosen from the remaining 540,000 in which case they would number 10,800, and similarly in the case of the "officers of hundreds" and the "officers of thousands". Rashi therefore mentions the numbers in each instance in order to rule out the appointment of officers by this method. The reason may be that the judges themselves may on occasion be parties to a law-suit and therefore ab initio must all be amongst the number from which the selection of judges was made.

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1) The words בחדש השלישי must signify "on the new moon of the third month" and not "in the third month", otherwise the statement "on this day they came" would be without meaning, since no particular day has been mentioned. It has this meaning in 1 Sam. XX. 18: מחר חדש "to-morrow is the new moon"; cf. also the Rashi on XII. 2. The latter portion of this comment is intended to suggest that each day one should say, "on this day they (the Israelites, including myself) came to Sinai to receive the Torah". The commands of the Torah are to be regarded every day as new ordinances promulgated by the King which all his subjects cheerfully obey because their Monarch has but that day so expressed his will, and not as obsolete commands to which no one pays regard (cf. Siphré on Deut. VI. 6).

2) This statement is derived from the use the of the singular verb ויחן.

3) Consequently he could not have ascended the mountain on the New Moon, the day of their arrival, unless one assumes that they arrived there before day-break.

4) We have followed the Mechilta in our translation of the words בלשון הזה. As regards the phrase כסדר הזה we take סדר in the sense of a particular order of words expressing a formula (cf. סדר התפלה). Some explain that this denotes that Moses was to repeat the several statements in this paragraph in the exact order in which God had uttered them: others that he was first to repeat them to the women and afterwards to the men and not in the reverse order. According to our translation the meaning is that Moses was to use the very words uttered by God, in the first person — "Ye have seen what 'I' did etc."; he was not to say, "Ye have seen what God did ... and how He bare you etc."

5) Mizrachi points out that Rashi derives this from the following statement, that he was to speak to the men in harsh terms which suggests that he should not so speak to the women, and not from the use of the verb אמר which is often explained to denote gentle speech in contrast to דַּבֵּר which denotes harsher language. But this suggestion is unnecessary, for as a matter of fact God's words actually conclude with the statement (v. 6) "These are the words which thou shalt speak (תְּדַבֵּר) unto the children of Israel, i. e. according to Rashi's own explanation, to the men. It is because there is in the introductory words no term תְּדַבֵּר in contrast to תאמר, that the Midrash feels itself compelled to extract from ותניד a meaning usually attached to דַּבֵּר. It feels the more justified in doing so because according to the concluding words the בני ישראל, the men, are to be addressed in a דבור, in harsher terms.

6) This is a play upon words: וְתַנֵּיד and גידין. Rashi appears to quote this from the Midrash לקח טוב, for in the Talmud (Sabb. 87a) it is attached to the words ויגד משה in v. 9. Indeed, the Commentators find it difficult to explain why the people's answer was קשין כגידין.

7) Cf. Mech. on this passage: לא כתבים אני משגר לכם.

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1) It will be observed that Rashi gives two explanations of the words ואשא אתכם על כנפי נשרים: (1) that they depict the speed with which God brought the Israelites from all parts of Egypt to the place whence they set forth from that land; (2) they describe the manner in which God protected His people from the attacks made upon them by the Egyptians who pursued them. Both these explanations are given in the Mechilta where the second is introduced by ד"א. Mizrachi suggests that this was the reading in Rashi. Probably we should read: ד"א ואשא אתכם על כְּנָפַי כְּנָשֶׁר הַנּוֹשֵׂא וכו'.

2) Cf. Rashi on XV. 26.

3) Phrases like אם שמוע תשמעו and אם שמור תשמרון are frequently explained by the Midrash as follows: If there has been a hearing (אם שמוע) i. e., if you have once hearkened to Me, then תשמעו you will certainly hearken again and again, having accustomed yourself to it — for it is only the first step that counts.

4) Apparently no logical connection is formed by the word כי; ye shall be unto Me a precious treasure above all the peoples because the whole earth is mine. Rashi therefore expands the idea as expressed above. One may obtain much the same meaning if the verse is translated thus: ye shall be unto Me a precious treasure above all the peoples although (כי) all the earth is mine.

5) This is an interesting comment of Rashi. The Mechilta has: שלא, אלה הדברים תוסיף ולא תסחות. These words of the Mechilta refer back to its explanation of כה תאמר in verse 3 which runs as follows: כה, כסדר הזה, . . . כה בלשון הקדש תוסיף ולא תסחות. Rashi, however, omits these last words as an amplification of כה תאמר and yet he gives them here on אלה הדברים as the Mechilta does! Probably Rashi omitted them there because they are more appropriate to the words of the text, אלה הדברים than to כה תאמר, or because he felt that they added nothing to כסדר הזה, "in this form of words" which he and the Mechilta gives as an explanation of כה תאמר.

6) Cf. Rashi on v. 3; he could therefore not have reported the people's reply the same day, as on the second he had ascended early in the morning (v. 3) to receive the message, and verse 7 states that he delivered it to the people. Consequently, since he ascended the mountain only in the early morning he could not have reported the people's reply until the next day.

7) Rashi points out that the noun עב is in the construct state and signifies thickness. It is not to be translated by cloud as in Isaiah XLIV. 22: מחיתי כָעָב פשעיך. This is a derived meaning of the word; in association with ענן which itself denotes a cloud it can only have its primary meaning of thickness.

8) cf. Note on XVIII. 18.

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1) In the Mechilta the words "It is our wish etc." form a second explanation being introduced by . . . דבר אחר. Rashi, as often, has combined two different explanations into one. It would appear as though Rashi regarded the last sentence as explanatory of that which preceded it. As a matter of fact they constitute two different explanations, just as the Mechilta takes them. The one is: we wish to hear our King, the other, we wish to see our King. Scripture, it is true, does not state what Moses had told the people to evoke a reply from them. The assumption is that he repeated to them what God had just said to him: Behold, I come to thee in a thick cloud . . . that the people may hear when I speak with thee and then they will believe in thee for ever. These last words signify that whenever Moses would speak to the people in the name of God they would believe that it was a divine message to them. That the Israelites made some such reply as is suggested may be gathered from the words that follow: And the Lord said to Moses . . . let them be ready by the third day, for on the third day the Lord will come down before the eyes of all the people.

2) One of the meanings of קדש in the Piel and Hiphil is "to prepare". This is the explanation given by the Mechilta on v. 14 and by the Siphré on Num. XI. 18. Menachem devotes a separate section to passages in which it has this sense. These are: Joel I. 14, Num. XI. 18, Jer. XII. 3 (quoted by Rashi in his comment on the preceding passage), Is. XIII. 3, Psalms LXXIII. 17, Micah III. 5. He adds ענין הכנה המה: these all mean "preparing". Moses is told to prepare the people; Rashi adds how he was to do this — tell them that they shall get themselves ready.

3) The boundary, as it were, says "Take care etc." — and Moses is to warn them by saying, "Whosoever touches the mountain shall surely die".

4) Nowhere in the Torah is there mention of alternative modes of execution for disobedience to a particular command. It is therefore impossible to assume that alternative modes are here prescribed; consequently סקל יסקל או ירה יירה must signify that he is to be stoned and thrown down: Why then is it stated או, "or"? The Talmud (Sanh. 45a) holds that this word is intended to express the following law: that if after he has been cast down it is discovered that he is already dead he must not then be stoned. Thus the verse is to be explained as follows: he shall die by stoning having already been cast down, or he shall be

cast down alone if that results in his death. It is strange that Rashi derives from these words the general rule that stoning must be combined with casting down; in his commentary on the Talmudical passage he confines the deductions there made to the particular case mentioned here of the person who touched the mountain (נדונו הנוגעים בהר סיני). In this he is correct, for the Talmud itself derives that the same procedure is to be followed in all cases of death by stoning from the words סקול יסקל. — It should be noted that casting down precedes stoning, but Scripture mentions stoning first because that was really the method of execution intended, for nowhere do we find casting down prescribed as a penalty for wrong-doing, and it is the intention of Scripture that the actual death should be brought about by stoning (cf. Tos. ib. ד"ה מנין שנדחי and on Pes. 6 b, ד"ה אבל בחד). Casting down was merely a preliminary to stoning, but if the malefactor's death was achieved by this, stoning was not to take place.

5) By paraphrasing the text thus, Rashi means that the verb משך is transitive, and that the object "its sound" must be supplied: when it makes its sound long.

6) God had said: prepare them to-day and to-morrow. Consequently they were to be ready by the beginning of the third day.

7) His opinion was that the giving of the Torah took place on the seventh day of the month. On the fourth day (cf. Rashi on v. 9) God told Moses that the people should prepare themselves ליום השלישי, by the third day — the sixth of the month. Moses, however, bade them be prepared for the Divine Revelation by the end of three days, i. e. by the fourth, which would be the seventh of the month.

8) According to this view, the ל in לשלשת has the same force as it has in ליום השלישי (v. 11), meaning "by". This is evidently its meaning there since the people are bidden to prepare themselves to-day and to-morrow and to be ready ליום השלישי, which must mean by the third day.

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1) By this term Rashi not only means that the word is a verb in the Kal, but also that it is 3rd pers. masc. sing. perfect.

2) Rashi appears to have overlooked the word עָשָׁן in XX. 15. This explanation of the difference between the noun and verbal forms of עשן is taken from the Reply of Menachem ben Seruk's disciples to the criticism of Dunash ibn Labrat on their master's Dictionary. They there explain the noun of form פָּעָל (p. 55 of Stern's edition) and take the noun עָשָׁן as an example of this form, pointing out, as Rashi does, the difference between this and the verb עָשַׁן. The noun עָשָׁן, too, is the first example that Prophiat Duran gives in his Ephod of this noun form (cf. Friedländer's edition p. 127). Solomon Parchon, also, points out that עשן in this verse is a verb as is shown by the Patach (see s. v. עשן p. נ"א b of Stern's ed. of the Machbereth Haaruch). Such details of Hebrew grammar evidently become traditional with the grammarians, the one copying from the other.

3) Fire of this description must have given forth even a greater volume of smoke than a lime-kiln.

4) We can describe superhuman occurrences only by means of human speech and we do so by employing such speech in its superlative terms. Thus to describe the phenomenal smoke of Sinai it is compared to the smoke of a furnace in which lime is burnt which belches forth smoke in the vastest quantities conceivable by the human mind. For the same reason God is, as regards strength, compared to a lion, the strongest of all beasts known to man and His voice to the thunderous breakers of the sea.

5) Probably for כָּךְ we should read רָךְ, soft: and why was it soft at first?

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1) The words from: then the Holy One, etc. are an explanation of the text: והאלהים יעננו בקול. Rashi then proceeds to show how they come to mean this, by bringing it into relation with the similar phrase in 1 Kings XVIII. 24.

[2]) Rashi holds that the verb הרס, to demolish, is transitive and therefore supplies an object מצבם: they break down their post. Such a verb cannot, in his opinion, be followed by the preposition אל. He accordingly supplies the word שתאותם, "on account of their yearning unto the Lord", and adds that because of this they will approach nearer to the mountain.

[3]) The verb נפל is singular and the translation therefore is: and if even one of them fall, it will be in My eyes as many (רב); or, it will be in My eyes as far too much.

[4]) This figurative use of the root הרס which, as Rashi states, really denotes demolishing a structure, is found also in Is. XXII. 19: והדפתיך ממצבך וממעמדך יֶהֶרָסֶךָּ "And I will thrust thee from thy post, and from thy station shall one pull thee down". Evidently Rashi had this verse in mind, but preferred to employ the noun מצב from the first half of the verse rather than מעמד which is used there with הרס because he felt that מצב was the more fitting term here as it corresponds with the statement ויתיצבו בתחתית ההר (v. 17), so that the position they had taken up was a מצב and not a מעמד. Ben Jehuda in his monumental Dictionary gives two roots הרס, one in the sense of demolishing, another signifying to have the audacity to do a thing, assigning the latter meaning to the verb in this verse. He states that it is found in this sense in post-biblical literature, but a careful consideration of the examples he gives of this usage of the verb shows that they may all denote demolishing in a figurative sense. Several, indeed, are but imitations of the phrase in this verse. The Mechilta takes it to signify ידחקו, "they press forward" to the Lord to see.

[5]) Rashi states that by the term כהנים is meant the first born sons; it cannot denote the sons of Aaron for these had not yet been assigned to the priestly office. The first born sons are here termed כהנים because they carried out the priestly duties.

[6]) Rashi holds that the word והכהנים must not be connected with והעם when the meaning would be that the priests are to remain with the people, for if this were so it would have sufficed to say: ועלית אתה ואהרן עמך, והעם אל יהרסו וגו', and this would have implied that only Moses and Aaron were to ascend the mountain, and the priests would be comprised in the term "the people" and must not ascend. Consequently the word והכהנים must be joined with what precedes. The translation would then be: Go thou up with Aaron and the priests with thee. But, observes Rashi, this might lead one to suppose that the priests should also be with Moses even as Aaron was to be with him. But this cannot be so, he replies, since it states ועלית אתה: Go thou up — the pronoun, אתה being emphatic. Consequently neither Aaron nor the priests were to be with him when he reached the summit: they were merely to be with him whilst he was going up. Since, however, it does not state ואהרן והכהנים עמך, but ואהרן עמך והכהנים the words suggest that Aaron was to remain with Moses longer than the priests, the text making the latter secondary to Aaron. This forces to the conclusion (אמר מעתה) that each was to have his own station in the mountain.

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[1]) Moses on the mountain-top (אשר שם האלהים), Aaron on the mountain itself but not on its summit; the priests within the boundaries and the mountain, whilst the people were not to leave the position assigned to them outside the boundaries.

[2]) Rashi's statement is quite clear and the reason for the rule is as follows: it is a fundamental principle in Hebrew that a long closed syllable must have the tone. If, for any reason, the tone is removed from such a syllable the long vowel is changed into its corresponding short vowel, so that the long closed syllable becomes a short closed one. When words are connected by a Makkef only the last has a tone, those preceding it being toneless. The ordinary form would here be יִפְרֹץ, with the tone on the last syllable, which is a long closed one. But the word here is toneless since it is joined to the following by a Makkef. Consequently the Cholem, the long vowel in the closed syllable, changes into its corresponding short vowel, short Kametz. There is therefore no irregularity in this word (אינו זז מגורתו).

3). The commandments referred to are those which are to be observed only when the conditions specified are present: e. g., if one lets fall a few ears of corn when reaping the harvest he must leave them for the poor, and similar commands.

4) This has been explained to mean: If God Himself spoke all the Ten Commandments in one utterance they must all have been given in the first person: "I" am the Lord thy God" etc. If then it was necessary to repeat them singly, why are only the first two Commandments promulgated in the first person, whilst others are given in the third person: Thou shalt not take the Name of the Lord thy God in vain, etc.? The reply is: that He certainly intended to definitely state (פרש) that each commandment was uttered by God, but that, as is related in Deuteronomy the Israelites protested that they preferred that Moses should speak with them and not God, and that, as the Midrash asserts, Moses communicated to them all the Commandments after the Second, on which account these are not given in the first person. There are difficulties in this explanation as it reads into the words of the Mechilta much that is not there. We are, not aware, however, of a more satisfactory explanation.

5) For God did not say "There shall not be לכם, "to you" (the plural), but לך, "to thee", as though speaking to one person only. Similarly here: I am the Lord "thy God" (אלהיך) and not אלהיכם "your God" (Ex. R. 43; cf. Ex. R. 47).

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4) פסל denotes a relief (cf. Ex. XXXIV. 1; 1 Kings V. 32) whilst תמונה denotes any likeness (cf. Num. XII. 8).

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1) The two injunctions contained in each pair mentioned here are self-contradictory as may be seen from the words printed in italics. But "they were spoken in one utterance": the God who prohibited a particular act under general circumstances permitted it under special conditions. In each pair, therefore, the first precept is a negative, the second a positive command. This must consequently be so in the case of the pair זכור and שמור. This is so, because זכור, "Remember the Sabbath day", comprehends all positive commands associated with the Sabbath, whilst שמור, "Guard the Sabbath day" is an injunction against infringing the sanctity of the day. It is accepted as a rule in all Halachic matters that wherever the term שמור occurs in Scripture a negative command is implied (cf. Rashi on XXIII. 13). It is, however, impossible in the case of the Sabbath rest that these two aspects, the positive and the negative, should not conflict. "Work" is prohibited on the Sabbath, but circumcision which involves such work is commanded to be performed on the eighth day after the child's birth and must therefore be performed if that day be the Sabbath. It must not be postponed, — because the same God Who in ordinary cases prohibited the work necessitated by circumcision (comprised in the term שמור) permitted it if that duty has to be carried out on the Sabbath day. Possibly Rashi himself cites the commands of the Sabbath and the offerings immediately after his statement about זכור ושמור as examples of how this statement applies.

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1) See Note 5, page 8.

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1) The primary meaning of the root פסל is "to cut", "to hew" (cf. Ex. XXXIV. 1: פסל לך וכו "Hew thee two tablets"). Metaphorically it may be taken in the sense of "to cut short", "to break off a subject". It is usually so understood here, and we have translated the word accordingly. In Rabbinical Hebrew, however, it is used in a wider sense meaning "to reject", "to declare unfit" (פוסל), and, as a matter of fact, so far as can ascertained, it is nowhere used in another sense! For even in this categorical statement כל מקום שנאמר אלה וכו which very

often occurs in the Midrash (cf. Gen. R. s. 12 and s. 30; Ex R. s. 1 and s. 30; Num. R. s. 3; Ruth R. s. 8; Tanch. to שמות, ed. Buber, s. 3; to משפטים s. 2) the question always follows: מה ספל, "What is it that the text rejects by saying אלה?" and the Midrash goes on to show how this word is intended to express disparagement of things or persons already mentioned. For instance, Gen. II. 4: אלה תלדות השמים וכו' is taken to mean that the previous state of the world when it it was תהו ובהו, was rejected by God. It is of interest to note that the Mechilta (and the Yalkut 308 which quotes from the Mechilta) is the only passage where the term ראשונים (Mech. and Yalk. have עליונים) is explained as being the commandments given at Sinai (which is the view of R. Ishmael). Elsewhere it is referred to the commands given at Marah (which is the view of R. Judah).

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[1]) Note the difference between the inference here and that drawn in the last comment. There Rashi states that from Deut. XV. 12 it may be deduced that Scripture here refers to the Hebrew servant as there. In the present comment, however, he shows that since the מוכר עצמו is mentioned in Lev. XXV. 39—40 the text here must necessarily have in mind the נמכר בבי"ד. In the previous paragraph, then, he insists that the law here and that in Deut. apply to the same person whilst here he insists that a person other than him spoken of in Lev. is intended! But the reason is as follows: here we have two expressions which are ambiguous, עבד עברי and תקנה, for the latter is an indefinite term and may refer to the מ"ע or the נמכר בבי"ד. Rashi points out that so far as the question whether עבד עברי denotes עבד כנעני שלקחתו מעברי or עבד שהוא עברי the text in Deut. is decisive for the regulation regarding his release in the seventh year is the same in each passage, but in the latter it distinctly speaks of "thy brother an Hebrew" being sold. Consequently the servant here spoken of as עבד עברי must be identical with אחיך העברי mentioned in Deuteronomy. So far as the question whether תקנה refers to the מוכר עצמו or the נמכר בבי"ד, the text in Lev. decides it, because since that speaks of the מ"ע, as the opening words show ("if thy brother . . . be waxen poor"), this passage must refer to the נמכר בבי"ד since a Hebrew can become an עבד only in one of two ways: by selling himself on account of his destitution or by being sold by the court because he is unable to make due restitution for a theft he had committed. Consequently the text here signifies: If thou buyest to become thy עבד a fellow-Israelite who has been sold by the court on account of a theft he had committed.

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[3]) This appears to mean "as a kind of allegory" or "parable". The דורשי חמורות are thus who used this method of allegorical interpretation. The term דורשי רשומות is sometimes used in the same sense. The word חמר was explained to denote a bundle of spices or a necklace of pearls (see Rashi on Kidd. 22b and Sota 15a, and Tosaphot on the latter passage). For a discussion on the meaning of the word, and a bibliography on the subject see Rabbi Asher Feldman: The Parables and Similes of the Rabbis, Agricultural and Pastoral, p. 3, Note 2.

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[5]) Rashi feels that the prefix בבגדו must be translated differently according as the words לא ימשל וכו' are referred to the maid's master or father. In the former case it denotes "when" (cf. בשכבך ובקומך) and the meaning is: at the moment when the master has decided not to take her to wife and thus deals deceitfully with her he loses the power to sell her to another man. In the case of the father the prefix means "since", "because". Cf. בהמלת ה' (Gen. XIX. 16), בעוכם (1 Kings XXIII. 18), and very frequently. It gives the reason why the father who originally was entitled to sell her is not permitted to do so again: because he has dealt deceitfully with her by having once sold her to a man of this character. The Torah will not afford him a second opportunity to do this. אין אדם מוכר את בתו לשפחות אחר שפחות. None of the well-known super-commentaries of Rashi appear to notice the different meanings he attaches to the prefix in the two cases to which the words לא ימשל וכו' may refer.

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[1]) It should be noted that in Kidd. 4a and the Mechilta the terms are explained in an inverse manner: ויצאה חנם אלו ימי בגרות אין כסף אלו ימי נערות. But the meaning of the Talmud and and the Mechilta is: If Scripture wrote only ויצאה חנם I might refer it to the stage of בגרות. This is the more reasonable assumption since with her בגרות the father loses his authority over her. Since however Scripture says also אין כסף which is superfluous if it intended only יציאת בגרות, it thereby intimates that ימי נערות also serves as a reason for her departure. Now, however, that Scripture has written both, ויצאה חנם may well be applied to the earlier stage (נערות) and אין כסף to the latter stage (בגרות). This method of interpreting is termed: בא זה ולמד על זה. Cf., however, תורה תמימה on this verse and מהרש"א on the Talmudical passage quoted who give a different explanation of why Rashi differs from the Talmud.

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[1]) מעת לעת means from any particular moment on one day to the same moment on the following.

[2]) One of the י"ג מדות (the 13 rules by which the law may be expounded) is the following: "Whatever is included in a general description and is afterwards excepted to a new matter cannot be restored to the general term unless it be expressly restored and mentioned in the text. In our case the עבד was comprehended under the general description מכה איש וכו' and was afterwards excepted to be treated according to the regulation of יום ויומים. Scripture was therefore compelled to restore his case expressly to the general description (מכה איש וכו') with regard to any other person (except the master) who kills him. This Scripture does by stating כי כספו הוא thus excluding any other person.

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[1]) Such a woman is worth more since the purchaser will have another slave when her offspring grows up.

[2]) כאשר has a temporal meaning (cf. Gen. XL. 14 כאשר יטב לך). It cannot mean, "according as the husband shall lay upon him", for the text states ונתן בפללים "and he shall give as the arbiters determine" — not as the husband demands. Cf., however, Onkelos and Nachmanides.

[3]) All the three kinds of injury mentioned in v. 24, viz., כויה and פצע and חבורה are of such a nature where no damages (נזק) have to be paid. Both כויה and חבורה, however, had to be specially mentioned for the reason given in B. Kam. 84b, whilst the passage פצע תחת פצע seems to be redundant.

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[1]) The Talmud, B. Kamm. 2ab distinguishes between principal causes of tort (אבות) — those expressly mentioned in Scripture (השור והבור והמבעה וההבער) and תולדות, derivatives. Of the latter there are some which have the same characteristics as the אבות (תולדותיהן כיוצא בהן) and some which have not the same characteristics as the אבות (לאו כיוצא בהן). As אבות of שור (a noxious animal) are regarded הקרן והשן והרגל — "the horn" (i. e. damage done through goring); "the tooth" (i. e. damage done by an animal devouring an object), and "the foot" (i. e. damage done by an animal treading upon an object). As תולדות of קרן the Talmud mentions: נגיסה (= דחיסה), נשיכה, רביצה, בעיטה — thrusting, biting, lying down (i. e. damage done by an animal falling on an object), and kicking. The characteristics of קרן are stated to be (1) שכונתו להזיק, that the animal does the damage intentionally (opposed to רגל where this intention is not existent) (2) שאין הנאה להזיקו, that the animal derives no benefit from the damage (opposed to שן where the animal has some enjoyment of its action). For this reason נשיכה, "biting", is regarded as coming under the category of קרן and not — as one would expect — under שן. (3) שאין הזיקו מצוי, the damage is not of frequent occurrence (opposed to רגל, where the damage frequently occurs). Rashi in his comment on our verse omitted רביצה, and Mizrachi suggests that it should be supplied in Rashi's statement. There is, however, another difficulty in Rashi. The Talmud describes the above-mentioned

kinds of damage נשיכה וכו׳, נגיפה as coming under the category of קרן because they have the same characteristics as קרן and not — as Rashi seems to suggest — because Scripture says והמית — "and it hath put to death a man or woman" — without more closely defining the mode of killing!

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5) This should be compared with the Mechilta on this verse, which derives from the fact that the Torah adds the apparently superfluous words: או כי יכרה איש בור — since the law regarding him may be deduced logically from the preceding words — the principle: אין עונשין מן הדין, i. e. the infringement of a law which is derived from a Biblical text by a conclusion à fortiori is not punishable. The Talmud, however, does not follow this legal principal in civil cases (cf. B. Kam. 51a).

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1) By כלים is meant the burden which the ass carries. Scripture mentiones ox and ass only to indicate that in this case compensation must be paid for injury caused to objects that have the same characteristics as these, viz., they must have life and must be such as can be replaced. Neither a human being nor כלים have both these characteristics.

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1) Rashi wishes to point out that the owner of the house is free from the death penalty for having killed the thief only if he did so when the latter was actually forcing an entrance (cf. Sanh. 72b מחתרתו זו היא התראתו). The fact that he broke in proves his recklessness and his determination to kill the owner of the house in case he should oppose him. Consequently the thief is regarded as a רודף, "a persecutor", whom one is permitted to kill in order to save one's own life (ניתן להצילו בנפשו). If however the thief entered the house by a breach in the wall already existant the law stated in this verse is not applicable to him.

2) It should be noted that according to Onkelos the word לו in verse 1 and 2 refers to the householder, whilst according to Rashi it refers to the thief. The reason why Rashi rejects the explanation of Onkelos may be because in both verses the person spoken of is the thief whilst the householder is not mentioned at all in the text.

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7) Cf. Nachmanides who explains אם לא שלח ידו, contrary to Rashi, not as the oath which the bailee takes but as a conditional clause: he shall approach the judges to swear (that he himself has not stolen it) provided that he has not previously committed conversion, i. e. that he has not clandestinely used the bailment, in which case he would be regarded as a גזלן and would be held liable even for אונסין. He is justified in explaining the verse thus, for a negative statement that follows any expression denoting an oath must be introduced by the word אם, and not by לא אם (cf. Num. XXXII. 10): וישבע לאמור . . . אם יראו האנשים וכו׳, "And He swore saying, The men shall not (אם) see the land etc. To swear that one has done a certain thing requires the expression אם לא.

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1) The ordinary editions of the Targum have here מלבשנק "thou shalt refrain from leaving it". In all possibility this word has replaced מלמשקל on account of its resemblance to the words in the following phrase in the Targum. Rashi's reading is to be found in early editions of the Targum and in some MSS.

2) This translation follows the explanation which Rashi himself gives of the word in B. Mets. 111b.

3) The reason why this verse is not taken in its literal sense is obvious: (1) murder has already been forbidden in the Ten Commandments; (2) there is no reason why the Torah should stress "Thou shalt not kill the guiltless";

(3) the whole text deals with the judges and it is a matter of course that they who are forbidden to wrest judgment should not commit murder.

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[1]) The Mechilta has: דברים המצודקים הנאמרים בסיני. The commands of the Torah are described as righteous in the words: חקים ומשפטים צדיקים, r i g h t e o u s statues and judgments (Deut. IV. 8). There is nothing forced in the explanation given of דברי צדיקים. The word צדיק is an adjective and if used as a noun we must supply the word which it describes. It may, e. g., describe a righteous man or a righteous judgment when the full forms would respectively be: איש צדיק and משפט צדיק. The words דברי צדיקים therefore may mean either "the words of the righteous men" or "the words of righteous things". In the former case the complete phrase is: דברי אנשים צדיקים. The Mechilta takes it in the latter sense, the righteous things being the righteous judgments spoken at Sinai, the full phrase being דברי משפטים צדיקים. Rashi points out which are the words that have been described as righteous; they are the משפטי אמת. He used this phrase because he has in mind the expression: משפטי ה' אמת צדקו יחדיו, the judgments of the Lord are true; they are r i g h t e o u s altogether. Here the משפטי אמת are described as righteous. The text therefore means that the judge, whose duty is to decide a matter לאמתו has preverted the truth. Rashi's reference to the Targum has the following meaning: the words דברי צדיקים signify in effect, "righteous words" — the words of the Torah, being the equivalent of דברים צדיקים, a noun and an adjective. This, states Rashi, is exactly how the Targum paraphrased them. It is quite possible that in using the phrase דברים המצודקים the Mechilta has in mind, not Deut. IV. 8, but ib. XVI. 18: "Appoint judges . . . who shall judge the people משפט צדק, with a judgment of righteousness". Those laws which the judges are appointed to execute are here described by the term "righteous". And the next verse admonishes the judge: "Thou shalt not wrest judgment . . . a n d t h o u s h a l t n o t t a k e a b r i b e, for the bribe blinds the eyes of the wise men and perverts the words (the משפטים) which have just been described by the term צדק (משפט צדק).

[2]) This means that the influences to which he has been subjected before he became a proselyte were bad and that if he is ill-treated by an Israelite he may revert to the idolatry to which he was accustomed. The term מורו רע has been explained as being the equivalent of שאר "leaven" which is typical in Rabbinical literature of the יצר הרע, the evil inclination in man. Mizrachi takes it to be synonymous with צורו in the sense of יצרו. See Rashi's explanation on Horajoth 13 a, and Kohut's Aruch s. v.

[3]) Rashi means that the translation is not: thou shalt gather the produce, i. e. collect it together when reaping it, but "thou shalt gather it into thy barns".

[4]) As soon as there was no more food in the field for the cattle in the seventh year, all the food stored in the house had to be cleared out of it into the field. It thus became available as food both to man and cattle (cf. Rashi on Lev. XXV. 7).

[5]) "Sowing (זרע) is a term used of vegetables and grain, whilst of a vine-yard or olive-yard the term is "to plant" (נטע).

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[1]) According to Rashi this verse is not a command intended to lay down a law for the Sabbath in general but to insist that even during the Sabbatical year the Sabbath laws are not to be suspended. There is therefore no necessity to repeat any particular detail that has already been given. The command that the animals should cease from work is stated in the Ten Commandments. The Mechilta upon which Rashi's comment is based therefore explains ינוח not in the sense of rest and repose, but of inner satisfaction. The noun occurs in Biblical Hebrew: Job XXXVI. 16; Is. XXX. 15; Eccl. IX. 17.

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[1]) Rashi points out that whilst כמעשיהם "t h e i r doings" means those of the nations just mentioned, תהרסם "thou shalt pull them down" refers to the idols, not to the nations, and מצבתיהם "t h e i r monuments" means the monuments of the

nations — those which they have set up. It cannot denote the idol's מצבה for that itself is an idol.

[2]) These words are a continuation of v. 25: If ye will serve the Lord I will remove all sickness from thy midst and there shall be none bereaved of her young.

[3]) Rashi's explanation of the forms וְהַמֹּתִי and וְהַמֹּתָּ will be understood easily since they correspond with our system of Hebrew Grammar. As regards the form נתתי he is following a system similar to that of Menachem which assumes two roots תן and תת in the sense of "to give" (cf. Rashi on XXIX. 1). The forms תַּת and מַתַּת are regarded as the root of all words with the meaning of giving which do not contain a נ after the ת. Hence in the form נתתי, we should have the ת three times, twice for the root תת, the third for the suffix ת. The second ת of the root is shown by the dagesh in the first letter of the suffix.

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[2]) Rashi by this explanation shows that רבה is a verb in the imperfect and that the ו is a Vau conversive. It might be mistaken for an adjective, being the feminine of רב. The ordinary form of the verb רבה, accented on the first syllable. Here it is accented on the last syllable, because it is immediately before עליך which begins with a guttural letter. This form is therefore exactly that of the feminine adjective.

[3]) Rashi translates the word in the text by ותגרשם, to point out that it has a future tense, the ו being the Vau conversive, and that the suffix is the equivalent of ם... meaning "them".

[4]) Accordingly the translation is: lest they make thee sin against me that thou shouldst serve their gods and that this should be a snare unto thee.

[5]) According to the Boraitha Sanh. 56a the seven Noachidic laws are: אבר מן החי, ברכת ה', גזל, דינין, עבודה זרה, גלוי עריות, שפיכות דמים.

דינין in general had been already commanded to the "Sons of Noah"; at Marah, however, Israel was commanded to have a systematic administration, to establish courts, etc. Consequently, although this is included amongst the Noachidic laws it is again mentioned here amongst those given at Marah.

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[1]) They had taken up the position outside the ערפל אשר שם האלהים (XX. 18) but they endeavoured to catch a glimpse of the Godhead by staring into it and then, as it were, peeping around it.

[2]) The meaning is: so long as Israel was oppressed a brickwork — as it were — stood in heaven darkening it; so soon as they were delivered the sky assumed its full brightness again, the sign of sorrow having disappeared.

[3]) God speaks here of the law and the commandment as having been written by Him and yet we do not find that He wrote these down. We know, however, that He wrote the Ten Commandments on the tablets of stone. Rashi therefore takes והתורה והמצוה as being in apposition with the words לחת האבן: I will give thee the tablets — the law and the commandment — which I have written. He is justified in this for the following reason: To express the sense "I will give thee the tablets and the law and the commandment", the text should run ואתנה לך את לחת האבן, ואת התורה ואת המצוה for the particle את must be repeated before each noun in the accusative however many such there may be. The omission of this particle before התורה and המצוה certainly suggests that these words are a further description of לחת האבן, and the ו prefixed to התורה is the explanatory Vau denoting "namely". It is for this reason that Rashi states that all the 613 precepts are contained in the Ten Commandments. In his comment on XXV. 12 he really takes the ו of ושתי as this so-called "Vau explicativum", although he speaks of it as being a pleonasm. Modern grammarians entirely agree with Rashi in regarding the ו in both these passages as being explanatory. Amongst the examples given of the Vau explicativum in the Kautzsch-Gesenius Hebrew Grammar

[English Translation by Cowly, 2nd ed., p. 484, Note 1(b)], these two will be found. This usage of ו was therefore known to Hebrew scholars long before the birth of modern scientific Hebrew Grammar.

4) Saadia ben Joseph, born 892, died 942, was Gaon (the head of the Talmudical College) at Sura. He was the author of a Hebrew Dictionary ("Agron"), of grammatical treatises, and of polemical works against the Karaites. He translated the Mishna into Arabic, made a similar translation of most of the Bible, supplying it with a commentary, and wrote Halachic works most of which have disappeared or exist only in fragments. He compiled a "Siddur" or liturgy for week-days, Sabbaths and Festivals, in which his "Azharot" may be found. He is the author of the well-known philosophical writing ספר אמונות והדעות.

5) The Azharot ("Exhortations") are poems for use with the liturgy of Shabuoth, treating of the 613 precepts of the Torah. The earlier compositions of this character do not enumerate these but speak of them only in general terms whilst the later ones mention them in poetical form. The Azharot of Saadia Gaon alluded to by Rashi open with the words אנכי אש אכלה. In this he divides the precepts into ten sections grouping each section round one of the Ten Commandments in which he perceived some affinity to those precepts contained in it.

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1) After recording the conversation that ensued between Moses and Joshua when the former had descended from the mount, Scripture states (v. 19) "And it came to pass when he came near to the camp". It is evident, therefore, that they first met some distance from the camp.

2) There is no mention in Joma 4b of the fact that the cloud was thick like smoke. Perhaps Rashi learnt it from the statement there that the word בתוך in בתוך הענן has the same sense as in בתוך הים, when Israel went through the Read Sea, where also God made a שביל for them, as it is stated. והמים להם חומה — the waters became a wall unto them on their right and on their left. Similarly here the cloud must have been of a very dense character to make it capable of standing up in two compact masses through which Moses was able to pass (בתוך הענן).

3) The word לי after the verb "to take" frequently means "for me" — i. e. that I may use the object which is taken. Examples are: וקח לי משם שני גדיי עזים "and take for me from there two kids of the goats"; קחי נא לי מעט מים "take for me a little water". Here it cannot have this meaning since the תרומה, the offering referred to, is not used by God. It is to be separated from their possessions to the glory of God.

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2) In fact there are 15 different articles enumerated here. Mizrachi takes תכלת וארגמן ותולעת שני to be one article since they are all of wool, differing only in colour. The ש"ח is of the opinion that the onix stones and the stones for setting in the ephod (v. 7) should not be included since they were the gifts of the princes (cf. XXXV. 27). To this it may be objected that in the same paragraph (v. 28) it is expressly stated that the princes brought also the spices of the oil, and we should have to deduct these too, leaving only 11 articles. The explanation, however, is very simple. Mizrachi and others have misunderstood Rashi's statement. He does not say: "the thirteen articles mentioned here were all required, etc.", but his words are: "thirteen articles mentioned here, etc." Scripture specifies the purposes for which four of the articles were to be employed (vv. 6 and 7), but fails to do this in the case of the remaining eleven. Rashi therefore points out that, as regards thirteen of them, they were required either for the work of the Tabernacle or for the priests' garments. The other two, the use of which is distinctly stated — oil for the lamp and spices for the oil of anointing and for incense — were not employed for either of these purposes. Rashi's words, "when you look closely into the matter", signify: if you carefully examine the passages in the following

chapter where these thirteen articles are mentioned you will find that each of them was used either in the work of the Tabernacle or in making the priests' garments.

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[1]) It will be observed that Rashi in explaining וכן תעשו as a statement apart from the preceding words and in referring it to the Temple at Jerusalem mentions only the case of the vessels. This is because the Temple was not built on the pattern of the Tabernacle and of the same size. If however, the reading had been כן תעשו, he points out that it would refer both to the Tabernacle and its vessels, since the whole verse must then be taken as a direction for that period alone. Nachmanides expresses some doubt as to whether it is true that the purpose of the words וכן תעשו is to enjoin that the vessels of the Temple should be made in the pattern of these in the Tabernacle for, he says, the copper altar in Jerusalem was twenty cubits in length and twenty in breadth whilst that in the wilderness was five cubits in each of these directions. Mizrachi, in reply to this, holds that Rashi understands by "pattern" not be actual size of the various articles but their shape and proportion. If this be so he is correct even as regards this altar for the proportion of 20 to 20 is the same as that of 5 to 5. But it is probable that Rashi does not regard the altar in the Temple as one of its כלים since it was fixed in position, and for this reason he is careful to enumerate only moveable articles — the table, candlestick etc.

[2]) In Rabbinical literature "the crown of the Torah" is a term for the honour and respect earned by those who study it. Similarly "the crown of the priesthood" denotes the dignity of that office.

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[1]) Even when the ark is not being carried about the staves must remain there: they must not be removed when the Tabernacle is erected, and replaced when it is taken down and carried with its appurtenances through the wilderness to the next station. The words ושמו בדיו in Num. IV. 6 appear to contradict this explanation. Tosaphot (Joma 72a) therefore holds that these words do not signify: and they shall put its staves in the rings, as usually translated, but: and they shall put the staves upon the shoulders of the sons of Kohath who were to carry the ark.

[2]) The Talmud explains the word כרוב to be the equivalent of the Aramaic word כְּרֻבְיָא, which is made up of כְּ, like and רביא, a child.

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[2]) The paragraph in which v. 16 occurs contains the command to construct the ark the purpose of which was to enshrine the Tablets. Consequently Scripture states without emphasizing any particular word: and thou shalt place the Testimony in the ark. Here, however, it speaks of making the cover for the ark, and there appears no reason why the command should find a place in this section. Rashi suggests that by placing the words ואל הארון at the beginning of the sentence and thereby stressing them — "and into the ark shalt thou put the Testimony" — Scripture may have intended to enjoin that this should be placed into it whilst it was an ark only i. e. an ark such as described in vv. 10—16: a chest without its cover. He was not to place the cover in position and lift it off some time later to put the Testimony within it. The cover was to be put on for the first time after the Testimony had been enshrined in the ark. The fixing of the cover is, it is true, the last operation in constructing a chest but the ark was something more than a chest, and until it became this "something more" it was inclomplete. It became complete as a "Holy Ark" only after it held the Torah, and only then could it be closed by a lid.

[3]) Rashi gives the Niphal form of the root יעד the meaning of "to appoint a meeting place", and he takes the verb in a temporal sense, translating as follows: "and when I appoint for you a place of meeting it shall be there (שם)". He adds the words "to speak to you" because the purpose of appointing a place of meeting was only to speak with Moses. See Rashi on XXIX. 43 and our Note there.

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[1]) The ס' הזכרון adds the following words which he found in an edition of Rashi: ומנין שלהם כתוב בסרשה, ואני עתיד לפרש כמה וכו' for as a matter of fact the number of plain spaces is not given in the text.

[2]) With this should be compared Rashi's comments on XXXII. 4; Gittin 7a; Chul. 25b; Sabb. 18a. Such chasing work was done with a חרט, a kind of chisel or stylus used for this purpose. Rashi appears to suggest that articles so chased were termed משקדים.

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[1]) It should be noted that according to Rashi the goblets projected from out of the branches. He distinctly states of them (v. 31): וכולטין ויוצאין מכל קנה וקנה. The knobs, however ,were globular in shape, thicker than the branch itself so that it appeared as though the branch itself passed through them: בולטין סביבות הקנה (ib.). This verse does not state that there was a knob and flower for each goblet: the words כפתור ופרח are not to be read together with גביעים. The translation is: "three globets chased, on each branch there being a knob and a blower." Cf. Rashi on v. 35: שנאמר בקנה האחד כפתור ופרח.

[2]) The other four dubious readings are: שאת in Gen. IV. 7; מחר in Ex. XVII. 9; ארור in Gen. XLIX. 7; וקם in Deut. XXXI. 16.

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[1]) Rashi's translation of the verse is as follows: and thou shalt make its lamps in such a manner that when he (the High Priest) kindles the flame (cf. Rashi on XXX. 7) he will make the light shine etc. This was effected by making the opening in which the wick projected in such a position that the light was cast upon the central shaft.

[2]) Rashi wishes to rule out some such translation as "And see that thou make them after the pattern etc.", a sense in which he took the word ראה in IV. 21. He therefore understands the meaning to be: "Look now at this pattern, and make them according to the pattern which thou hast been shown in the mountain". It is unlikely that he removes בהר from the end of the verse and places it after וראה at the beginning; if so, he would hardly have quoted the word בטורא from the Targum in his next comment — it would have sufficed to quote ראת מתחזי. He appears therefore to have regarded אשר אתה מראה בהר as one phrase.

[3]) Cf. Men. 29a and Sifré to Num. VIII. 4. In Men. the Ark and the table are also stated to have been shown to Moses.

[4]) The bracketed words seem to be an interpolation.

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[2]) Nachmanides criticises Rashi's explanation of how the tenons were made. The portion cut away from the centre of the board was filled by the adjacent rims of two sockets when tenons were let into the latter. Since this portion was half the width of the board, the rim of each socket must have been one quarter of this width; i. e. half the width of the socket, as each of these was half the width of a board, for each board had two sockets beneath it. But if the rim on one side of the socket is half the width of the latter, the rim on the other side is of the same width, the two rims fill up the whole width, and there is no room for a slot into which the tenon is fixed. It is quite evident where Nachmanides is at fault. He assumes that the slot must be situated centrally in the socket, the rim of the socket being of the same thickness all round. This is of course by no means necessary. Indeed Rashi's explanation of how the boards were cut makes it evident that there was but a thin piece cut away on the outside of each tenon. We have given two diagrams representing the way of cutting the tenons according to Rashi's explanation here and that which he gives in his Commentary on the Talmud, Sabb. 98b.

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[1]) The expression משלש is used of a space divided into four equal parts by three things placed equally distant one from the other. Here the boards were first halved, as it were, by the middle bolt which ran through the centre points of their thickness and then each half was again divided into two equal portions by the rings. See Rashi on Deut. XIX. 3 and Mac. IX. 2.

[2]) Moses was not to erect the Tabernacle until all its articles, including those to be mentioned, the veil, the altar etc. were completed. But because he anticipated some difficulty in erecting it on account of the weight of the boards, he was told immediately after these have been described: והקמת וכו' "Thou by thyself shalt set it up." (Cf. Rashi on XXXIX. 33).

[3]) The suggestion may be that the words סרכת and סרגד are identical, the last letters כת of the former interchanging with גד in the latter, the corresponding pairs of letters being pronounced by the same organ of speech. More likely, however, Rashi gives the meaning of סרגד because it is the rendering of סרכת in the Targum of Jonathan. Probably he was asked by one of his pupils the meaning of the word which he found in that Targum.

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[2]) This sentence presents some difficulty. It is often explained to mean that the veil was hung with its length of ten cubits along the width of the Tabernacle and with its width of ten cubits in the same direction as the height of the edifice. Since the curtain was a square of ten by ten cubits one can hardly speak of it having height and width except relative to the manner in which it was hung. This would be done so that the "creatures" figured on it should be viewed "right side up" and the vertical direction would then be termed its height, the horizontal its width. But the above explanation of Rashi's words represents the curtains as being hung with its length along the breadth of the Tabernacle and its width running vertically. There appears to be a confusion of terms. The intention of Rashi's comment seems to aim at stating what the dimensions of the curtain were — they were the same as the height and width of the chamber in which it was hung, and we have translated accordingly. But in either case Rashi's wording is strange. We have: של משכן (with ל) לרחבו and של קרשים (with כ) כגבהן.

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[1]) This comment is based upon a passage in the Machbereth of Menachem ben Seruk (p. 36b), where the very terms which Rashi uses here, בנין וסחירה and חלופו are found. Besides the examples which Rashi gives Menachem mentions וַיִּפַּע כְּמוֹ אֹפֶל (Job X. 22), where, he holds, the verb has the meaning of both shining and being dark; לְבַבְתִּנִי (Song IV. 9) to take away one's heart, from לבב heart; ויחרגו (Ps. XVIII. 46) in the sense of removing the girdle, חרג being the equivalent of חגר, to engirdle (cf. Rashi on this verse). Similarly s. v. אר (p. 32b) he takes the verb ויאר in Ex. XIV. 20 and the noun אור in Ps. CXXXIX. 11 and Job XXXVII. 11, in the sense of darkness. With this we may compare the Talmudic use of אור and אורתא. Ibn Ezra criticised this theory in Zachut, ed. Lippmann, p. 72b, and in his Commentary on Job XXXVII. 7, where he has Abulwalid in mind. Cf. the latter's Lexicon p. 746.

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[2]) With this should be compared Rashi on Num. XXIV. 15, on B. Bath. 25a, ד"ה מעורסו and Tos. there, but more particularly Rashi on Job XXIII. 8: המזרח קדמת עולם, the East is the front part of the universe. In reality these terms describe the points of the compass relative to one who is facing the place of sun-rise (מזרח) so that ימין, the right is the South and שמאל, the left, is the North. As regards the

appellation of הים האחרון for the Mediterranean Sea given to it by Moses it must be borne in mind that he and the Israelites whom he was then addressing were encamped in the land of Moab; therefore the Western Sea is a correct description of it (see Rashbam on the passage). The claim of the Higher Criticism that the use of this name for the Mediterranean Sea is evidence that the passage in which it occurs was written in Palestine, and consequently not by Moses, since it describes the Sea from the point of view of an inhabitant of Canaan, breaks down. It should be noted that a parallel term is used in Ezek. XLVII. 18 to describe the Dead Sea: הים הקדמוני the Front or Eastern Sea.

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[1]) If it was intended to state that the breadth of the court in general was 50 cubits there is no reason why it should not have said ורחב חמשים באמה corresponding to the preceding phrase מאה באמה. The words חמשים בחמשים suggest a square of fifty.

[2]) This is not exact, for the thickness of the boards was one cubit, so really there was a space of only nineteen cubits between the hangings and the curtains. Rashi himself states this in Erub. 23b.

[2]) Rashi however states in Erub. 2b that the height of the curtaining and therefore that of the enclosure was fifteen cubits in order to make it impossible for those outside to see the priests performing their duties on the top of the altar which was 10 cubits high (cf. Rashi on v. 1). The statement here that the height was fife cubits is taken to mean that it was five cubits above the height of the altar.

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[1]) By this statement that the name here given to the pieces of metal shows that they were stuck in the ground Rashi is not referring to the etymology of the word, but to the fact that there are many Scriptural passages from which it is quite evident that a יתד was intended to be driven into an object. Such are: Isa. XXII. 23, 25; Judges IV. 21 etc. Rashi does not quote these verses in support of his view because they do not distinctly speak of the יתד of a tent being stuck in the ground nor do they suggest it. It is true that the passage in Judges mentions such a יתד האהל being driven into Sisera's temples but this is evidence only that it could be driven into an object not that it is actually driven into the ground when used as a tent-nail. The quotation from Isa. XXXIII. 20, however, is an apt one, since it speaks of the יתדות of a tent — and the Tabernacle was a tent-like structure — never being plucked up, thus implying that they had been driven into the ground.

[2]) Rashi points out that תמיד may mean "periodically" — at regular intervals, or "continuously" — without intermission.

[3]) The meaning is not that he should set it in order during the entire period from evening to morning, but that he should set it in such order as will enable it to burn from evening to morning. This he does by pouring in sufficient oil to effect this.

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[1]) This comment has been misunderstood by Mizrachi and other super-commentaries. They regarded the words: להכניסו בכהונה על ידי הבגדים as an explanation of לכהנו, but if this be so, there is no reason why Rashi should have repeated לקדשו from the text. The words are intended to explain לקדשו. The purpose of the garments is to santify Aaron – to instal him, through the mere wearning of them for the first time, into the sacred office of the priesthood. He thus becomes holy (cf. Rashi on ולמלא בם את ידם, XXIX. 29). To take them as an explanation of לכהנו is to give the verb כהן in the Piel the sense of "to make one a priest", "to install one into the priest's office". a meaning which it cannot be proved to have. The words שיהא כהן לי are Rashi's paraphrase of לי לכהנו, the translation of

which is, "for his becoming (or being) a priest unto Me". The suffix in this word is subjective, and this Rashi expresses by: שיהא כהן לי, as is his customary manner of resolving an infinitive with a subjective suffix. One has only to compare the phrase here with his explanations of similar grammatical forms in Gen. XI. 6, ib. XIX. 21, Ex. X. 1, and ib. XVI. 3, to be convinced that it is not intended to emphasize the preceding words in the comment. It should be noted that לכהנו is subordinate to לקדשו and that the two words are not connected by the copulative ו: to sanctify him that he may become priest to Me. The Biur by adding דהיינו after לקדשו in its quotation from Rashi took the following words as an explanation of the latter word, but is wrong when it states that Rashi regarded לכהנו as a transitive verb. Ibn Ezra evidently took it as intransitive since he holds that the ו at the end is redundant.

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[1]) i. e. the rings on the shoulder-pieces were attached to the front surfaces whilst those on the breast-plate were on its back. The rings which formed a pair being opposite each other, therefore lay one upon the other.

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[1]) These words "the threads of gold" are added by Rashi to the text quoted.

[2]) Rashi takes אַפְדָּה as an abstract noun so that the words mean "the belt for its adornment".

[3]) Rashi merely intends by the use of של to make it evident that חֹשֶׁן is in the construct state.

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[1]) It is construct of a noun חֹשֶׁן.

[2]) Rashi points out that מסבות is to be joined to, and qualifies האבנים in the first half of the verse.

[3]) Rashi takes this word as a formation from the word גבול border. He does not take it in the sense of "twisted," since this is involved in the following words. מעשה עבות.

[4]) Rashi here explains the form of these chains by comparison with those he had himself seen in France. The chains by which a bucket was lowered into a well were made of a series of "rings and hookes" these forming a heavy and fairly rigid chain. Those on which a censer hung were of a lighter and more ornamental nature being constructed of a plaited pattern, and those fixed to the breast-plate were of this kind.

[5]) Again Rashi makes it plain that שרשרת is in the construct state by the use of של.

[6]) The translation is not: "And thou shalt make ... and thou shalt place," but "And thou wilt be making and thou wilt be placing."

[7]) This it does by means of the אורים ותומים; cf. Joma 72a למה נקרא שמן אורים ותומים? אורים – שמצירין דבריהם תומים — שמשלימין דבריהם. They are called אורים because they make their statements clear, תומים because they fulfil their promises.

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[1]) The Hebrew text is ambiguous; it may mean, "it shall be square a n d shall be doubled — a span in length and a span in width". Or, "it shall be square b e i n g doubled", i. e. it shall be t w o spans in length and a span in width and being doubled it shall become suare being a span each way. The l a t t e r is the meaning of the verse and therefore Rashi transposes the words of the text.

[2]) Rashi means that the subject to the verb יהיו is not the stones for this would require תהיינה as in the following verse, but the rows referred to.

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1) That על החשן in verse 22 signifies for the breast-plate and not on it, otherwise v. 24 which states that the plaited chains are to put into the rings which are on the breast-plate would be superfluous.

2) The making of the chains are mentioned here in v. 14 and v. 22 whilst in chapter XXXIX it is mentioned only in v. 15 (cf. Rashi on v. 14 above).

3) This phrase corresponds to the words in the text: אשר על עבר האפוד.

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1) Rashi adds the word משא — Aaron bears the load of iniquity — because iniquity is not something tangible that can be carried.

2) פגול is the technical term for the flesh of a sacrifice if the priest, at the time when he offered it had the intention to sprinkle its blood or to burn or eat it outside the prescribed place.

3) נותר is the name given to the flesh if, at the time of sacrifice, the priest had the intention to perform the above-mentioned ceremonial rites after the prescribed time.

4) The forehead is the seat of brain (cf. the phrase in the "Meditation before putting on the Tephillin": ועל הראש נגד המוח "upon the head over against the brain"). The text may therefore be translated: "And it shall be on his brain (i. e. in his mind or thoughts) continually". He carries this command out by constantly touching the Plate, assuring himself that it is still on his forehead. The Talmud lays down a similar regulation regarding the Tephillin and does this by drawing an analogy from the Plate (Joma 7b).

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1) Rashi warns us here against referring the word אתם "them" in this passage to the same noun to which that word refers in the first half of the verse. There it refers to the garments, here to Aaron and his sons.

2) Cf. Rashi on Judges XVII. 5, where he states that this French term is used both for installation into an office and for the mere appointment to a post. (Cf. the English terms "to invest" and "investiture").

3) Cf. Rashi on חקת עולם לו in this verse and Sifra on Lev. X. 9.

4) Rashi here follows the system of Menachem who in his Dictionary places all forms containing the ל under לקח and those in which it is missing under קח.

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1) It is doubtful which letter of the Greek alphabet is to be understood by כי in the Talmudical passage quoted by Rashi from Menachot 74a. Usually it is taken as the twenty-second letter of that alphabet and we have so rendered it in our translation. It will be seen from Berliner's Note on this passage that there are several readings in the text of Rashi and this is evidence of the uncertainty that existed as to the letter intended. From the description of how the anointing was made nothing definite can be gathered as to the shape of the letter. Indeed that description has been taken to apply to several letters of the Greek alphabet. For an exhaustive discussion of the whole question see Kohut's Aruch s. v. כי.

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1) Rashi adds these words since the Biblical text does not state the purpose why God meets them there. This, suggests Rashi, is unnecessary. If a king appoints a place where he will meet his subjects it is self-evident that it is for the purpose of conversing with them. The word ונעדתי means no more than to grant an audience.

2) Rashi, as often, analyses an infinitive with a nominal suffix, to show that the suffix has a subjective sense (cf. Note on page 263 of "Genesis" in this

Pentateuch). The ל before the infinitive he explains by "for the condition that", meaning that they should know that God brought them out of Egypt for the express purpose that they should lead such lives that He could dwell in their midst.

3) The phrase מקטר קטרת is formed on the analogy of להקטיר קטרת (Num. XVII. 5). The latter literally signifies, "to cause a smoke to smoke", i. e. "to raise smoke". Cf. such phrases as, תדשא הארץ דשא, which means, "let the earth produce vegetation". Rashi holds that מִקְטָר „ of which מִקְטַר is the construct, is a nomen actionis denoting "smoking", and that the phrase signifies "the smoking of smoke" — the raising of smoke (קיטור). He assumes that a ל is to be prefixed so that the translation is: "an altar for raising smoke". He goes on to explain that the smoke alluded to is the smoke issuing from the spices upon which live coals were placed. Such incense, it is true, is usually termed קטרת, but Rashi does not state that קטרת in this phrase has this meaning. His comment should not be translated "to raise the vapour of smoke of spices". The words עשן סמים are merely an explanation as to what smoke is intended by קטרת: it is the smoke of the spices. It is quite possible that by using the word לעלות (an infinitive) Rashi intends to state that מקטר is an infinitive. Such an infinitive with מ (usually regarded as an Aramaic formation) was recognized by Rashi. Cf. his comment on כמשלש חדשים Gen. XXXVIII. 24, and our Note on p. 272 of "Genesis" in this edition of the Pentateuch. It is strange, however, that he should not have called attention to the grammatical form of the word had he regarded it as such an infinitive.

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1) Rashi points out that we must repeat the word לא from the preceding phrase.

2) The altar which is before the Lord can only be this altar which, as Rashi has already stated in his comment on verse 6, stood exactly before the Ark upon which the Shechinah was visible, even though outside the veil that separated the Holy of Holies from the היכל.

3) In verse 37 it is stated that the "outer" altar was קדש קדשים, but it explains in what this sanctity consisted — in that whatever touched it thereby became holy. Here the "inner" altar is merely declared קדש קדשים without any further explanation. Rashi therefore states that its sanctity consisted in this — that it was reserved for the sacrificial rites celebrated on the Day of Atonement.

PAGE 172

1) Menachem ben Seruk when treating of what we call prosthetic א, takes אגורה as another form of גרה as אזרוע is of זרוע. Under root אגר he classifies it with אוגר בקיץ (Prov. X. 5) and אגרה בקיץ (ib. VI. 8) with the meaning of gathering. Under גר he connects גרה with שנים שלשה גרגרים (Is. XVIII. 6) in the sense of grains, berries. Dunash in his Criticism of Menachem objects to אגורה being associated with גרה and holds that they are two nouns of different forms but with the same meaning. Rabbenu Tam replies to this criticism by stating that this was exactly Menachem's view. He points out that Menachem himself says under אגר that the א may be removed from אגורה thus identifying the two words, but taking גרה as an abbreviated form of אגודה which is a collection of small pieces of metal used as a weight. He connected גרה with גרגרים, because grains were used as weights "as is done in our days", עשרים גרה meaning, therefore, 20 grains. Grains themselves are "heaped up" (אגר) to serve as a Shekel-weight.

PAGE 174a

3) It is, of course, impossible that רֵקַח and רֶקַח should be nouns of the same grammatical form. In all probability Rashi means that the second syllable in רֶקַח has Patach just as the second syllables in רֶקַח and רֶגַע have that vowel on account of the final letter in these words being a guttural. They are respectively of the forms קֶטֶל and קִטֶל, and in both of them the final Segol of the normal

forms becomes Patach before the guttural. Furthermore both have the accent on the first syllable.

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1) According to this Midrashic explanation the translation is: an oil for holy anointing shall the twelve (זה) logs be unto Me throughout your generations, i. e. for all time. Cf. Lev. R. ch. 2: כל מקום שנאמר לי אינו זז לעולם לא בעוה"ז ולא בעוה"ב. וכן שמן משחת קדש יהיה לי. Although it had been used for anointing many kings and High Priests its quantity miraculously remained undiminished. The flask of oil was one of the sacred objects concealed in a subterranean chamber of the Temple many years before the holy edifice was destroyed by the Babylonians. Cf. Sota 9a.

2) Although it is self-evident that this passage refers to the oil made by Moses since that which is made in similar proportions is only afterwards spoken of, Rashi points it out clearly, anticipating what he states in v. 33, that ממנו there refers to the oil prepared by Moses, where indeed it might be referred to the oil made similar to it. Thus לא ייסך is the prohibition (אזהרה), and ונכרת in the next verse the threat of punishment (עונש).

3) It should be noted that in respect to the oil one is liable to punishment only if he makes it of the exact quantities of spices prescribed here mingled with a hin of oil; in the case of incense, however, if he made this using half the quantities of each ingredient mentioned in v. 34 he becomes liable, since the quantity of incense thus made might be used with the morning or evening sacrifice. Cf. Ker. 5a.

4) This is not derived in the Talmud from these words; but from Rashi on Ker. 5a and from Maimonides הי' כלה"מ I. 5 it would appear that they had in their copies of the Talmud the reading: ואשר יתן ממנו, מלמד שאין חייבין אלא על שמן המשחה שעשה משה.

5) Rashi seems intentionally to use the words כהונה and מלכות and not כהן and מלך, to point out that the oil must not be used for private purposes even by a priest or a king after they have been anointed. In Kerithot 6a R. Meir and R. Jehudah differ in their opinions as to what זר means here. The former holds that High-Priests and kings are also regarded as זרים in this respect as soon as they have been anointed, whilst R. Jehudah takes the word זר to mean one who is not a High-Priest or a king. Now in practice (Halacha) the opinion of R. Jehudah is the rule where he differs from R. Meir, and the former — as shown above — refers זר only to actual "strangers", whilst priests and kings according to him are permitted to use שמן המשחה at any time (cf. Ramban and Ibn Ezra). Thus Rashi appears to have made his statement contrary to the Halacha.

6) That the word סמים where it occurs the second time does not imply two kinds of spices as is indicated by the word כמים when it first occurs, is derived in Kerithot 6b from the rule of interpretation known as כלל ופרט וכלל.

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1) Menachem puts this phrase by itself, apart from any other word containing the same two letters and explains it by: מדה במדה, בשוה.

2) Rashi appears to regard "to turn over" as the primary meaning of the root of ממלַח; "mixing" is a derived meaning.

3) The three adjectives cannot refer to קטרת for this is a feminine noun and the adjectives are all masculine. They may describe either רקח or מעשה רקח. In the latter case the translation would be: the work of a compounder which is mixed, pure, holy. But a common compound, whilst it may be mixed and pure, cannot be described as קדש, holy. This word therefore qualifies רקח, and the preceding words also must serve the same purpose. To place it beyond all doubt Rashi supplies יהיה after each word (cf. the end of v. 25 and 32). Mizrachi gives

another reason for Rashi's comment. He states that he was forced to supply the verb יהיה, because טהור and קדש cannot be connected with ועשית, since one does not make a thing pure and holy, for purity and holiness are inherent qualities.

4) This does not mean that a part of the incense was to be put before the Testimony once and for ever, as was done, for instance, in the case of the Mannah (Ex. XVI. 32—34 where this was placed לפני העדות, the term used here).

5) The two indirect objects לך, "to thee" and לה', "to the Lord" appear contradictory. Rashi therefore explains the verse to mean: Incense of this kind you shall not make for yourselves (לכם); you shall regard it as a holy thing and make it only לה', for the Lord.

6) It should be noted that the Talmud derives this from the word לכם in the previous verse, not from להריח בה. According to Rashi the words להריח בה are not to be emphasized. Scripture employs them only because "smelling" is the use to which such spices are put. Scripture intends to declare subject to "excision" any person who makes a similar compound for purposes personal to himself. He may however make it for the use of the community in the Temple Service. The Talmud has למטרה in place of Rashi's למכרה.

7) Not, I have called the name of Bezaleel, or I have called the son of Uri by the name Bezaleel, as, e. g., Num. XXXII. 38: ויקראו בשמות את שמות הערים. The phrase means no more than: "I have designated Bezaleel".

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1) In Hebrew חרש denotes a worker whether in stone, wood or metal, although sometimes the term may be more closely defined by עצים or אבן or ברזל. The Aramaic, however, has different names for the various kinds of workman and workmanship.

2) Rashi seems to mean that ובלב כל חכם לב נתתי וגו' is not a mere statement of fact, the meaning of which is: and in the wise-hearted men's hearts I have put wisdom. There appears to be no reason for making such a statement, since the purpose of the verse is to point out who are to carry out the work. The words must be understood as though they contain a relative clause: וכל חכם לב אשר נתתי חכמה בלבו. These also were אתו, with him, besides Oholiab, or, as Rashi puts it: there are still other wise men amongst you; and these — Bezaleel, Oholiab and the other wise-hearted men — shall make etc. According to this explanation of Rashi's words the ו of ועשו is not redundant. If Rashi had regarded it as such he would certainly have pointed it out.

3) Rashi not only explains the use of the prefix ל in לקדש but makes it quite clear that this word is to be connected with קטרת הסמים alone, and not also with שמן המשחה, and that it is a technical term for היכל in contrast to the קדש הקדשים, as is shown by the definite article contained in the prefix.

4) The word אתה, since it is implied in the imperative דַּבֵּר, is to be stressed. The ו points to a mental connection between one idea and another. Rashi often embodies this principle in his comments. See his observations on ואל שדי (Gen. XLIII. 14), ואני בנאי (ib. XLVIII. 7).

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5) In the preceding verse it states: "Ye shall observe the Sabbath for it shall be holy unto you (קדש היא לכם)". This signifies: It shall be observed by you as a holy day. Here, however, it is stated that it shall be holy unto the Lord. As Rashi has explained the Sabbath repose must be of the most perfect kind: the Sabbath must be observed as a holy day in honour of the Lord and because He has bidden us regard it as such. Rashi brings the words קדש לה' in connection with the observance of the Sabbath's sanctity as in the preceding verse, for the seventh day will retain its sacred character whether it is observed as a holy day or not (cf. his comment on מחלליה).

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1) In Ex. R. ch. 41 and in the Tanchuma we find two explanations: (1) Because Moses was unable to grasp the whole of the Torah in 40 days, God gave it to him as a gift — something which he might use without the expense of time and toil. This explanation is based, as the Midrash itself states, upon the similarity of the word ככלתו to כלל, a general rule. God gave Moses the Torah with all the rules of interpretation so that he might easily grasp its meaning by the application of these rules. (2) This is exactly the same as Rashi's explanation which the Midrash derives from the similarity between ככלתו and כלה. It is possible, of course, that Rashi's source for his first explanation may not be Ex R. but some other Midrash where the words כחתן לכלה actually occur but, on the face of it, he appears to have transferred to his first explanation a comparison (ככלה לחתן) made by Ex. R. in its second explanation. Cf. also Ned. 38a.

2) The Midrash compares the relation between God and Moses to that of a teacher and his disciple. At first the teacher recites the text and the pupil repeats it after him. When the latter has made himself master of what he has learned, the teacher says to him: "Now, come let us repeat it together." Cf. יסה תואר on Midrash Rabbah l. c. who states that this is derived from the use of the word אתו instead of the more customary אליו. The word אתו is a synonym of עמו "with him", and may mean together with, so that "to speak with him" may signify to speak simultaneously with him.

3) Since לחת is written without the characteristic ו of the plural it may be read לחת, the tablet of, suggesting that although there were two tablets they must be regarded as one. Or, as the Midrash (Ex. R. 91) puts it: לא זו גדולה מזו the one was not of greater importance than the other, although one contains chiefly מצות שבין אדם לחבירו and the other מצות שבין אדם למקום. The author of the Commentary נחמד למראה in the Wilna edition of Midrash Rabbah states that the uniformity of the two לחות is not derived from the defective word לחת but from the use of the word שני instead of שנים (cf. Mishna Joma VI. 1 on: שני שעירי יוהכ"פ where it states מצותן שיהיו שניהן דומין במראה ובקמה ובדמים וכו׳) and where he explains the difference between the expression שני and שנים. This is probable, because the singular form is לוח from which a construct singular לחַת cannot be derived. But the form לחת where one would expect לחות certainly suggests a singular form and this was sufficient warrant for Rashi to base his Midrashic explanation upon it.

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3) The legend is to be found in Sanh. 101a. The reading there is שנתמכמך בבנין of which Rashi gives two explanations: (1) "crushed", the equivalent of שנתמעך which he uses here, (2) who became poor through engaging in building operations, since these often prove unfortunate speculations as the Talmud (Sota 11a) states: העוסק בבנין מסתכסן. Rashi prefers to give here the former explanation because according to the legend he was saved from being crushed beneath the building in order to prove to Moses that his death would be no loss to the nation, since, if he were saved, he would prove himself an idolator.

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1) This definition of the root דַּבֵּר is to be applied only when it is not followed by a form of the root אמר introducing the exact words that are spoken. It should be noted that in the verse quoted by Rashi the word וידבר is followed by ויאמר! The Midrash (Ex. R. 42) cites not this verse but Gen. XLII. 30: "The man who is the lord of the land, spake (דבר) roughly (קשות) to us."

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2) רַעַ is a noun from רוע as מָת from מות. The verb denotes to utter a loud sound, whether of gladness or alarm or in religious worship. Rashi explains the

form as it occurs here by the Hiphil of this verb with the prefix. He does not mean that בָּרְעָה is a contraction of בַּהֲרִיעוּ, for it is impossible that this can become בָּרְעָה. The noun occurs again in a similar sense in Micah IV. 9, and Job XXXVI. 33.

3) Another reading is: ווי או ניסה "Woe" or "To flight". Rashi replaces נבורה, a noun, by another noun נצחון, so here: חלושה by ניסה.

4) Rashi wishes to caution the reader not to take the two words עָנוֹת in the first member of the sentence, and עַנּוֹת in the second as the same. To make this clear he replaces the first by עֲנִית, from ענה in the Kal, whilst the second is from the Piel of that root in the meaning of distressing and afflicting. The last words in Rashi seem to be superfluous, for the word שׁוֹמְעָן, "those who hear the blasphemies" presupposes that someone had uttered them. Apparently Rashi wishes to stress the horrifying effect of blasphemy upon a person even if this is merely related to him and is not uttered in his presence. Here, too, the blasphemies were not uttered in Moses' presence.

5) The three words are all from the root זרה. That in our text, וַיִּזֶּר is Kal, יִזָּרֶה is imperfect Pual, מְזֹרָה is part. fem. Pual.

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6) We are not to translate the words thus: for Aaron had revealed their disgrace in order that they should become an ignominy in the mouth of their adversaries, for certainly this was not Aaron's intention. But we must supply the words להיות להם הדבר הזה: Aaron had revealed their disgrace, so that now the thing would become a topic of slanderous conversation in the mouths of their enemies.

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2) The Levites were bidden to slay each his own brother, but since the preceding verse suggests that all the Levites were worthy men and had not sinned why should a man kill his brother Levite? A Levite, however, might have had a brother who was not a member of that tribe, for his mother might have had a son by another husband who was not a Levite, and that son would belong to his father's tribe. It was such a half-brother whom the Levites were to slay if he had sinned by worshipping the idol. Thus raises a difficulty about the term בנו in v. 29. A Levite's son must himself have been a Levite and there was no reason why he should have been slain as a wrongdoer. Rashi in his comment on Deut. XXXIII. 9 felt this difficulty and puts the matter very lucidly. The "son" must be his grandson, the son of his daughter whose husband was not a Levite. Similarly the "father" mentioned in the verse in Deuteronomy must have been his maternal grandfather.

3) The words מלאו ידכם do not imply that they were to undergo at that time an actual ceremony of installation into the priesthood: they signify that by their fidelity to God as evinced in their readiness to slay each his brother they will ipso facto (בדבר הזה) take the place of the first-born who had hitherto ministered as priests but had proved false to their charge. It is evident from Rashi's language (ההורגים . . תתחנכו . . ימלא) that Moses spoke these words to the Levites whilst they were slaying the wrongdoers hence Rashi's words: בדבר הזה.

4) Usually כפר בעד denotes to make atonement for a person (cf. Lev. XVI. 17: וכפר בעדו ובעד ביתו "And he shall make atonement for himself and for his household — ביתו זו אשתו); here however it is used of atoning for the sin. Rashi has explained on Gen. XXXII. 21 that in his opinion the original meaning of כפר is wiping off, effacing. On Gen. VI. 16 he states that בעד signifies "in front of". He endeavours to explain the phrase אכפרה בעד חטאתכם so as to combine the meanings he has already given of these two words. It must imply that something is placed in front of the sin. It is the wiping off, the effacing which Moses puts

in front of the sin, this passes over into the idea of a covering being placed in front of the sin, thus separating the sinner from his sin.

5) Not, as some expositors (so Ramban) understand it, "the book of life" which You have written. The verse that follows certainly suggests this explanation.

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2) This is not a reward as these words might imply but a punishment inasmuch the Shechinah will depart from their midst: My messenger — not Myself will go before thee. This is referred to by Rashi in his comment on XXIII. 20.

3) Mizrachi objects to this explanation for God to Whom everything is known needs no human witnesses before he inflicts punishment on the wrongdoer. This is certainly true, but Rashi has explained (v. 20) that Moses tried the sinners as סוטות, according to the law prescribed for faithless wives. Now a סוטה has not drunk the waters of ordeal if there were witnesses to her unchaste conduct (cf. Rashi on ועד אין בה, Num. V. 13). Consequently in all cases where there were witnesses to the offence Moses could not punish the wrongdoers by imposing upon them the ordeal of water and they died by the plague.

4) This is of course more than a mere play on words. Rashi has explained (XXXII. 7) that לך רד means "descend from thy high position" which thou holdest only for Israel's sake; now that God was reconciled with Israel Moses regained his former dignity.

5) It is stated in these passages that Joshua before his entry into Palestine sent a proclamation to the inhabitants of that country offering them the choice of emigration (מי שהוא רוצה לפנות יפנה) and war. The Girgashites emigrated to Africa, the Gibeonites made peace, thirty-one kings waged war against the Israelites and suffered defeat.

6) Rashi does not mean by these words that אל ארץ זבת וגו׳ are to be connected with לך עלה מזה in v. 1 for there it is expressly stated לך עלה ... אל הארץ אשר נשבעתי וגו׳. Had he intended this he would have said: מוסב למעלה, as he always does in such cases. Besides his words are: אני אומר לך להעלותם and not אני אומר לך ללכת or לעלות. But Rashi is directing us to supply before אל ארץ זבת וגו׳ some such words as הַעַל את העם, "bring up the people who will go with thee" (v. 1). Or possibly Rashi is referring back to v. 34 of the preceding chapter: לך נהה את העם אל אשר דברתי לך, "Go, lead up the people to where I shall tell thee", and here he tells him: אל ארץ זבת וכו׳. Rashi is really anticipating v. 12 of this chapter where Moses says to God: אתה אומר אלי העל את העם הזה. It is here that God told Moses to do this. Note the verbal correspondence between these words of Moses and those of Rashi in his comment here. Note, too, that the words ואתה לא הודעתני את אשר תשלח עמי in v. 12 are a reference back to ושלחתי לפניך מלאך in this verse, as Rashi himself points out.

7) The word כי does not introduce the reason why Moses should bring them up to the land: it introduces the reason why God would send a messenger before them — "because I Myself (cf. XXXII. 34) will not go up with thee".

8) In all probability Rashi warns us against connecting the word with אכל "to eat", "to consume", a term applied to destroying enemies. His grandson, Rashbam, did actually so explain it. Rashi holds that it is a form of כלה and, as a Piel, means "to bring to an end", "to destroy" (cf. v. 5).

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1) Cf. Sabb. 88a, where it is stated that to each Israelite were given two crowns in reward for their two-fold promise: "we shall do and we shall hearken".

2) The sentence is to be construed thus: אעלה בקרבך, if I were to go up in thy midst וכליתיך רגע אחד, I would destroy thee in a single moment.

3) The contrast is between עתה, now, — the payment exacted immediately, — and the punishment which God will bring upon them (אעשה לך) in the future for the part of their sin still unpunished: For the moment do this as a

punishment but what will befall you in future I have in My mind without telling it you now. The words ואדעה מה אעשה לך have not a consecutive sense: "Do this for the moment that I may know what to do to you".

4) This was the limit of a "Sabbath journey", and since the people visited the tent to receive instruction it was placed at this distance in order that they might be able to visit it on the Sabbath day.

5) One does not go out to a place, but from one place to go to another.

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1) Cf. Kidd. 33b, where one Rabbi holds that they were looking after Moses to pass remarks on him.

2) Rashi points out that this is the correct reading in the Targum, not ממלל, as he found in some copies (cf. נתינה לנר on this passage).

3) In his comment on Ex. XVIII. 13 and Deut. X. 18 Rashi says that Moses did this on the eighteenth. Many attempts have been made to reconcile these statements but they all fail to do so satisfactorily.

4) The words מה הראשונים . . . בכעס have no real bearing upon the argument here, They have in Rashi's comment on Deut. X. 10. They are inserted here only to prepare the way for the phrase in the next sentence: נתרצה הקב"ה לישראל בשמחה ובלב שלם.

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1) This Talmudical statement is very difficult, for as Rashi has stated above Moses had the opportunity to be in the camp and to instruct the people only after the Day of Atonement. And of course after that day when God became reconciled with Israel בשמחה ובלב שלם, as Rashi puts it, one can hardly say that he was בכעס!

2) Mizrachi states that the verse הנה אנכי שלח וגו' (XXIII. 20) quoted by Rashi is a printer's error, for this statement was made before the incident of the golden calf. He suggests that Rashi really cited: ושלחתי לפניך מלאך (XXXIII. 2). The ש"ח, on the other hand, is of opinion that the text: הנה מלאכי ילך לפניך is that intended. But they appear to have overlooked the fact that Rashi referred XXIII. 20 to the sending of an angel or messenger to lead the people instead of God Himself doing so. Since this is the point here it is unnecessary to substitute another text for this.

3) Rashi is compelled to explain למען אמצא to mean: "that I may find out", for there is no sense in saying: let me know what is the reward which Thou givest to those who find favour in Thine eyes, that I may find favour in Thine eyes!

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1) I. e., cloaked like the Reader during Prayer — a bold figure of speech of which R. Jochanan says (Rosha-Shanah 17 b): אלמלא מקרא כתוב א"א לאמרו, Unless Scripture had itself stated this, it would be impossible to say so of God! It should be observed that the words וקראתי בשם ה', "and I will call upon the name of the Lord" are taken in the sense of praying, an in Gen. IV. 26.
God stated that He would do this in Moses' presence (לפניך). From this the Midrash derives the idea that God showed Moses how the Reader should pray.

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1) Rashi by adding the word לפניך, points out that the verb עבר is not used in the sense of passing away, disappearing, as in Ps. XV. 4: כיום אתמול כי יעבר. He also tells us that the word כבוד merely denotes "Self", so that כבודי means, "I, Myself". This is evident since in the same verse God says: עד עברי, until "I" pass. For this reason he paraphrases it by the personal pronoun of the first person: כשאעבור.

2) Rashi here follows Menachem who, in his Dictionary, places the from נקר under the root קר together with קרתי in 2 Kings XIX. 24 and the noun מקור, a spring, fountain. The latter two words can only be derived from a root קור. But Rashi's system of the formation of roots is that of the modern grammarians: that

there is a biliteral basic form which a series of triliteral roots may be derived by the addition of a third letter. (See Note on אש יכך בהן XXV. 29). Thus קור and נקר both signify to bore out, to pick out, to dig.

3) The Targum refrains from giving a paraphrase of והסירתי את כפי corresponding to that which it gives of ושכתי כפי. The latter it understood in the sense of God's protecting hand and therefore explained it by the protection afforded by God's word. Consequently the removal of the hand would denote the removal of God's protection, and Onkelos refuses to take the words in this sense, and to translate them by "and I will remove the protection of My word". It should be noted that the word דברת in the Targum has no connection with the Hebrew word דָּבָר. The Aramaic root דבר corresponds to the Hebrew root נהג and for this reason Rashi translates the Targum word דברת by הנהגת.

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1) The ספר הזרון states that the reading in the Targum should be נשמא ה' and not בשמא דה', as he found in a very old MS of Rashi. The accents favour this reading, בשם being separated from ה' by a disjunctive accent. The translation might then be: And He (God) called *Moses* by name (cf. תקון סופרים and the Biur). Targum Jonathan has: וקרא משה בשום מימרא דה' And Moses called upon the name of the word of the Lord. "The word of the Lord" is his usual paraphrase of the Divine Name, — the *λογος* — to avoid anthropomorphism.

2) Although God knows that he will sin later He does not on that account withhold His mercy from him.

3) For this meaning, cf. 2 Kings I. 1.

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1) Rashi rules out the supposition that Moses prostrated himself after God had made the proclamation, as the position of this verse in the narrative suggests, for it is hardly creditable to Moses that he should have done this when the theophany was ended. Reverence demanded that he should prostrate himself whilst it was taking place. For this reason, Rashi finds a temporal connection between this verse and the verbs in verse 6: Whilst the Lord was passing by and proclaiming, "The Lord! The Lord!" etc. . . . Moses quickly (וימהר) bowed his head and prostrated himself. One of the ways by which such a temporal connection is expressed is by two sentences the second of which commences with a ו.

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1) Verse 35 might be taken to mean that whilst Moses was speaking to the people they saw that his face shone and that therefore Moses replaced the veil on his face. But it is evident from v. 33 that whilst he was communicating the words of God to the people his face was unveiled. Rashi therefore connects ויצא with the preceding words: he removed the veil until the moment he left God's presence (עד צאתו) and when he left (ויצא) *to speak to the people*. Rashi then connects the remaining words of v. 34 with v. 35: and when he spoke to the people all that he had been commanded the people saw that his face shone. They were permitted to observe this supernatural halo all times when Moses communicated to them the words of the Eternal. The remaining words of v. 35 describe what happened when Moses was no longer speaking to the people: he replaced the veil until he came again before God to speak with Him. This was done, as Rashi has already stated, in order that people might not gaze on the rays when they were receiving no Divine communication. It should be noted that v. 33 refers back to v. 32 — to the particular occasions when Moses addressed the people in the name of God. The first half of verse 34 refers to every occasion when Moses conversed with God (ובבא משה), and the last words of that verse and all v. 35 to what happened after each such occasion. Thus the sentence והשיב וכו' is not a mere repetition of v. 33.

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[1]) Mizrachi states that he is unable to understand the purport of Rashi's words comment on the verbal form ויקהל. We have followed Heidenheim's explanation in his הבנת המקרא. It is evident that Rashi's intention is not to point out that the word is of the Hiphil conjugation, but to give the reason why the root קהל is used in that conjugation and not in the Kal when it denotes to collect people together. It is because it is used only of people and one does not collect them oneself, but has them brought together by proclamation. This is not the case with the synonyms of this verb. The root קבץ is used of gathering several objects, either animate or inanimate, into one spot without reference to the manner in which they are gathered. The root אסף really means to bring one or more people or things inside the house from the outside, as Rashi frequently explains. The root כנס, whilst somewhat similar in meaning to אסף, rather means to store things in a particular spot because it is desired to protect them. Thus, the roots כנס and גנז are really the same, the harder consonants in the former verb interchanging with their corresponding softer ones in גנז. All these acts of assembling are done by the person himself. In this sense they are therefore used in the Kal and are never found in Biblical Hebrew in the Hiphil (for הכנים is not a Biblical word). In all probability הקהיל is a denominative verb, denoting to form people into a קהל, a congregation. Rashi's idea of assembling by proclamation is evident in the Hiphil of זעק, Judges IV. 10 and elsewhere, and of צעק, 1 Sam. X. 17: to summons by proclamation (cf. Heinemann's באור לתלמיד on this verse in his edition of the באור).

[2]) It might be shown by a conclusion à fortiori from עבודה, the Temple service, which is דוחה שבת that the building of the Tabernacle does actually דוחה שבת, suspend the Sabbath law. On this account the prohibition of work on the Sabbath was first mentioned by Moses.

[3]) In Pes. 5b Rashi explains להלק as follows: You might think that if one does four or five different forbidden acts on Sabbath בשוגג, being ignorant of the fact that these acts are forbidden on Sabbath, or even being aware of this fact but having forgotten that it is Sabbath, he has to bring only one sin-offering (חטאת), Scripture therefore singles out one of the acts forbidden on Sabbath to show that the offender is liable to bring a sin-offering for each act of desecration. In Jeb. 6b, however, Rashi explains להלק יצאת differently: that הבערה is singled out to intimate that one single forbidden act on Sabbath makes the offender liable of the death penalty and that he must not needs have done all the מלאכות forbidden on Sabbath to incur this punishment. Cf. אור חדש to Pes. 5a, who endeavours to reconcile this contradiction in Rashi's commentary on the Talmud.

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[1]) In explanation of this comment the following should be observed: (1) that Rashi explains the word מלאכה the first time it occurs as alluding to the work of bringing the contributions for the Tabernacle whilst on the second occurrence he refers it to the work on the Tabernacle (2) that דים is explained as דים של עושי המשכן (3) והותר is taken as ולהותר. With regard to (1): It is evident that מלאכה in the middle of the sentence refers to the work of the Tabernacle, but that this cannot be its meaning at the beginning of the verse for this would give a translation somewhat as follows: and the work of the Tabernacle was sufficient for the work of the Tabernacle etc., and would leave untranslated the the suffix in דים. Now the word מלאכה appears to denote anything in which a person is engaged, what one is doing, the matter in hand, and so it may be translated in various ways: occupation, business, work, the property in which one is occupied, etc. The Lexicons will supply the reader with examples of its various usages in Biblical Hebrew. Now the preceding verses state that those who were in charge of the work reported to Moses that the people were bringing more than was required and that at Moses' bidding they were restrained from bringing. Rashi therefore understands the מלאכה which is here said to be sufficient for the work of the Tabernacle to be the work of bringing. A good example of the word in this sense may be found in Ezra X. 13: "neither is this a work (מלאכה) of one day or two", where it refers to the act of separating the people from their strange wives. As

regards (2) the word דים is the noun דַּי with the pronominal suffix and literally means: their sufficiency. (This may sound strange in English, but it is similar to the phrase "to eat their fill"). There is nothing in the verse to show to whom the word "their" alludes. Rashi refers it to those who were making the Tabernacle. The phrase in Rashi, דים של עושי המשכן, arises in this way. A noun with a pronominal suffix is really a noun in the construct; thus "his book" means "the book of him". Consequently "their sufficiency" means "the sufficiency of them", and if one wishes to write the phrase at length — "the sufficiency of the workers of the Tabernacle", — it may be expressed in Rabbinical Hebrew by דים של עושי המשכן. It is exactly similar to the phrase: בנו של ר' ישמעאל, "Rabbi Ishmael's son", which really means: his son — namely that of Rabbi Ishmael. As regards (3) Rashi afterwards explains הותר as an infinitive. He supplies the prefix ל. It should be noted that the examples which Rashi gives are both infinitives Hiphil, and Rashi cites them here only because והותר is the same grammatical form. He does not mean to imply that the syntax of this verse is similar to that of the verses quoted. There they denote some particular point of time and are equivalents of finite verbs, and the prefix ל is not to be supplied. Here, it is used in the infinitive sense, and the ל should be prefixed. It will help the student if he compares Rashi's comment here with that on VIII. 11, where amongst the examples are some which are not infinitives Hiphil. This is because Rashi is concerned there with explaining not only the verbal form of והכבר but also its syntactical force in the sentence.

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3) There is apparently no statement in the text as to what this number, 603,550, represents. It is, of course, in apposition to כל העובר וגו' and the ל prefixed to it corresponds to that letter prefixed to כל. The English tranlation expresses this quite clearly. The number is therefore that of the children of Israel, and this is what Rashi informs us: "for the 603,550 — this was the number of the Israelites". It is almost as though Scripture stated: for the 603,550. He then proceeds as follows: It is true that you will find that this was their number when the census was taken after the Tabernacle had been set up, but the number given here cannot refer to that census since we are speaking now of something that happened before the work of constructing the Tabernacle had begun. As a matter of fact, says Rashi, the number of the Israelites when they gave the half-shekels as a contribution towards that work was also 603,550. Rashi on XXX. 17 offers an explanation of how it was possible for the number to be identical at two enumerations taken at intervals of some six months. Mizrachi suggests that Rashi's words, כך היו ישראל, signify: this was the number of the Israelites only, excluding the Levites who, at the second census, were not counted together with the other tribes, but for many reasons this is an impossible explanation. An examination of the whole question may be found in the Biur on this passage.

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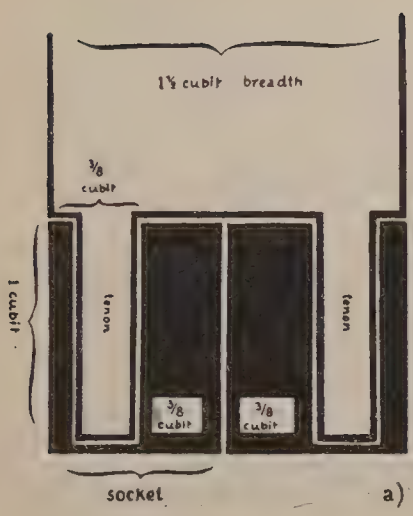
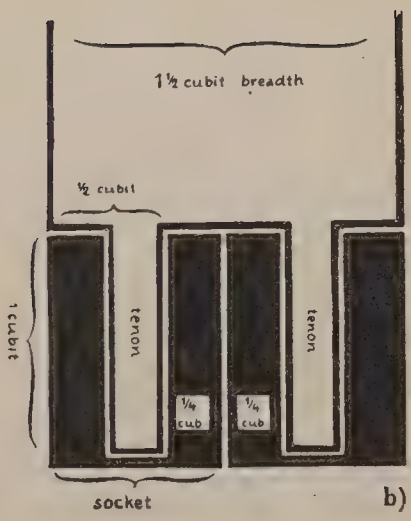
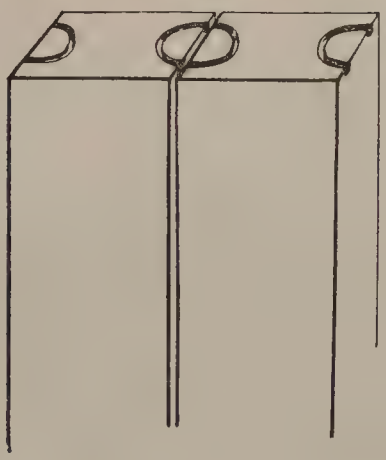
2) The word בקרבתם is a lengthened form of the infinitive with the prefix ל and the pronominal suffix ם. Such lengthened infinitives are quite common. Cf. לִקְרָבָה XXXVI. 2, לִמְשָׁחָה XXIX. 29, לְרַחֲצָה XXX. 18. When such forms have a pronominal suffix the ה becomes ת, so that קִרְבָה becomes קִרְבָתָם, just as תּוֹרָה becomes תּוֹרָתָם. The word is therefore the equivalent of בִּקְרָבָם which is the ordinary infinitive with the same prefix and suffix as בִּקְרָבָתָם. The infinitive is really a verbal noun and is treated as such grammatically, as may be seen from a comparison of the form בִּקְרָבָתָם with בִּתּוֹרָתָם. We may here translate: on their approaching the altar they shall wash. Hence there is no reference to any particular time; when the action has to be done is determined by the context. Rashi frequently points out that an infinitive must be translated by a future and he does so here. The word is equivalent to כשיקרבו when they will approach, or, as explained in the previous note, whenever they approached the altar on that day.



a)



b)



c)

a) The tenons according to Rashi in his commentary on the Pentateuch.
b) The tenons according to Rashi in his commentary on the Talmud (Sabb. 98b).
c) How the rings were placed.

To page 142b and page 144a.

סדר ההפטרות

ברכת ההפטרה.

קודם קריאת ההפטרה ומחר בנחל יבוך המפטיר נברכה זו:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בִּנְבִיאִים
טוֹבִים וְרָצָה בְדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת בָּרוּךְ אַתָּה
יְיָ הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבִנְבִיאֵי
הָאֱמֶת וָצֶדֶק:

למחר בהפטרה יבוך המפטיר ל' נברכת לבו:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל־הָעוֹלָמִים צַדִּיק
בְּכָל הַדּוֹרוֹת הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר
וּמְקַיֵּם שֶׁכָּל־דְּבָרָיו אֱמֶת וָצֶדֶק:
נֶאֱמָן אַתָּה הוּא יְיָ אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ וְדָבָר אֶחָד
מִדְּבָרֶיךָ אָחוֹר לֹא־יָשׁוּב רֵיקָם כִּי אֵל מֶלֶךְ נֶאֱמָן
(וְרַחֲמָן) אָתָּה· בָּרוּךְ אַתָּה יְיָ הָאֵל הַנֶּאֱמָן בְּכָל־דְּבָרָיו:
רַחֵם עַל־צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲלוּבַת נֶפֶשׁ תּוֹשִׁיעַ
בִּמְהֵרָה בְיָמֵינוּ· בָּרוּךְ אַתָּה יְיָ מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ:
שַׂמְּחֵנוּ יְיָ אֱלֹהֵינוּ בְּאֵלְיָהוּ הַנָּבִיא עַבְדֶּךָ וּבְמַלְכוּת בֵּית דָּוִד
מְשִׁיחֶךָ בִּמְהֵרָה יָבֹא וְיָגֵל לִבֵּנוּ עַל־כִּסְאוֹ לֹא־יֵשֵׁב
זָר וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת־כְּבוֹדוֹ· כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ
לוֹ שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד· בָּרוּךְ אַתָּה יְיָ מָגֵן דָּוִד:
עַל־הַתּוֹרָה וְעַל־הָעֲבוֹדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם הַשַּׁבָּת הַזֶּה
שֶׁנָּתַתָּ־לָנוּ יְיָ אֱלֹהֵינוּ לִקְדֻשָּׁה וְלִמְנוּחָה לְכָבוֹד וּלְתִפְאֶרֶת·
עַל־הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ יִתְבָּרַךְ
שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד: בָּרוּךְ אַתָּה יְיָ
מְקַדֵּשׁ הַשַּׁבָּת:

קריאה למפטיר בשבת וראש חדש

נשנה וכ"ח מוליפין ג' ספרים נהמצון קורין שנאמר נצבי נפנחם השנוא וקדים לשילה. ונפסק נני קורין נפנחם זו:

וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים
סֹלֶת מִנְחָה בְּלוּלָה בַּשָּׁמֶן וְנִסְכּוֹ: עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ
עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ: פ
וּבְרָאשֵׁי חָדְשֵׁיכֶם תַּקְרִיבוּ עֹלָה לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁנַיִם
וְאַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם: וּשְׁלֹשָׁה
עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן לַפָּר הָאֶחָד וּשְׁנֵי עֶשְׂרֹנִים
סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן לָאַיִל הָאֶחָד: וְעִשָּׂרֹן עִשָּׂרוֹן סֹלֶת
מִנְחָה בְּלוּלָה בַשֶּׁמֶן לַכֶּבֶשׂ הָאֶחָד עֹלָה רֵיחַ נִיחֹחַ אִשֶּׁה
לַיהוָה: וְנִסְכֵּיהֶם חֲצִי הַהִין יִהְיֶה לַפָּר וּשְׁלִישִׁת הַהִין לָאַיִל
וּרְבִיעִת הַהִין לַכֶּבֶשׂ יָיִן זֹאת עֹלַת חֹדֶשׁ בְּחָדְשׁוֹ לְחָדְשֵׁי
הַשָּׁנָה: וּשְׂעִיר עִזִּים אֶחָד לְחַטָּאת לַיהוָה עַל־עֹלַת הַתָּמִיד
יֵעָשֶׂה וְנִסְכּוֹ:

הפטרת שבת וראש חדש

בשבת ור"ח מפטירים השמים כסאי, ולהם הפטרה זו מפני הפטרת סנם וחמוכה ופ' סקליס ופ' סהדם, גם מפני הפטרת שמעו לפ' מסעי; לפל נפ' רמס ור"ח מפטירים השמים כסאי ומז מפטירים נכי תל' רני עקרה נלרוף עניה סערה.

בישעיה סימן ס"ו.

כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת
אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי: וְאֶת־כָּל־אֵלֶּה יָדִי
עָשְׂתָה וַיִּהְיוּ כָל־אֵלֶּה נְאֻם־יְהוָה וְאֶל־זֶה אַבִּיט אֶל־עָנִי וּנְכֵה־
רוּחַ וְחָרֵד עַל־דְּבָרִי: שֹׁחֵט הַשּׁוֹר מַכֵּה־אִישׁ זוֹבֵחַ הַשֶּׂה
עֹרֵף כֶּלֶב מַעֲלֵה מִנְחָה דַּם־חֲזִיר מַזְכִּיר לְבֹנָה מְבָרֵךְ אָוֶן
גַּם־הֵמָּה בָּחֲרוּ בִדְרָכֵיהֶם וּבְשִׁקּוּצֵיהֶם נַפְשָׁם חָפֵצָה: גַּם־
אֲנִי אֶבְחַר בְּתַעֲלֻלֵיהֶם וּמְגוּרֹתָם אָבִיא לָהֶם יַעַן קָרָאתִי וְאֵין
עוֹנֶה דִּבַּרְתִּי וְלֹא שָׁמֵעוּ וַיַּעֲשׂוּ הָרַע בְּעֵינַי וּבַאֲשֶׁר לֹא־חָפַצְתִּי

בָּחָרוּ׃ שִׁמְעוּ דְבַר־יְהוָה הַחֲרֵדִים אֶל־דְּבָרוֹ אָמְרוּ אֲחֵיכֶם
שְׂנְאֵיכֶם מְנַדֵּיכֶם לְמַעַן שְׁמִי יִכְבַּד יְהוָה וְנִרְאֶה בְשִׂמְחַתְכֶם
וְהֵם יֵבֹשׁוּ׃ קוֹל שָׁאוֹן מֵעִיר קוֹל מֵהֵיכָל קוֹל יְהוָה מְשַׁלֵּם
גְּמוּל לְאֹיְבָיו׃ בְּטֶרֶם תָּחִיל יָלְדָה בְּטֶרֶם יָבוֹא חֶבֶל לָהּ
וְהִמְלִיטָה זָכָר׃ מִי־שָׁמַע כָּזֹאת מִי רָאָה כָּאֵלֶּה הֲיוּחַל אֶרֶץ
בְּיוֹם אֶחָד אִם־יִוָּלֵד גּוֹי פַּעַם אֶחָת כִּי־חָלָה גַם־יָלְדָה צִיּוֹן
אֶת־בָּנֶיהָ׃ הַאֲנִי אַשְׁבִּיר וְלֹא אוֹלִיד יאמַר יְהוָה אִם־אֲנִי
הַמּוֹלִיד וְעָצַרְתִּי אָמַר אֱלֹהָיִךְ׃ שִׂמְחוּ אֶת־יְרוּשָׁלַם וְגִילוּ בָהּ
כָּל־אֹהֲבֶיהָ שִׂישׂוּ אִתָּהּ מָשׂוֹשׂ כָּל־הַמִּתְאַבְּלִים עָלֶיהָ׃ לְמַעַן
תִּינְקוּ וּשְׂבַעְתֶּם מִשַּׁד תַּנְחֻמֶיהָ לְמַעַן תָּמֹצּוּ וְהִתְעַנַּגְתֶּם מִזִּיז
כְּבוֹדָהּ׃ כִּי־כֹה ו אָמַר יְהוָה הִנְנִי נֹטֶה־אֵלֶיהָ כְּנָהָר שָׁלוֹם
וּכְנַחַל שוֹטֵף כְּבוֹד גּוֹיִם וִינַקְתֶּם עַל־צַד תִּנָּשֵׂאוּ וְעַל־בִּרְכַּיִם
תְּשָׁעֲשָׁעוּ׃ כְּאִישׁ אֲשֶׁר אִמּוֹ תְּנַחֲמֶנּוּ כֵּן אָנֹכִי אֲנַחֲמְכֶם
וּבִירוּשָׁלַם תְּנֻחָמוּ׃ וּרְאִיתֶם וְשָׂשׂ לִבְּכֶם וַעֲצְמוֹתֵיכֶם כַּדֶּשֶׁא
תִּפְרַחְנָה וְנוֹדְעָה יַד־יְהוָה אֶת־עֲבָדָיו וְזָעַם אֶת־אֹיְבָיו׃ כִּי־
הִנֵּה יְהוָה בָּאֵשׁ יָבוֹא וְכַסּוּפָה מַרְכְּבֹתָיו לְהָשִׁיב בְּחֵמָה אַפּוֹ
וְגַעֲרָתוֹ בְּלַהֲבֵי־אֵשׁ׃ כִּי בָאֵשׁ יְהוָה נִשְׁפָּט וּבְחַרְבּוֹ אֶת־כָּל־
בָּשָׂר וְרַבּוּ חַלְלֵי יְהוָה׃ הַמִּתְקַדְּשִׁים וְהַמִּטַּהֲרִים אֶל־הַגַּנּוֹת
אַחַר אַחַד בַּתָּוֶךְ אֹכְלֵי בְּשַׂר הַחֲזִיר וְהַשֶּׁקֶץ וְהָעַכְבָּר יַחְדָּו
יָסֻפּוּ נְאֻם־יְהוָה׃ וְאָנֹכִי מַעֲשֵׂיהֶם ומַחְשְׁבֹתֵיהֶם בָּאָה לְקַבֵּץ
אֶת־כָּל־הַגּוֹיִם וְהַלְּשֹׁנוֹת וּבָאוּ וְרָאוּ אֶת־כְּבוֹדִי׃ וְשַׂמְתִּי בָהֶם
אוֹת וְשִׁלַּחְתִּי מֵהֶם ו פְּלֵיטִים אֶל־הַגּוֹיִם תַּרְשִׁישׁ פּוּל וְלוּד
מֹשְׁכֵי קֶשֶׁת תּוּבַל וְיָוָן הָאִיִּים הָרְחֹקִים אֲשֶׁר לֹא־שָׁמְעוּ אֶת־
שִׁמְעִי וְלֹא־רָאוּ אֶת־כְּבוֹדִי וְהִגִּידוּ אֶת־כְּבוֹדִי בַּגּוֹיִם׃ וְהֵבִיאוּ

אֶת־כָּל־אֲחֵיכֶם ׀ מִכָּל־הַגּוֹיִם ׀ מִנְחָה לַיהוָה בַּסּוּסִים וּבָרֶכֶב
וּבַצַּבִּים וּבַפְּרָדִים וּבַכִּרְכָּרוֹת עַל הַר קָדְשִׁי יְרוּשָׁלִַם אָמַר
יְהוָה כַּאֲשֶׁר יָבִיאוּ בְנֵי יִשְׂרָאֵל אֶת־הַמִּנְחָה בִּכְלִי טָהוֹר בֵּית
יְהוָה: וְגַם־מֵהֶם אֶקַּח לַכֹּהֲנִים לַלְוִיִּם אָמַר יְהוָה: כִּי כַאֲשֶׁר
הַשָּׁמַיִם הֶחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים
לְפָנַי נְאֻם־יְהוָה כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם: וְהָיָה מִדֵּי־חֹדֶשׁ
בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי
אָמַר יְהוָה: וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים בִּי כִּי
תוֹלַעְתָּם לֹא תָמוּת וְאִשָּׁם לֹא תִכְבֶּה וְהָיוּ דֵרָאוֹן לְכָל־בָּשָׂר:

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ
יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר יְהוָה:

הפטרה לערב ראש חדש שחל בשבת

בשבת וערב ר"ח מפטירין סל מחר חדש. ולמחם ספטרס זו מפני פ' סקליס ופ' סמדם, וכרוב קסלוס פולין וביהם נדחס גס מפני עניה סערה נפ' רעס, לכן נק"ק סם"ד ורוב אשכנז מפטירין סל מחר חדש נפ' רמס וער"ח, ומסגרין עניה סערה עס רני עקרה נפ' כי תצא.

בשמואל א' סימן כ'.

וַיֹּאמֶר־לוֹ יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפָּקַדְתָּ כִּי יִפָּקֵד מוֹשָׁבֶךָ:
וְשִׁלַּשְׁתָּ תֵּרֵד מְאֹד וּבָאתָ אֶל־הַמָּקוֹם אֲשֶׁר־נִסְתַּרְתָּ
שָׁם בְּיוֹם הַמַּעֲשֶׂה וְיָשַׁבְתָּ אֵצֶל הָאֶבֶן הָאָזֶל: וַאֲנִי שִׁלַּשְׁתִּי
הַחִצִּים צִדָּה אוֹרֶה לְשַׁלַּח־לִי לְמַטָּרָה: וְהִנֵּה אֶשְׁלַח אֶת־
הַנַּעַר לֵךְ מְצָא אֶת־הַחִצִּים אִם־אָמוֹר אֹמַר לַנַּעַר הִנֵּה
הַחִצִּים ומִמְּךָ וַהֲנֵּה קָחֶנּוּ וּבָאָה כִּי־שָׁלוֹם לְךָ וְאֵין דָּבָר חַי־
יְהוָה: וְאִם־כֹּה אמַר לָעֶלֶם הִנֵּה הַחִצִּים מִמְּךָ וְהָלְאָה לֵךְ
כִּי שִׁלַּחֲךָ יְהוָה: וְהַדָּבָר אֲשֶׁר דִּבַּרְנוּ אֲנִי וָאַתָּה הִנֵּה יְהוָה
בֵּינִי וּבֵינְךָ עַד־עוֹלָם: וַיִּסָּתֵר דָּוִד בַּשָּׂדֶה וַיְהִי הַחֹדֶשׁ וַיֵּשֶׁב

הַמֶּלֶךְ עָלֵי־הַלֶּחֶם לֶאֱכוֹל: וַיֵּשֶׁב הַמֶּלֶךְ עַל־מוֹשָׁבוֹ כְּפַעַם ז
בְּפַעַם אֶל־מוֹשַׁב הַקִּיר וַיָּקָם יְהוֹנָתָן וַיֵּשֶׁב אַבְנֵר מִצַּד שָׁאוּל
וַיִּפָּקֵד מְקוֹם דָּוִד: וְלֹא־דִבֶּר שָׁאוּל מְאוּמָה בַּיּוֹם הַהוּא כִּי
אָמַר מִקְרֶה הוּא בִּלְתִּי טָהוֹר הוּא כִּי־לֹא טָהוֹר: וַיְהִי מִמָּחֳרַת
הַחֹדֶשׁ הַשֵּׁנִי וַיִּפָּקֵד מְקוֹם דָּוִד וַיֹּאמֶר שָׁאוּל אֶל־יְהוֹנָתָן בְּנוֹ
מַדּוּעַ לֹא־בָא בֶן־יִשַׁי גַּם־תְּמוֹל גַּם־הַיּוֹם אֶל־הַלָּחֶם: וַיַּעַן
יְהוֹנָתָן אֶת־שָׁאוּל נִשְׁאֹל נִשְׁאַל דָּוִד מֵעִמָּדִי עַד־בֵּית לָחֶם:
וַיֹּאמֶר שַׁלְּחֵנִי נָא כִּי זֶבַח מִשְׁפָּחָה לָנוּ בָּעִיר וְהוּא צִוָּה־לִי
אָחִי וְעַתָּה אִם־מָצָאתִי חֵן בְּעֵינֶיךָ אִמָּלְטָה נָּא וְאֶרְאֶה אֶת־
אֶחָי עַל־כֵּן לֹא־בָא אֶל־שֻׁלְחַן הַמֶּלֶךְ: וַיִּחַר־אַף שָׁאוּל בִּיהוֹנָתָן
וַיֹּאמֶר לוֹ בֶּן־נַעֲוַת הַמַּרְדּוּת הֲלוֹא יָדַעְתִּי כִּי־בְחֹרְךָ אַתָּה לְבֶן־
יִשַׁי לְבָשְׁתְּךָ וּלְבֹשֶׁת עֶרְוַת אִמֶּךָ: כִּי כָל־הַיָּמִים אֲשֶׁר בֶּן־
יִשַׁי חַי עַל־הָאֲדָמָה לֹא תִכּוֹן אַתָּה וּמַלְכוּתֶךָ וְעַתָּה שְׁלַח
וְקַח אֹתוֹ אֵלַי כִּי בֶן־מָוֶת הוּא: וַיַּעַן יְהוֹנָתָן אֶת־שָׁאוּל אָבִיו
וַיֹּאמֶר אֵלָיו לָמָּה יוּמַת מֶה עָשָׂה: וַיָּטֶל שָׁאוּל אֶת־הַחֲנִית
עָלָיו לְהַכֹּתוֹ וַיֵּדַע יְהוֹנָתָן כִּי־כָלָה הִיא מֵעִם אָבִיו לְהָמִית
אֶת־דָּוִד: וַיָּקָם יְהוֹנָתָן מֵעִם הַשֻּׁלְחָן בָּחֳרִי־אָף וְלֹא־אָכַל
בְּיוֹם־הַחֹדֶשׁ הַשֵּׁנִי לֶחֶם כִּי נֶעְצַב אֶל־דָּוִד כִּי הִכְלִימוֹ אָבִיו:
וַיְהִי בַבֹּקֶר וַיֵּצֵא יְהוֹנָתָן הַשָּׂדֶה לְמוֹעֵד דָּוִד וְנַעַר קָטֹן עִמּוֹ:
וַיֹּאמֶר לְנַעֲרוֹ רֻץ מְצָא־נָא אֶת־הַחִצִּים אֲשֶׁר אֲנֹכִי מוֹרֶה
הַנַּעַר רָץ וְהוּא־יָרָה הַחֵצִי לְהַעֲבִרוֹ: וַיָּבֹא הַנַּעַר עַד־מְקוֹם
הַחֵצִי אֲשֶׁר יָרָה יְהוֹנָתָן וַיִּקְרָא יְהוֹנָתָן אַחֲרֵי הַנַּעַר וַיֹּאמֶר
הֲלוֹא הַחֵצִי מִמְּךָ וָהָלְאָה: וַיִּקְרָא יְהוֹנָתָן אַחֲרֵי הַנַּעַר מְהֵרָה
חוּשָׁה אַל־תַּעֲמֹד וַיְלַקֵּט נַעַר יְהוֹנָתָן אֶת־הַחִצִּי וַיָּבֹא אֶל־

אֲדֹנָיו: וְהַנַּעַר לֹא־יָדַע מְאוּמָה אַךְ יְהוֹנָתָן וְדָוִד יָדְעוּ אֶת־
הַדָּבָר: וַיִּתֵּן יְהוֹנָתָן אֶת־כֵּלָיו אֶל־הַנַּעַר אֲשֶׁר־לוֹ וַיֹּאמֶר לוֹ
לֵךְ הָבֵיא הָעִיר: הַנַּעַר בָּא וְדָוִד קָם מֵאֵצֶל הַנֶּגֶב וַיִּפֹּל
לְאַפָּיו אַרְצָה וַיִּשְׁתַּחוּ שָׁלֹשׁ פְּעָמִים וַיִּשְׁקוּ ו אִישׁ אֶת־רֵעֵהוּ
וַיִּבְכּוּ אִישׁ אֶת־רֵעֵהוּ עַד־דָּוִד הִגְדִּיל: וַיֹּאמֶר יְהוֹנָתָן לְדָוִד
לֵךְ לְשָׁלוֹם אֲשֶׁר נִשְׁבַּעְנוּ שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם יְהוָה לֵאמֹר
יְהוָה יִהְיֶה ו בֵּינִי וּבֵינֶךָ וּבֵין זַרְעִי וּבֵין זַרְעֶךָ עַד־עוֹלָם:

הפטרת שמות

כמנהג הספרדים.

ביומיה סימן א׳.

דִּבְרֵי יִרְמְיָהוּ בֶּן־חִלְקִיָּהוּ מִן־הַכֹּהֲנִים אֲשֶׁר בַּעֲנָתוֹת בְּאֶרֶץ
בִּנְיָמִן: אֲשֶׁר הָיָה דְבַר־יְהוָה אֵלָיו בִּימֵי יֹאשִׁיָּהוּ בֶן־
אָמוֹן מֶלֶךְ יְהוּדָה בִּשְׁלֹשׁ־עֶשְׂרֵה שָׁנָה לְמָלְכוֹ: וַיְהִי בִּימֵי
יְהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה עַד־תֹּם עַשְׁתֵּי־עֶשְׂרֵה שָׁנָה
לְצִדְקִיָּהוּ בֶן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה עַד־גְּלוֹת יְרוּשָׁלַם בַּחֹדֶשׁ
הַחֲמִישִׁי: וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: בְּטֶרֶם אֶצָּרְךָ בַּבֶּטֶן
יְדַעְתִּיךָ וּבְטֶרֶם תֵּצֵא מֵרֶחֶם הִקְדַּשְׁתִּיךָ נָבִיא לַגּוֹיִם נְתַתִּיךָ:
וָאֹמַר אֲהָהּ אֲדֹנָי יֱהוִה הִנֵּה לֹא־יָדַעְתִּי דַבֵּר כִּי־נַעַר אָנֹכִי:
וַיֹּאמֶר יְהוָה אֵלַי אַל־תֹּאמַר נַעַר אָנֹכִי כִּי עַל־כָּל־אֲשֶׁר
אֶשְׁלָחֵךְ תֵּלֵךְ וְאֵת כָּל־אֲשֶׁר אֲצַוֶּךָּ תְּדַבֵּר: אַל־תִּירָא מִפְּנֵיהֶם
כִּי־אִתְּךָ אֲנִי לְהַצִּלֶךָ נְאֻם־יְהוָה: וַיִּשְׁלַח יְהוָה אֶת־יָדוֹ וַיִּגַּע
עַל־פִּי וַיֹּאמֶר יְהוָה אֵלַי הִנֵּה נָתַתִּי דְבָרַי בְּפִיךָ: רְאֵה
הפקדתיך ו הַיּוֹם הַזֶּה עַל־הַגּוֹיִם וְעַל־הַמַּמְלָכוֹת לִנְתֹּשׁ
וְלִנְתוֹץ וּלְהַאֲבִיד וְלַהֲרוֹס לִבְנוֹת וְלִנְטוֹעַ: וַיְהִי דְבַר־יְהוָה

אֵלַי לֵאמֹר מָה־אַתָּה רֹאֶה יִרְמְיָהוּ וָאֹמַר מַקֵּל שָׁקֵד אֲנִי
רֹאֶה: וַיֹּאמֶר יְהוָה אֵלַי הֵיטַבְתָּ לִרְאוֹת כִּי־שֹׁקֵד אֲנִי עַל־דְּבָרִי
לַעֲשֹׂתָו: וַיְהִי דְבַר־יְהוָה ו אֵלַי שֵׁנִית לֵאמֹר מָה אַתָּה רֹאֶה
וָאֹמַר סִיר נָפוּחַ אֲנִי רֹאֶה וּפָנָיו מִפְּנֵי צָפוֹנָה: וַיֹּאמֶר יְהוָה
אֵלַי מִצָּפוֹן תִּפָּתַח הָרָעָה עַל כָּל־יֹשְׁבֵי הָאָרֶץ: כִּי ו הִנְנִי
קֹרֵא לְכָל־מִשְׁפְּחוֹת מַמְלְכוֹת צָפוֹנָה נְאֻם־יְהוָה וּבָאוּ וְנָתְנוּ
אִישׁ כִּסְאוֹ פֶּתַח ו שַׁעֲרֵי יְרוּשָׁלַם וְעַל כָּל־חוֹמוֹתֶיהָ סָבִיב
וְעַל כָּל־עָרֵי יְהוּדָה: וְדִבַּרְתִּי מִשְׁפָּטַי אוֹתָם עַל כָּל־רָעָתָם
אֲשֶׁר עָזָבוּנִי וַיְקַטְּרוּ לֵאלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲווּ לְמַעֲשֵׂי יְדֵיהֶם:
וְאַתָּה תֶּאְזֹר מָתְנֶיךָ וְקַמְתָּ וְדִבַּרְתָּ אֲלֵיהֶם אֵת כָּל־אֲשֶׁר
אָנֹכִי אֲצַוֶּךָּ אַל־תֵּחַת מִפְּנֵיהֶם פֶּן־אַחִתְּךָ לִפְנֵיהֶם: וַאֲנִי הִנֵּה
נְתַתִּיךָ הַיּוֹם לְעִיר מִבְצָר וּלְעַמּוּד בַּרְזֶל וּלְחוֹמוֹת נְחֹשֶׁת עַל־
כָּל־הָאָרֶץ לְמַלְכֵי יְהוּדָה לְשָׂרֶיהָ לְכֹהֲנֶיהָ וְלַעַם הָאָרֶץ:
וְנִלְחֲמוּ אֵלֶיךָ וְלֹא־יוּכְלוּ לָךְ כִּי־אִתְּךָ אֲנִי נְאֻם־יְהוָה לְהַצִּילֶךָּ:
וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: הָלֹךְ וְקָרָאתָ בְּאָזְנֵי יְרוּשָׁלַם
לֵאמֹר כֹּה אָמַר יְהוָה זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת
כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה: קֹדֶשׁ
יִשְׂרָאֵל לַיהוָה רֵאשִׁית תְּבוּאָתָהּ כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה
תָּבֹא אֲלֵיהֶם נְאֻם־יְהוָה:

הפטרת שמות כמנהג האשכנזים.

בישעיה סימן כ"ז.

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל
תְּנוּבָה: הַכְּמַכַּת מַכֵּהוּ הִכָּהוּ אִם־כְּהֶרֶג הֲרֻגָיו הָרֹג:
בְּסַאסְאָה בְּשַׁלְחָהּ תְּרִיבֶנָּה הָגָה בְּרוּחוֹ הַקָּשָׁה בְּיוֹם קָדִים:

לָבֶן בּוֹאתְ יְכַפֶּר עֲוֹן־יַעֲקֹב וְזֶה כָּל־פְּרִי הָסֵר חַטָּאתוֹ בְּשׂוּמוֹ ו
כָּל־אַבְנֵי מִזְבֵּחַ כְּאַבְנֵי־גִר מְנֻפָּצוֹת לֹא־יָקֻמוּ אֲשֵׁרִים
וְחַמָּנִים: כִּי עִיר בְּצוּרָה בָּדָד נָוֶה מְשֻׁלָּח וְנֶעֱזָב כַּמִּדְבָּר שָׁם
יִרְעֶה עֵגֶל וְשָׁם יִרְבָּץ וְכִלָּה סְעִפֶּיהָ: בִּיבָשׁ קְצִירָהּ תִּשָּׁבַרְנָה
נָשִׁים בָּאוֹת מְאִירוֹת אוֹתָהּ כִּי לֹא עַם־בִּינוֹת הוּא עַל־כֵּן
לֹא־יְרַחֲמֶנּוּ עוֹשֵׂהוּ וְיֹצְרוֹ לֹא יְחֻנֶּנּוּ: וְהָיָה בַּיּוֹם הַהוּא יַחְבֹּט
יְהוָה מִשִּׁבֹּלֶת הַנָּהָר עַד־נַחַל מִצְרַיִם וְאַתֶּם תְּלֻקְּטוּ לְאַחַד
אֶחָד בְּנֵי יִשְׂרָאֵל: וְהָיָה ו בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל
וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרָיִם
וְהִשְׁתַּחֲוּוּ לַיהוָה בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָם: הוֹי עֲטֶרֶת גְּאוּת
שִׁכֹּרֵי אֶפְרַיִם וְצִיץ נֹבֵל צְבִי תִפְאַרְתּוֹ אֲשֶׁר עַל־רֹאשׁ גֵּיא־
שְׁמָנִים הֲלוּמֵי יָיִן: הִנֵּה חָזָק וְאַמִּץ לָאֲדֹנָי כְּזֶרֶם בָּרָד שַׂעַר
קָטֶב כְּזֶרֶם מַיִם כַּבִּירִים שְׁטְפִים הִנִּיחַ לָאָרֶץ בְּיָד: בְּרַגְלַיִם
תִּרָּמַסְנָה עֲטֶרֶת גְּאוּת שִׁכּוֹרֵי אֶפְרָיִם: וְהָיְתָה צִיצַת נֹבֵל
צְבִי תִפְאַרְתּוֹ אֲשֶׁר עַל־רֹאשׁ גֵּיא שְׁמָנִים כְּבִכּוּרָה בְּטֶרֶם
קַיִץ אֲשֶׁר יִרְאֶה הָרֹאֶה אוֹתָהּ בְּעוֹדָהּ בְּכַפּוֹ יִבְלָעֶנָּה: בַּיּוֹם
הַהוּא יִהְיֶה יְהוָה צְבָאוֹת לַעֲטֶרֶת צְבִי וְלִצְפִירַת תִּפְאָרָה
לִשְׁאָר עַמּוֹ: וּלְרוּחַ מִשְׁפָּט לְיוֹשֵׁב עַל־הַמִּשְׁפָּט וְלִגְבוּרָה
מְשִׁיבֵי מִלְחָמָה שָׁעָרָה: וְגַם־אֵלֶּה בַּיַּיִן שָׁגּוּ וּבַשֵּׁכָר תָּעוּ כֹּהֵן
וְנָבִיא שָׁגּוּ בַשֵּׁכָר נִבְלְעוּ מִן־הַיַּיִן תָּעוּ מִן־הַשֵּׁכָר שָׁגּוּ בָּרְאֶה
פָּקוּ פְּלִילִיָּה: כִּי כָּל־שֻׁלְחָנוֹת מָלְאוּ קִיא צֹאָה בְּלִי מָקוֹם:
אֶת־מִי יוֹרֶה דֵּעָה וְאֶת־מִי יָבִין שְׁמוּעָה גְּמוּלֵי מֵחָלָב עַתִּיקֵי
מִשָּׁדָיִם: כִּי צַו לָצָו צַו לָצָו קַו לָקָו קַו לָקָו זְעִיר שָׁם זְעִיר
שָׁם: כִּי בְּלַעֲגֵי שָׂפָה וּבְלָשׁוֹן אַחֶרֶת יְדַבֵּר אֶל־הָעָם הַזֶּה:

אֲשֶׁר וְאָמַר אֲלֵיהֶם וְאֵת הַמְנוּחָה הָנִיחוּ לֶעָיֵף וְזֹאת הַמַּרְגֵּעָה
וְלֹא אָבוּא שְׁמוֹעַ: וְהָיָה לָהֶם דִּבֶּר־יְהוָה צַו לָצָו צַו לָצָו קַו־
לָקָו קַו לָקָו זְעֵיר שָׁם זְעֵיר שָׁם לְמַעַן יֵלְכוּ וְכָשְׁלוּ אָחוֹר
וְנִשְׁבָּרוּ וְנוֹקְשׁוּ וְנִלְכָּדוּ: לָכֵן כֹּה־אָמַר יְהוָה אֶל־בֵּית יַעֲקֹב
אֲשֶׁר פָּדָה אֶת־אַבְרָהָם לֹא־עַתָּה יֵבוֹשׁ יַעֲקֹב וְלֹא עַתָּה פָּנָיו
יֶחֱוָרוּ: כִּי בְּרְאוֹתוֹ יְלָדָיו מַעֲשֵׂה יָדַי בְּקִרְבּוֹ יַקְדִּישׁוּ שְׁמִי
וְהִקְדִּישׁוּ אֶת־קְדוֹשׁ יַעֲקֹב וְאֶת־אֱלֹהֵי יִשְׂרָאֵל יַעֲרִיצוּ:

הפטרת וארא

יחזקאל סימן כ"ח.

כֹּה־אָמַר אֲדֹנָי יֱהוִה בְּקַבְּצִי ו אֶת־בֵּית יִשְׂרָאֵל מִן הָעַמִּים
אֲשֶׁר־נָפְצוּ בָם וְנִקְדַּשְׁתִּי בָם לְעֵינֵי הַגּוֹיִם וְיָשְׁבוּ עַל־
אַדְמָתָם אֲשֶׁר נָתַתִּי לְעַבְדִּי לְיַעֲקֹב: וְיָשְׁבוּ עָלֶיהָ לָבֶטַח וּבָנוּ
בָתִּים וְנָטְעוּ כְרָמִים וְיָשְׁבוּ לָבֶטַח בַּעֲשׂוֹתִי שְׁפָטִים בְּכֹל
הַשָּׁאטִים אוֹתָם מִסְּבִיבוֹתָם וְיָדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם:
בַּשָּׁנָה הָעֲשִׂרִית בָּעֲשִׂרִי בִּשְׁנֵים עָשָׂר לַחֹדֶשׁ הָיָה דְבַר־יְהוָה
אֵלַי לֵאמֹר: בֶּן־אָדָם שִׂים פָּנֶיךָ עַל־פַּרְעֹה מֶלֶךְ מִצְרַיִם
וְהִנָּבֵא עָלָיו וְעַל מִצְרַיִם כֻּלָּהּ: דַּבֵּר וְאָמַרְתָּ כֹּה־אָמַר וַאדֹנָי
יֱהוִה הִנְנִי עָלֶיךָ פַּרְעֹה מֶלֶךְ־מִצְרַיִם הַתַּנִּים הַגָּדוֹל הָרֹבֵץ
בְּתוֹךְ יְאֹרָיו אֲשֶׁר אָמַר לִי יְאֹרִי וַאֲנִי עֲשִׂיתִנִי: וְנָתַתִּי חַחִיִּים
בִּלְחָיֶיךָ וְהִדְבַּקְתִּי דְגַת־יְאֹרֶיךָ בְּקַשְׂקְשֹׂתֶיךָ וְהַעֲלִיתִיךָ מִתּוֹךְ
יְאֹרֶיךָ וְאֵת כָּל־דְּגַת יְאֹרֶיךָ בְּקַשְׂקְשֹׂתֶיךָ תִּדְבָּק: וּנְטַשְׁתִּיךָ
הַמִּדְבָּרָה אוֹתְךָ וְאֵת כָּל־דְּגַת יְאֹרֶיךָ עַל־פְּנֵי הַשָּׂדֶה תִּפּוֹל
לֹא תֵאָסֵף וְלֹא תִקָּבֵץ לְחַיַּת הָאָרֶץ וּלְעוֹף הַשָּׁמַיִם נְתַתִּיךָ
לְאָכְלָה: וְיָדְעוּ כָּל־יֹשְׁבֵי מִצְרַיִם כִּי אֲנִי יְהוָה יַעַן הֱיוֹתָם

מִשְׁעֶנֶת קָנֶה לְבֵית יִשְׂרָאֵל: בְּתָפְשָׂם בְּךָ בַּכַּף תִּרּוֹץ
וּבָקָעְתָּ לָהֶם כָּל־כָּתֶף וּבְהִשָּׁעָנָם עָלֶיךָ תִּשָּׁבֵר וְהַעֲמַדְתָּ לָהֶם
כָּל־מָתְנָיִם: לָכֵן כֹּה אָמַר אֲדֹנָי יֱהוִה הִנְנִי מֵבִיא עָלַיִךְ
חֶרֶב וְהִכְרַתִּי מִמֵּךְ אָדָם וּבְהֵמָה: וְהָיְתָה אֶרֶץ־מִצְרַיִם
לִשְׁמָמָה וְחָרְבָּה וְיָדְעוּ כִּי־אֲנִי יְהוָה יַעַן אָמַר יְאֹר לִי וַאֲנִי
עָשִׂיתִי: לָכֵן הִנְנִי אֵלַיִךְ וְאֶל־יְאֹרֶיךְ וְנָתַתִּי אֶת־אֶרֶץ מִצְרַיִם
לְחָרְבוֹת חָרֶב שְׁמָמָה מִמִּגְדֹּל סְוֵנֵה וְעַד־גְּבוּל כּוּשׁ: לֹא
תַעֲבָר־בָּהּ רֶגֶל אָדָם וְרֶגֶל בְּהֵמָה לֹא תַעֲבָר־בָּהּ וְלֹא תֵשֵׁב
אַרְבָּעִים שָׁנָה: וְנָתַתִּי אֶת־אֶרֶץ מִצְרַיִם שְׁמָמָה בְּתוֹךְ ו
אֲרָצוֹת נְשַׁמּוֹת וְעָרֶיהָ בְּתוֹךְ עָרִים מָחֳרָבוֹת תִּהְיֶיןָ שְׁמָמָה
אַרְבָּעִים שָׁנָה וַהֲפִצֹתִי אֶת־מִצְרַיִם בַּגּוֹיִם וְזֵרִיתִים בָּאֲרָצוֹת:
כִּי כֹה אָמַר אֲדֹנָי יֱהוִה מִקֵּץ אַרְבָּעִים שָׁנָה אֲקַבֵּץ אֶת־
מִצְרַיִם מִן־הָעַמִּים אֲשֶׁר־נָפֹצוּ שָׁמָּה: וְשַׁבְתִּי אֶת־שְׁבוּת
מִצְרַיִם וַהֲשִׁבֹתִי אֹתָם אֶרֶץ פַּתְרוֹס עַל־אֶרֶץ מְכוּרָתָם וְהָיוּ
שָׁם מַמְלָכָה שְׁפָלָה: מִן־הַמַּמְלָכוֹת תִּהְיֶה שְׁפָלָה וְלֹא
תִתְנַשֵּׂא עוֹד עַל־הַגּוֹיִם וְהִמְעַטְתִּים לְבִלְתִּי רְדוֹת בַּגּוֹיִם:
וְלֹא־יִהְיֶה עוֹד לְבֵית יִשְׂרָאֵל לְמִבְטָח מַזְכִּיר עָוֹן בְּפָנוֹתָם
אַחֲרֵיהֶם וְיָדְעוּ כִּי אֲנִי אֲדֹנָי יֱהוִה: וַיְהִי בְּעֶשְׂרִים וָשֶׁבַע
שָׁנָה בָּרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ הָיָה דְבַר־יְהוָה אֵלַי לֵאמֹר:
בֶּן־אָדָם נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל הֶעֱבִיד אֶת־חֵילוֹ עֲבֹדָה
גְדֹלָה אֶל־צֹר כָּל־רֹאשׁ מְקֹרָח וְכָל־כָּתֵף מְרוּטָה וְשָׂכָר לֹא־
הָיָה לוֹ וּלְחֵילוֹ מִצֹּר עַל־הָעֲבֹדָה אֲשֶׁר־עָבַד עָלֶיהָ: לָכֵן כֹּה
אָמַר אֲדֹנָי יֱהוִה הִנְנִי נֹתֵן לִנְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל אֶת־
אֶרֶץ מִצְרַיִם וְנָשָׂא הֲמֹנָהּ וְשָׁלַל שְׁלָלָהּ וּבָזַז בִּזָּהּ וְהָיְתָה

שָׁכָר לְחֵילוֹ: פְּעֻלָּתוֹ אֲשֶׁר־עָבַד־בָּהּ נָתַתִּי לוֹ אֶת־אֶרֶץ
מִצְרַיִם אֲשֶׁר עָשׂוּ לִי נְאֻם אֲדֹנָי יֱהוִה: בַּיּוֹם הַהוּא אַצְמִיחַ
קֶרֶן לְבֵית יִשְׂרָאֵל וּלְךָ אֶתֵּן פִּתְחוֹן־פֶּה בְּתוֹכָם וְיָדְעוּ כִּי־
אֲנִי יְהוָה:

הפטרת בא

בירמיה סימן מ"ו.

הַדָּבָר אֲשֶׁר דִּבֶּר יְהוָה אֶל־יִרְמְיָהוּ הַנָּבִיא לָבוֹא נְבוּכַדְרֶאצַּר
מֶלֶךְ בָּבֶל לְהַכּוֹת אֶת־אֶרֶץ מִצְרָיִם: הַגִּידוּ בְמִצְרַיִם
וְהַשְׁמִיעוּ בְּמִגְדּוֹל וְהַשְׁמִיעוּ בְנֹף וּבְתַחְפַּנְחֵס אִמְרוּ הִתְיַצֵּב
וְהָכֵן לָךְ כִּי־אָכְלָה חֶרֶב סְבִיבֶיךָ: מַדּוּעַ נִסְחַף אַבִּירֶיךָ לֹא
עָמַד כִּי יְהוָה הֲדָפוֹ: הִרְבָּה כוֹשֵׁל גַּם־נָפַל אִישׁ אֶל־רֵעֵהוּ
וַיֹּאמְרוּ קוּמָה ו וְנָשׁוּבָה אֶל־עַמֵּנוּ וְאֶל־אֶרֶץ מוֹלַדְתֵּנוּ מִפְּנֵי
חֶרֶב הַיּוֹנָה: קָרְאוּ שָׁם פַּרְעֹה מֶלֶךְ־מִצְרַיִם שָׁאוֹן הֶעֱבִיר
הַמּוֹעֵד: חַי־אָנִי נְאֻם־הַמֶּלֶךְ יְהוָה צְבָאוֹת שְׁמוֹ כַּי כְּתָבוֹר
בֶּהָרִים וּכְכַרְמֶל בַּיָּם יָבוֹא: כְּלֵי גוֹלָה עֲשִׂי־לָךְ יוֹשֶׁבֶת בַּת־
מִצְרָיִם כִּי־נֹף לְשַׁמָּה תִּהְיֶה וְנִצְתָה מֵאֵין יוֹשֵׁב: עֶגְלָה יְפֵה־
פִיָּה מִצְרַיִם קֶרֶץ מִצָּפוֹן בָּא בָא: גַּם־שְׂכִרֶיהָ בְקִרְבָּהּ כְּעֶגְלֵי
מַרְבֵּק כִּי־גַם־הֵמָּה הִפְנוּ נָסוּ יַחְדָּיו לֹא עָמָדוּ כִּי יוֹם אֵידָם
בָּא עֲלֵיהֶם עֵת פְּקֻדָּתָם: קוֹלָהּ כַּנָּחָשׁ יֵלֵךְ כִּי־בְחַיִל יֵלֵכוּ
וּבְקַרְדֻּמוֹת בָּאוּ לָהּ כְּחֹטְבֵי עֵצִים: כָּרְתוּ יַעְרָהּ נְאֻם־יְהוָה
כִּי לֹא יֶחָקֵר כִּי רַבּוּ מֵאַרְבֶּה וְאֵין לָהֶם מִסְפָּר: הֹבִישָׁה
בַּת־מִצְרָיִם נִתְּנָה בְּיַד עַם־צָפוֹן: אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי
יִשְׂרָאֵל הִנְנִי פוֹקֵד אֶל־אָמוֹן מִנֹּא וְעַל־פַּרְעֹה וְעַל־מִצְרַיִם
וְעַל־אֱלֹהֶיהָ וְעַל־מַלְכֶיהָ וְעַל־פַּרְעֹה וְעַל הַבֹּטְחִים בּוֹ:

וּתְחִתִּים בְּיַד מְבַקְשֵׁי נַפְשָׁם וּבְיַד נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל
וּבְיַד עֲבָדָיו וְאַחֲרֵי־כֵן תִּשְׁכֹּן כִּימֵי־קֶדֶם נְאֻם־יְהוָה: וְאַתָּה
אַל־תִּירָא עַבְדִּי יַעֲקֹב וְאַל־תֵּחַת יִשְׂרָאֵל כִּי הִנְנִי מוֹשִׁעֲךָ
מֵרָחוֹק וְאֶת־זַרְעֲךָ מֵאֶרֶץ שִׁבְיָם וְשָׁב יַעֲקֹב וְשָׁקַט וְשַׁאֲנַן
וְאֵין מַחֲרִיד: אַתָּה אַל־תִּירָא עַבְדִּי יַעֲקֹב נְאֻם־יְהוָה כִּי
אִתְּךָ אֲנִי כִּי אֶעֱשֶׂה כָלָה בְּכָל־הַגּוֹיִם ׀ אֲשֶׁר הַדַּחְתִּיךָ שָּׁמָּה
וְאֹתְךָ לֹא־אֶעֱשֶׂה כָלָה וְיִסַּרְתִּיךָ לַמִּשְׁפָּט וְנַקֵּה לֹא אֲנַקֶּךָּ:

הפטרת בשלח

בשופטים סימן ד׳ וסימן ה׳. וכספרדים מתחילין להלן ותשר.

וּדְבוֹרָה אִשָּׁה נְבִיאָה אֵשֶׁת לַפִּידוֹת הִיא שֹׁפְטָה אֶת־יִשְׂרָאֵל
בָּעֵת הַהִוא: וְהִיא יוֹשֶׁבֶת תַּחַת־תֹּמֶר דְּבוֹרָה בֵּין
הָרָמָה וּבֵין בֵּית־אֵל בְּהַר אֶפְרָיִם וַיַּעֲלוּ אֵלֶיהָ בְּנֵי יִשְׂרָאֵל
לַמִּשְׁפָּט: וַתִּשְׁלַח וַתִּקְרָא לְבָרָק בֶּן־אֲבִינֹעַם מֵקֶדֶשׁ נַפְתָּלִי
וַתֹּאמֶר אֵלָיו הֲלֹא־צִוָּה ׀ יְהוָה אֱלֹהֵי־יִשְׂרָאֵל לֵךְ וּמָשַׁכְתָּ
בְּהַר תָּבוֹר וְלָקַחְתָּ עִמְּךָ עֲשֶׂרֶת אֲלָפִים אִישׁ מִבְּנֵי נַפְתָּלִי
וּמִבְּנֵי זְבֻלוּן: וּמָשַׁכְתִּי אֵלֶיךָ אֶל נַחַל קִישׁוֹן אֶת סִיסְרָא
שַׂר־צְבָא יָבִין וְאֶת־רִכְבּוֹ וְאֶת־הֲמוֹנוֹ וּנְתַתִּיהוּ בְּיָדֶךָ: וַיֹּאמֶר
אֵלֶיהָ בָּרָק אִם־תֵּלְכִי עִמִּי וְהָלָכְתִּי וְאִם־לֹא תֵּלְכִי עִמִּי לֹא
אֵלֵךְ: וַתֹּאמֶר הָלֹךְ אֵלֵךְ עִמָּךְ אֶפֶס כִּי לֹא תִהְיֶה תִּפְאַרְתְּךָ
עַל־הַדֶּרֶךְ אֲשֶׁר אַתָּה הוֹלֵךְ כִּי בְּיַד־אִשָּׁה יִמְכֹּר יְהוָה אֶת־
סִיסְרָא וַתָּקָם דְּבוֹרָה וַתֵּלֶךְ עִם־בָּרָק קֶדְשָׁה: וַיַּזְעֵק בָּרָק
אֶת־זְבוּלֻן וְאֶת־נַפְתָּלִי קֶדְשָׁה וַיַּעַל בְּרַגְלָיו עֲשֶׂרֶת אֲלָפִי אִישׁ
וַתַּעַל עִמּוֹ דְּבוֹרָה: וְחֶבֶר הַקֵּינִי נִפְרָד מִקַּיִן מִבְּנֵי חֹבָב חֹתֵן
מֹשֶׁה וַיֵּט אָהֳלוֹ עַד־אֵלוֹן בְּצַעֲנַנִּים אֲשֶׁר אֵת־קֶדֶשׁ: וַיַּגִּדוּ

לְסִיסְרָא כִּי עָלָה בָּרָק בֶּן־אֲבִינֹעַם הַר־תָּבוֹר: וַיַּזְעֵק סִיסְרָא
אֶת־כָּל־רִכְבּוֹ תְּשַׁע מֵאוֹת רֶכֶב בַּרְזֶל וְאֶת־כָּל־הָעָם אֲשֶׁר
אִתּוֹ מֵחֲרֹשֶׁת הַגּוֹיִם אֶל־נַחַל קִישׁוֹן: וַתֹּאמֶר דְּבֹרָה אֶל־
בָּרָק קוּם כִּי זֶה הַיּוֹם אֲשֶׁר נָתַן יְהוָה אֶת־סִיסְרָא בְּיָדֶךָ
הֲלֹא יְהוָה יָצָא לְפָנֶיךָ וַיֵּרֶד בָּרָק מֵהַר תָּבוֹר וַעֲשֶׂרֶת
אֲלָפִים אִישׁ אַחֲרָיו: וַיָּהָם יְהוָה אֶת־סִיסְרָא וְאֶת־כָּל־הָרֶכֶב
וְאֶת־כָּל־הַמַּחֲנֶה לְפִי־חָרֶב לִפְנֵי בָרָק וַיֵּרֶד סִיסְרָא מֵעַל
הַמֶּרְכָּבָה וַיָּנָס בְּרַגְלָיו: וּבָרָק רָדַף אַחֲרֵי הָרֶכֶב וְאַחֲרֵי
הַמַּחֲנֶה עַד חֲרֹשֶׁת הַגּוֹיִם וַיִּפֹּל כָּל־מַחֲנֵה סִיסְרָא לְפִי־חָרֶב
לֹא נִשְׁאַר עַד־אֶחָד: וְסִיסְרָא נָס בְּרַגְלָיו אֶל־אֹהֶל יָעֵל אֵשֶׁת
חֶבֶר הַקֵּינִי כִּי שָׁלוֹם בֵּין יָבִין מֶלֶךְ־חָצוֹר וּבֵין בֵּית חֶבֶר
הַקֵּינִי: וַתֵּצֵא יָעֵל לִקְרַאת סִיסְרָא וַתֹּאמֶר אֵלָיו סוּרָה אֲדֹנִי
סוּרָה אֵלַי אַל־תִּירָא וַיָּסַר אֵלֶיהָ הָאֹהֱלָה וַתְּכַסֵּהוּ בַּשְּׂמִיכָה:
וַיֹּאמֶר אֵלֶיהָ הַשְׁקִינִי־נָא מְעַט־מַיִם כִּי צָמֵאתִי וַתִּפְתַּח אֶת־
נְאוֹד הֶחָלָב וַתַּשְׁקֵהוּ וַתְּכַסֵּהוּ: וַיֹּאמֶר אֵלֶיהָ עֲמֹד פֶּתַח
הָאֹהֶל וְהָיָה אִם־אִישׁ יָבֹא וּשְׁאֵלֵךְ וְאָמַר הֲיֵשׁ־פֹּה אִישׁ
וְאָמַרְתְּ אָיִן: וַתִּקַּח יָעֵל אֵשֶׁת־חֶבֶר אֶת־יְתַד הָאֹהֶל וַתָּשֶׂם
אֶת־הַמַּקֶּבֶת בְּיָדָהּ וַתָּבֹוא אֵלָיו בַּלָּאט וַתִּתְקַע אֶת־הַיָּתֵד
בְּרַקָּתוֹ וַתִּצְנַח בָּאָרֶץ וְהוּא־נִרְדָּם וַיָּעַף וַיָּמֹת: וְהִנֵּה בָרָק
רֹדֵף אֶת־סִיסְרָא וַתֵּצֵא יָעֵל לִקְרָאתוֹ וַתֹּאמֶר לוֹ לֵךְ וְאַרְאֶךָּ
אֶת־הָאִישׁ אֲשֶׁר־אַתָּה מְבַקֵּשׁ וַיָּבֹא אֵלֶיהָ וְהִנֵּה סִיסְרָא נֹפֵל
מֵת וְהַיָּתֵד בְּרַקָּתוֹ: וַיַּכְנַע אֱלֹהִים בַּיּוֹם הַהוּא אֶת יָבִין מֶלֶךְ־
כְּנַעַן לִפְנֵי בְּנֵי יִשְׂרָאֵל: וַתֵּלֶךְ יַד בְּנֵי־יִשְׂרָאֵל הָלוֹךְ וְקָשָׁה
עַל יָבִין מֶלֶךְ־כְּנַעַן עַד אֲשֶׁר הִכְרִיתוּ אֶת יָבִין מֶלֶךְ־כְּנַעַן:

כאן מתחילין הספרדים

וַתָּשַׁר דְּבוֹרָה וּבָרָק בֶּן־אֲבִינֹעַם בַּיּוֹם הַהוּא לֵאמֹר: בִּפְרַעַ
פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עָם בָּרֲכוּ־יְהוָה: שִׁמְעוּ
מְלָכִים הַאֲזִינוּ רוֹזְנִים אֲנֹכִי לַיהוָה אָנֹכִי אָשִׁירָה אֲזַמֵּר לַיהוָה
אֱלֹהֵי יִשְׂרָאֵל: יְהוָה בְּצֵאתְךָ מִשֵּׂעִיר בְּצַעְדְּךָ מִשְּׂדֵה אֱדוֹם
אֶרֶץ רָעָשָׁה גַּם־שָׁמַיִם נָטָפוּ גַּם־עָבִים נָטְפוּ מָיִם: הָרִים
נָזְלוּ מִפְּנֵי יְהוָה זֶה סִינַי מִפְּנֵי יְהוָה אֱלֹהֵי יִשְׂרָאֵל: בִּימֵי
שַׁמְגַּר בֶּן־עֲנָת בִּימֵי יָעֵל חָדְלוּ אֳרָחוֹת וְהֹלְכֵי נְתִיבוֹת יֵלְכּוּ
אֳרְחוֹת עֲקַלְקַלּוֹת: חָדְלוּ פְרָזוֹן בְּיִשְׂרָאֵל חָדָלּוּ עַד שַׁקַּמְתִּי
דְּבוֹרָה שַׁקַּמְתִּי אֵם בְּיִשְׂרָאֵל: יִבְחַר אֱלֹהִים חֲדָשִׁים אָז
לָחֶם שְׁעָרִים מָגֵן אִם־יֵרָאֶה וָרֹמַח בְּאַרְבָּעִים אֶלֶף בְּיִשְׂרָאֵל:
לִבִּי לְחֹקְקֵי יִשְׂרָאֵל הַמִּתְנַדְּבִים בָּעָם בָּרֲכוּ יְהוָה: רֹכְבֵי
אֲתֹנוֹת צְחֹרוֹת יֹשְׁבֵי עַל־מְדָיָן וְהֹלְכֵי עַל־דֶּרֶךְ שִׂיחוּ: מִקּוֹל
מְחַצְּצִים בֵּין מַשְׁאֲבִים שָׁם יִתְּנוּ צִדְקוֹת יְהוָה צִדְקוֹת פְּרָזוֹנוֹ
בְּיִשְׂרָאֵל אָז יָרְדוּ לַשְּׁעָרִים עַם־יְהוָה: עוּרִי עוּרִי דְּבוֹרָה
עוּרִי עוּרִי דַּבְּרִי־שִׁיר קוּם בָּרָק וְשָׁבֵה שִׁבְיְךָ בֶּן־אֲבִינֹעַם:
אָז יָרַד שָׂרִיד לְאַדִּירִים עָם יְהוָה יָרַד־לִי בַּגִּבּוֹרִים: מִנִּי
אֶפְרַיִם שָׁרְשָׁם בַּעֲמָלֵק אַחֲרֶיךָ בִנְיָמִין בַּעַמָּמֶיךָ מִנִּי מָכִיר
יָרְדוּ מְחֹקְקִים וּמִזְבּוּל�un מְשְׁכִים בְּשֵׁבֶט סֹפֵר: וְשָׂרַי בְּיִשָּׂשכָר
עִם־דְּבוֹרָה וְיִשָּׂשכָר כֵּן בָּרָק בָּעֵמֶק שֻׁלַּח בְּרַגְלָיו בִּפְלַגּוֹת
רְאוּבֵן גְּדֹלִים חִקְקֵי־לֵב: לָמָּה יָשַׁבְתָּ בֵּין הַמִּשְׁפְּתַיִם לִשְׁמֹעַ
שְׁרִקוֹת עֲדָרִים לִפְלַגּוֹת רְאוּבֵן גְּדוֹלִים חִקְרֵי־לֵב: גִּלְעָד
בְּעֵבֶר הַיַּרְדֵּן שָׁכֵן וְדָן לָמָּה יָגוּר אֳנִיּוֹת אָשֵׁר יָשַׁב לְחוֹף
יַמִּים וְעַל־מִפְרָצָיו יִשְׁכּוֹן: זְבֻלוֹן עַם חֵרֵף נַפְשׁוֹ לָמוּת

וְנִפְתָּלִי עַל מְרוֹמֵי שָׂדֶה: בָּאוּ מְלָכִים נִלְחָמוּ אָז נִלְחֲמוּ
מַלְכֵי כְנַעַן בְּתַעֲנָךְ עַל־מֵי מְגִדּוֹ בֶּצַע כֶּסֶף לֹא לָקָחוּ: מִן־
שָׁמַיִם נִלְחָמוּ הַכּוֹכָבִים מִמְּסִלּוֹתָם נִלְחֲמוּ עִם סִיסְרָא:
נַחַל קִישׁוֹן גְּרָפָם נַחַל קְדוּמִים נַחַל קִישׁוֹן תִּדְרְכִי נַפְשִׁי עֹז:
אָז הָלְמוּ עִקְּבֵי־סוּס .מִדַּהֲרוֹת דַּהֲרוֹת אַבִּירָיו: אֹרוּ מֵרוֹז
אָמַר מַלְאַךְ יְהוָה אֹרוּ אָרוֹר יֹשְׁבֶיהָ כִּי לֹא־בָאוּ לְעֶזְרַת
יְהוָה לְעֶזְרַת יְהוָה בַּגִּבּוֹרִים: תְּבֹרַךְ מִנָּשִׁים יָעֵל אֵשֶׁת חֶבֶר
הַקֵּינִי מִנָּשִׁים בָּאֹהֶל תְּבֹרָךְ: מַיִם שָׁאַל חָלָב נָתָנָה בְּסֵפֶל
אַדִּירִים הִקְרִיבָה חֶמְאָה: יָדָהּ לַיָּתֵד תִּשְׁלַחְנָה וְימִינָהּ
לְהַלְמוּת עֲמֵלִים וְהָלְמָה סִיסְרָא מָחֲקָה רֹאשׁוֹ וּמָחֲצָה וְחָלְפָה
רַקָּתוֹ: בֵּין רַגְלֶיהָ כָּרַע נָפַל שָׁכָב בֵּין רַגְלֶיהָ כָּרַע נָפָל
בַּאֲשֶׁר כָּרַע שָׁם נָפַל שָׁדוּד: בְּעַד הַחַלּוֹן נִשְׁקְפָה וַתְּיַבֵּב אֵם
סִיסְרָא בְּעַד הָאֲשְׁנָב מַדּוּעַ בֹּשֵׁשׁ רִכְבּוֹ לָבוֹא מַדּוּעַ אֶחֱרוּ
פַּעֲמֵי מַרְכְּבוֹתָיו: חַכְמוֹת שָׂרוֹתֶיהָ תַּעֲנֶנָּה אַף־הִיא תָּשִׁיב
אֲמָרֶיהָ לָהּ: הֲלֹא יִמְצְאוּ יְחַלְּקוּ שָׁלָל רַחַם רַחֲמָתַיִם לְרֹאשׁ
גֶּבֶר שְׁלַל צְבָעִים לְסִיסְרָא שְׁלַל צְבָעִים רִקְמָה צֶבַע
רִקְמָתַיִם לְצַוְּארֵי שָׁלָל: כֵּן יֹאבְדוּ כָל־אוֹיְבֶיךָ יְהוָה וְאֹהֲבָיו
כְּצֵאת הַשֶּׁמֶשׁ בִּגְבוּרָתוֹ וַתִּשְׁקֹט הָאָרֶץ אַרְבָּעִים שָׁנָה:

הפטרת וישמע יתרו

ביעיה סימן ו׳.

בִּשְׁנַת־מוֹת הַמֶּלֶךְ עֻזִּיָּהוּ וָאֶרְאֶה אֶת־אֲדֹנָי יֹשֵׁב עַל־כִּסֵּא רָם
וְנִשָּׂא וְשׁוּלָיו מְלֵאִים אֶת־הַהֵיכָל: שְׂרָפִים עֹמְדִים ו
מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם ו יְכַסֶּה

פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף: וְקָרָא זֶה אֶל־זֶה
וְאָמַר קָדוֹשׁ ו קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת מְלֹא כָל־הָאָרֶץ
כְּבוֹדוֹ: וַיָּנֻעוּ אַמּוֹת הַסִּפִּים מִקּוֹל הַקּוֹרֵא וְהַבַּיִת יִמָּלֵא עָשָׁן:
וָאֹמַר אוֹי־לִי כִּי־נִדְמֵיתִי כִּי אִישׁ טְמֵא־שְׂפָתַיִם אָנֹכִי וּבְתוֹךְ
עַם־טְמֵא שְׂפָתַיִם אָנֹכִי יוֹשֵׁב כִּי אֶת־הַמֶּלֶךְ יְהוָה צְבָאוֹת
רָאוּ עֵינָי: וַיָּעָף אֵלַי אֶחָד מִן־הַשְּׂרָפִים וּבְיָדוֹ רִצְפָּה
בְּמֶלְקָחַיִם לָקַח מֵעַל הַמִּזְבֵּחַ: וַיִּגַּע עַל־פִּי וַיֹּאמֶר הִנֵּה נָגַע זֶה
עַל־שְׂפָתֶיךָ וְסָר עֲוֹנֶךָ וְחַטָּאתְךָ תְכֻפָּר: וָאֶשְׁמַע אֶת־קוֹל אֲדֹנָי
אֹמֵר אֶת־מִי אֶשְׁלַח וּמִי יֵלֵךְ־לָנוּ וָאֹמַר הִנֵּנִי שְׁלָחֵנִי: וַיֹּאמֶר
לֵךְ וְאָמַרְתָּ לָעָם הַזֶּה שִׁמְעוּ שָׁמוֹעַ וְאַל־תָּבִינוּ וּרְאוּ רָאוֹ
וְאַל־תֵּדָעוּ: הַשְׁמֵן לֵב־הָעָם הַזֶּה וְאָזְנָיו הַכְבֵּד וְעֵינָיו הָשַׁע
פֶּן־יִרְאֶה בְעֵינָיו וּבְאָזְנָיו יִשְׁמָע וּלְבָבוֹ יָבִין וְשָׁב וְרָפָא לוֹ:
וָאֹמַר עַד־מָתַי אֲדֹנָי וַיֹּאמֶר עַד אֲשֶׁר אִם־שָׁאוּ עָרִים מֵאֵין
יוֹשֵׁב וּבָתִּים מֵאֵין אָדָם וְהָאֲדָמָה תִּשָּׁאֵה שְׁמָמָה: וְרִחַק
יְהוָה אֶת־הָאָדָם וְרַבָּה הָעֲזוּבָה בְּקֶרֶב הָאָרֶץ: וְעוֹד בָּהּ
עֲשִׂירִיָּה וְשָׁבָה וְהָיְתָה לְבָעֵר כָּאֵלָה וְכָאַלּוֹן אֲשֶׁר בְּשַׁלֶּכֶת
מַצֶּבֶת בָּם זֶרַע קֹדֶשׁ מַצַּבְתָּהּ:

כאן מסיימים הספרדים. מנהג האשכנזים מוסיפין ויהי בימי.

וַיְהִי בִּימֵי אָחָז בֶּן־יוֹתָם בֶּן־עֻזִּיָּהוּ מֶלֶךְ יְהוּדָה עָלָה רְצִין
מֶלֶךְ־אֲרָם וּפֶקַח בֶּן־רְמַלְיָהוּ מֶלֶךְ־יִשְׂרָאֵל יְרוּשָׁלַם
לַמִּלְחָמָה עָלֶיהָ וְלֹא יָכֹל לְהִלָּחֵם עָלֶיהָ: וַיֻּגַּד לְבֵית דָּוִד
לֵאמֹר נָחָה אֲרָם עַל־אֶפְרָיִם וַיָּנַע לְבָבוֹ וּלְבַב עַמּוֹ כְּנוֹעַ
עֲצֵי־יַעַר מִפְּנֵי רוּחַ: וַיֹּאמֶר יְהוָה אֶל־יְשַׁעְיָהוּ צֵא־נָא לִקְרַאת
אָחָז אַתָּה וּשְׁאָר יָשׁוּב בְּנֶךָ אֶל־קְצֵה תְּעָלַת הַבְּרֵכָה הָעֶלְיוֹנָה

אֶל־מִסְלַת שְׂדֵה כוֹבֵס: וְאָמַרְתָּ אֵלָיו הִשָּׁמֶר וְהַשְׁקֵט אַל־
תִּירָא וּלְבָבְךָ אַל־יֵרַךְ מִשְּׁנֵי זַנְבוֹת הָאוּדִים הָעֲשֵׁנִים הָאֵלֶּה
בָּחֳרִי־אַף רְצִין וַאֲרָם וּבֶן־רְמַלְיָהוּ: יַעַן כִּי־יָעַץ עָלֶיךָ אֲרָם
רָעָה אֶפְרַיִם וּבֶן־רְמַלְיָהוּ לֵאמֹר: נַעֲלֶה בִיהוּדָה וּנְקִיצֶנָּה
וְנַבְקִעֶנָּה אֵלֵינוּ וְנַמְלִיךְ מֹלֶךְ בְּתוֹכָהּ אֵת בֶּן־טָבְאַל: כִּי־
יֶלֶד יֻלַּד־לָנוּ בֵּן נִתַּן־לָנוּ וַתְּהִי הַמִּשְׂרָה עַל־שִׁכְמוֹ וַיִּקְרָא
שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִי־עַד שַׂר־שָׁלוֹם: לְסַרְבֵּה
הַמִּשְׂרָה וּלְשָׁלוֹם אֵין־קֵץ עַל־כִּסֵּא דָוִד וְעַל־מַמְלַכְתּוֹ לְהָכִין
אֹתָהּ וּלְסַעֲדָהּ בְּמִשְׁפָּט וּבִצְדָקָה מֵעַתָּה וְעַד־עוֹלָם קִנְאַת
יְהוָה צְבָאוֹת תַּעֲשֶׂה־זֹּאת:

הפטרת משפטים

מנהג נפ׳ שקלים מפטירים פל שקלים, מפיהו מס סוף ר״ח או מחר חדש.

בירמיה סימן ל״ד.

הַדָּבָר אֲשֶׁר־הָיָה אֶל־יִרְמְיָהוּ מֵאֵת יְהוָה אַחֲרֵי כְּרֹת הַמֶּלֶךְ
צִדְקִיָּהוּ בְּרִית אֶת־כָּל־הָעָם אֲשֶׁר בִּירוּשָׁלַם לִקְרָא
לָהֶם דְּרוֹר: לְשַׁלַּח אִישׁ אֶת־עַבְדּוֹ וְאִישׁ אֶת־שִׁפְחָתוֹ הָעִבְרִי
וְהָעִבְרִיָּה חָפְשִׁים לִבְלְתִּי עֲבָד־בָּם בִּיהוּדִי אָחִיהוּ אִישׁ:
וַיִּשְׁמְעוּ כָּל־הַשָּׂרִים וְכָל־הָעָם אֲשֶׁר־בָּאוּ בַבְּרִית לְשַׁלַּח אִישׁ
אֶת־עַבְדּוֹ וְאִישׁ אֶת־שִׁפְחָתוֹ חָפְשִׁים לִבְלְתִּי עֲבָד־בָּם עוֹד
וַיִּשְׁמְעוּ וַיְשַׁלֵּחוּ: וַיָּשׁוּבוּ אַחֲרֵי־כֵן וַיָּשִׁבוּ אֶת־הָעֲבָדִים וְאֶת־
הַשְּׁפָחוֹת אֲשֶׁר שִׁלְּחוּ חָפְשִׁים וַיִּכְבְּישׁוּם לַעֲבָדִים וְלִשְׁפָחוֹת:
וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ מֵאֵת יְהוָה לֵאמֹר: כֹּה־אָמַר
יְהוָה אֱלֹהֵי יִשְׂרָאֵל אָנֹכִי כָּרַתִּי בְרִית אֶת־אֲבוֹתֵיכֶם בְּיוֹם
הוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים לֵאמֹר: מִקֵּץ

שֶׁבַע שָׁנִים תְּשַׁלְּחוּ אִישׁ אֶת־אָחִיו הָעִבְרִי אֲשֶׁר יִמָּכֵר לְךָ
וְעָבַדְךָ שֵׁשׁ שָׁנִים וְשִׁלַּחְתּוֹ חָפְשִׁי מֵעִמָּךְ וְלֹא־שָׁמְעוּ אֲבוֹתֵיכֶם
אֵלַי וְלֹא הִטּוּ אֶת־אָזְנָם: וַתָּשֻׁבוּ אַתֶּם הַיּוֹם וַתַּעֲשׂוּ אֶת־
הַיָּשָׁר בְּעֵינַי לִקְרֹא דְרוֹר אִישׁ לְרֵעֵהוּ וַתִּכְרְתוּ בְרִית לְפָנַי
בַּבַּיִת אֲשֶׁר־נִקְרָא שְׁמִי עָלָיו: וַתָּשֻׁבוּ וַתְּחַלְּלוּ אֶת־שְׁמִי
וַתָּשִׁבוּ אִישׁ אֶת־עַבְדּוֹ וְאִישׁ אֶת־שִׁפְחָתוֹ אֲשֶׁר־שִׁלַּחְתֶּם
חָפְשִׁים לְנַפְשָׁם וַתִּכְבְּשׁוּ אֹתָם לִהְיוֹת לָכֶם לַעֲבָדִים
וְלִשְׁפָחוֹת: לָכֵן כֹּה־אָמַר יְהוָה אַתֶּם לֹא־שְׁמַעְתֶּם אֵלַי לִקְרֹא
דְרוֹר אִישׁ לְאָחִיו וְאִישׁ לְרֵעֵהוּ הִנְנִי קֹרֵא לָכֶם דְּרוֹר נְאֻם־
יְהוָה אֶל־הַחֶרֶב אֶל־הַדֶּבֶר וְאֶל־הָרָעָב וְנָתַתִּי אֶתְכֶם לְזַוְעָה
לְכֹל מַמְלְכוֹת הָאָרֶץ: וְנָתַתִּי אֶת־הָאֲנָשִׁים הָעֹבְרִים אֶת־
בְּרִתִי אֲשֶׁר לֹא־הֵקִימוּ אֶת־דִּבְרֵי הַבְּרִית אֲשֶׁר כָּרְתוּ לְפָנָי
הָעֵגֶל אֲשֶׁר כָּרְתוּ לִשְׁנַיִם וַיַּעַבְרוּ בֵּין בְּתָרָיו: שָׂרֵי יְהוּדָה
וְשָׂרֵי יְרוּשָׁלַם הַסָּרִסִים וְהַכֹּהֲנִים וְכָל עַם הָאָרֶץ הָעֹבְרִים
בֵּין בִּתְרֵי הָעֵגֶל: וְנָתַתִּי אוֹתָם בְּיַד אֹיְבֵיהֶם וּבְיַד מְבַקְשֵׁי
נַפְשָׁם וְהָיְתָה נִבְלָתָם לְמַאֲכָל לְעוֹף הַשָּׁמַיִם וְלִבְהֶמַת הָאָרֶץ:
וְאֶת־צִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה וְאֶת־שָׂרָיו אֶתֵּן בְּיַד אֹיְבֵיהֶם וּבְיַד
מְבַקְשֵׁי נַפְשָׁם וּבְיַד חֵיל מֶלֶךְ בָּבֶל הָעֹלִים מֵעֲלֵיכֶם: הִנְנִי
מְצַוֶּה נְאֻם־יְהוָה וַהֲשִׁבֹתִים אֶל־הָעִיר הַזֹּאת וְנִלְחֲמוּ עָלֶיהָ
וְלָכָדוּהָ וּשְׂרָפֻהָ בָאֵשׁ וְאֶת־עָרֵי יְהוּדָה אֶתֵּן שְׁמָמָה מֵאֵין
יֹשֵׁב: כֹּה אָמַר יְהוָה אִם־לֹא בְרִיתִי יוֹמָם וָלָיְלָה חֻקּוֹת שָׁמַיִם
וָאָרֶץ לֹא־שָׂמְתִּי: גַּם־זֶרַע יַעֲקוֹב וְדָוִד עַבְדִּי אֶמְאַס מֵקַחַת
מִזַּרְעוֹ מֹשְׁלִים אֶל־זֶרַע אַבְרָהָם יִשְׂחָק וְיַעֲקֹב כִּי־אָשׁוֹב אֶת־
שְׁבוּתָם וְרִחַמְתִּים:

°לועה ק׳ °אשיב ק׳

במלכים א' סימן ח'.

וַיהוָה נָתַן חָכְמָה לִשְׁלֹמֹה כַּאֲשֶׁר דִּבֶּר־לוֹ וַיְהִי שָׁלוֹם בֵּין
חִירָם וּבֵין שְׁלֹמֹה וַיִּכְרְתוּ בְרִית שְׁנֵיהֶם: וַיַּעַל הַמֶּלֶךְ
שְׁלֹמֹה מַס מִכָּל־יִשְׂרָאֵל וַיְהִי הַמַּס שְׁלֹשִׁים אֶלֶף אִישׁ:
וַיְשַׁלָּחֵם לְבָנוֹנָה עֲשֶׂרֶת אֲלָפִים בַּחֹדֶשׁ חֲלִיפוֹת חֹדֶשׁ יִהְיוּ
בַלְּבָנוֹן שְׁנַיִם חֳדָשִׁים בְּבֵיתוֹ וַאֲדֹנִירָם עַל הַמַּס: וַיְהִי
לִשְׁלֹמֹה שִׁבְעִים אֶלֶף נֹשֵׂא סַבָּל וּשְׁמֹנִים אֶלֶף חֹצֵב בָּהָר:
לְבַד מִשָּׂרֵי הַנִּצָּבִים לִשְׁלֹמֹה אֲשֶׁר עַל־הַמְּלָאכָה שְׁלֹשֶׁת
אֲלָפִים וּשְׁלֹשׁ מֵאוֹת הָרֹדִים בָּעָם הָעֹשִׂים בַּמְּלָאכָה: וַיְצַו
הַמֶּלֶךְ וַיַּסְּעוּ אֲבָנִים גְּדֹלוֹת אֲבָנִים יְקָרוֹת לְיַסֵּד הַבַּיִת אַבְנֵי
גָזִית: וַיִּפְסְלוּ בֹנֵי שְׁלֹמֹה וּבֹנֵי חִירוֹם וְהַגִּבְלִים וַיָּכִינוּ הָעֵצִים
וְהָאֲבָנִים לִבְנוֹת הַבָּיִת: וַיְהִי בִּשְׁמוֹנִים שָׁנָה וְאַרְבַּע מֵאוֹת
שָׁנָה לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ־מִצְרַיִם בַּשָּׁנָה הָרְבִיעִית
בְּחֹדֶשׁ זִו הוּא הַחֹדֶשׁ הַשֵּׁנִי לִמְלֹךְ שְׁלֹמֹה עַל־יִשְׂרָאֵל וַיִּבֶן
הַבַּיִת לַיהוָה: וְהַבַּיִת אֲשֶׁר בָּנָה הַמֶּלֶךְ שְׁלֹמֹה לַיהוָה שִׁשִּׁים
אַמָּה אָרְכּוֹ וְעֶשְׂרִים רָחְבּוֹ וּשְׁלֹשִׁים אַמָּה קוֹמָתוֹ: וְהָאוּלָם
עַל־פְּנֵי הֵיכַל הַבַּיִת עֶשְׂרִים אַמָּה אָרְכּוֹ עַל־פְּנֵי רֹחַב הַבָּיִת
עֶשֶׂר בָּאַמָּה רָחְבּוֹ עַל־פְּנֵי הַבָּיִת: וַיַּעַשׂ לַבָּיִת חַלּוֹנֵי שְׁקֻפִּים
אֲטֻמִים: וַיִּבֶן עַל־קִיר הַבַּיִת יָצוּעַ סָבִיב אֶת־קִירוֹת הַבַּיִת
סָבִיב לַהֵיכָל וְלַדְּבִיר וַיַּעַשׂ צְלָעוֹת סָבִיב: הַיָּצוּעַ הַתַּחְתֹּנָה חָמֵשׁ
בָּאַמָּה רָחְבָּהּ וְהַתִּיכֹלָה שֵׁשׁ בָּאַמָּה רָחְבָּהּ וְהַשְּׁלִישִׁית שֶׁבַע
בָּאַמָּה רָחְבָּהּ כִּי מִגְרָעוֹת נָתַן לַבַּיִת סָבִיב חוּצָה לְבִלְתִּי
אֲחֹז בְּקִירוֹת הַבָּיִת: וְהַבַּיִת בְּהִבָּנֹתוֹ אֶבֶן שְׁלֵמָה מַסָּע נִבְנָה
וּמַקָּבוֹת וְהַגַּרְזֶן כָּל־כְּלִי בַרְזֶל לֹא־נִשְׁמַע בַּבַּיִת בְּהִבָּנֹתוֹ:

סיצע ק' סהיצע ק'

פֶּתַח הַצֵּלָע הַתֵּילֹנָה אֶל־כֶּתֶף הַבַּיִת הַיְמָנִית וּבְלוּלִים יַעֲלוּ עַל־הַתֵּילֹנָה וּמִן־הַתֵּילֹנָה אֶל־הַשְּׁלִשִׁים: וַיִּבֶן אֶת־הַבַּיִת וַיְכַלֵּהוּ וַיִּסְפֵּן אֶת־הַבַּיִת גֵּבִים וּשְׁדֵרֹת בָּאֲרָזִים: וַיִּבֶן אֶת־הַיָּצוּעַ עַל־כָּל־הַבַּיִת חָמֵשׁ אַמּוֹת קוֹמָתוֹ וַיֵּאָחֵז אֶת־הַבַּיִת בַּעֲצֵי אֲרָזִים: וְיְהִי דְּבַר־יְהוָה אֶל־שְׁלֹמֹה לֵאמֹר: הַבַּיִת הַזֶּה אֲשֶׁר־אַתָּה בֹנֶה אִם־תֵּלֵךְ בְּחֻקֹּתַי וְאֶת־מִשְׁפָּטַי תַּעֲשֶׂה וְשָׁמַרְתָּ אֶת־כָּל מִצְוֹתַי לָלֶכֶת בָּהֶם וַהֲקִמֹתַי אֶת־דְּבָרִי אִתָּךְ אֲשֶׁר דִּבַּרְתִּי אֶל־דָּוִד אָבִיךָ: וְשָׁכַנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וְלֹא אֶעֱזֹב אֶת־עַמִּי יִשְׂרָאֵל:

הפטרת תצוה

מנהג כפרדס זכור מפטירים של פרשת זכור.

ביחזקאל סימן מ"ג.

אַתָּה בֶן־אָדָם הַגֶּד אֶת־בֵּית־יִשְׂרָאֵל אֶת־הַבַּיִת וְיִכָּלְמוּ מֵעֲוֹנֹתֵיהֶם וּמָדְדוּ אֶת־תָּכְנִית: וְאִם־נִכְלְמוּ מִכֹּל אֲשֶׁר־עָשׂוּ צוּרַת הַבַּיִת וְתִכְוּנָתוֹ וּמוֹצָאָיו וּמְבוֹאָיו וְכָל־צוּרֹתָיו וְאֶת כָּל־חֻקֹּתָיו וְכָל־צוּרֹתָיו וְכָל־תּוֹרֹתָיו הוֹדַע אוֹתָם וּכְתֹב לְעֵינֵיהֶם וְיִשְׁמְרוּ אֶת־כָּל־צוּרָתוֹ וְאֶת־כָּל־חֻקֹּתָיו וְעָשׂוּ אוֹתָם: זֹאת תּוֹרַת הַבַּיִת עַל־רֹאשׁ הָהָר כָּל־גְּבֻלוֹ סָבִיב הִנֵּה־זֹאת תּוֹרַת הַבָּיִת: וְאֵלֶּה מִדּוֹת הַמִּזְבֵּחַ בָּאַמּוֹת אַמָּה אַמָּה וָטֹפַח וְהֵיק הָאַמָּה וְאַמָּה רֹחַב וּגְבוּלָהּ אֶל־שְׂפָתָהּ סָבִיב זֶרֶת הָאֶחָד וְזֶה גַּב הַמִּזְבֵּחַ: וּמֵחִיק הָאָרֶץ עַד־הָעַזָּרָה הַתַּחְתּוֹנָה שְׁתַּיִם אַמּוֹת וְרֹחַב אַמָּה אֶחָת וּמֵהָעַזָּרָה הַקְּטַנָּה עַד־הָעַזָּרָה הַגְּדוֹלָה אַרְבַּע אַמּוֹת וְרֹחַב הָאַמָּה: וְהָהָרְאֵל אַרְבַּע אַמּוֹת וּמֵהָאָרְאֵל וּלְמַעְלָה הַקְּרָנוֹת

סהיציע ק' ס'צורתיו ק' ס'תורתיו ק' סומהאריאל ק'

אַרְבַּע: וְהָאַרְאֶ֫לִּ שְׁתַּיִם עֶשְׂרֵה אַ֫מָּה בִּשְׁתַּיִם עֶשְׂרֵה רָחַב
רַבּ֫וּעַ אֶל אַרְבַּעַת רִבְעָיו: וְהָעֲוָרָה אַרְבַּע עֶשְׂרֵה אַ֫מָּה בְּאַרְבַּע
עֶשְׂרֵה רֹחַב אֶל אַרְבַּעַת רִבְעֶיהָ וְהַגְּבוּל סָבִיב אוֹתָהּ חֲצִי
הָאַמָּה וְהַחֵיק לָהּ אַמָּה סָבִיב וּמַעֲלוֹתֶ֫הוּ פְּנוֹת קָדִים: וַיֹּאמֶר אֵלַי
בֶּן־אָדָם כֹּה אָמַר אֲדֹנָי יְהוִה אֵ֫לֶּה חֻקּוֹת הַמִּזְבֵּחַ בְּיוֹם
הֵֽעָשׂוֹתוֹ לְהַעֲלוֹת עָלָיו עוֹלָה וְלִזְרֹק עָלָיו דָּם: וְנָתַתָּה אֶל־
הַכֹּהֲנִים הַלְוִיִּם אֲשֶׁר הֵם מִזֶּ֫רַע צָדוֹק הַקְּרֵבִים אֵלַי נְאֻם
אֲדֹנָי יְהוִה לְשָׁרְתֵ֫נִי פַּר בֶּן־בָּקָר לְחַטָּאת: וְלָקַחְתָּ מִדָּמוֹ
וְנָתַתָּה עַל־אַרְבַּע קַרְנֹתָיו וְאֶל־אַרְבַּע פִּנּוֹת הָעֲזָרָה וְאֶל־
הַגְּבוּל סָבִיב וְחִטֵּאתָ אוֹתוֹ וְכִפַּרְתָּהּ: וְלָקַחְתָּ אֶת הַפָּר
הַחַטָּאת וְשָׂרַפּוֹ בְּמִפְקַד הַבַּ֫יִת מִחוּץ לַמִּקְדָּשׁ: וּבַיּוֹם הַשֵּׁנִי
תַּקְרִיב שָׂעִיר־עִזִּים תָּמִים לְחַטָּאת וְחִטְּאוּ אֶת־הַמִּזְבֵּחַ כַּאֲשֶׁר
חִטְּאוּ בַּפָּר: בְּכַלּוֹתְךָ מְחַטֵּא תַּקְרִיב פַּר בֶּן־בָּקָר תָּמִים
וְאַיִל מִן־הַצֹּאן תְּמִים: וְהִקְרַבְתָּם לִפְנֵי יְהוָה וְהִשְׁלִיכוּ
הַכֹּהֲנִים עֲלֵיהֶם מֶ֫לַח וְהֶעֱלוּ אוֹתָם עֹלָה לַיהוָה: שִׁבְעַת יָמִים
תַּעֲשֶׂה שָׂעִיר־חַטָּאת לַיּוֹם וּפַר בֶּן־בָּקָר וְאַיִל מִן־הַצֹּאן
תְּמִימִם יַעֲשׂוּ: שִׁבְעַת יָמִים יְכַפְּרוּ אֶת־הַמִּזְבֵּחַ וְטִהֲרוּ אֹתוֹ
וּמִלְאוּ יָדָו: וְיָכְלוּ אֶת־הַיָּמִים וְהָיָה בַּיּוֹם הַשְּׁמִינִי וָהָלְאָה
יַעֲשׂוּ הַכֹּהֲנִים עַל־הַמִּזְבֵּחַ אֶת־עוֹלֹתֵיכֶם וְאֶת־שַׁלְמֵיכֶם
וְרָצִיתִי אֶתְכֶם נְאֻם אֲדֹנָי יְהוִה:

הפטרת כי תשא

לפי נק"ק פפ"ד מתחילין לקמן וישלח אחאב, וכמנהג ספרדים.

בטלאכים א' סימן י"ח.

וַיְהִי יָמִים רַבִּים וּדְבַר־יְהוָה הָיָה אֶל־אֵלִיָּהוּ בַּשָּׁנָה הַשְּׁלִישִׁית
לֵאמֹר לֵךְ הֵרָאֵה אֶל־אַחְאָב וְאֶתְּנָה מָטָר עַל־פְּנֵי

הָאֲדָמָה: וַיֵּלֶךְ אֱלִיָּהוּ לְהֵרָאוֹת אֶל־אַחְאָב וְהָרָעָב חָזָק
בְּשֹׁמְרוֹן: וַיִּקְרָא אַחְאָב אֶל־עֹבַדְיָהוּ אֲשֶׁר עַל־הַבָּיִת וְעֹבַדְיָהוּ
הָיָה יָרֵא אֶת־יְהוָה מְאֹד: וַיְהִי בְּהַכְרִית אִיזֶבֶל אֶת נְבִיאֵי
יְהוָה וַיִּקַּח עֹבַדְיָהוּ מֵאָה נְבִיאִים וַיַּחְבִּיאֵם חֲמִשִּׁים אִישׁ
בַּמְּעָרָה וְכִלְכְּלָם לֶחֶם וָמָיִם: וַיֹּאמֶר אַחְאָב אֶל־עֹבַדְיָהוּ
לֵךְ בָּאָרֶץ אֶל־כָּל־מַעְיְנֵי הַמַּיִם וְאֶל כָּל־הַנְּחָלִים אוּלַי נִמְצָא
חָצִיר וּנְחַיֵּהוּ סוּס וָפֶרֶד וְלוֹא נַכְרִית מֵהַבְּהֵמָה: וַיְחַלְּקוּ
לָהֶם אֶת־הָאָרֶץ לַעֲבָר־בָּהּ אַחְאָב הָלַךְ בְּדֶרֶךְ אֶחָד לְבַדּוֹ
וְעֹבַדְיָהוּ הָלַךְ בְּדֶרֶךְ־אֶחָד לְבַדּוֹ: וַיְהִי עֹבַדְיָהוּ בַּדֶּרֶךְ וְהִנֵּה
אֵלִיָּהוּ לִקְרָאתוֹ וַיַּכִּירֵהוּ וַיִּפֹּל עַל־פָּנָיו וַיֹּאמֶר הֲאַתָּה זֶה
אֲדֹנִי אֵלִיָּהוּ: וַיֹּאמֶר לוֹ אָנִי לֵךְ אֱמֹר לַאדֹנֶיךָ הִנֵּה אֵלִיָּהוּ:
וַיֹּאמֶר מֶה חָטָאתִי כִּי־אַתָּה נֹתֵן אֶת־עַבְדְּךָ בְּיַד־אַחְאָב
לַהֲמִיתֵנִי: חַי ו יְהוָה אֱלֹהֶיךָ אִם־יֶשׁ־גּוֹי וּמַמְלָכָה אֲשֶׁר לֹא־
שָׁלַח אֲדֹנִי שָׁם לְבַקֶּשְׁךָ וְאָמְרוּ אָיִן וְהִשְׁבִּיעַ אֶת־הַמַּמְלָכָה
וְאֶת־הַגּוֹי כִּי לֹא יִמְצָאֲךָה: וְעַתָּה אַתָּה אֹמֵר לֵךְ אֱמֹר
לַאדֹנֶיךָ הִנֵּה אֵלִיָּהוּ: וְהָיָה אֲנִי ו אֵלֵךְ מֵאִתָּךְ וְרוּחַ יְהוָה
יִשָּׂאֲךָ עַל אֲשֶׁר לֹא־אֵדָע וּבָאתִי לְהַגִּיד לְאַחְאָב וְלֹא יִמְצָאֲךָ
וַהֲרָגָנִי וְעַבְדְּךָ יָרֵא אֶת־יְהוָה מִנְּעֻרָי: הֲלֹא־הֻגַּד לַאדֹנִי
אֵת אֲשֶׁר־עָשִׂיתִי בַּהֲרֹג אִיזֶבֶל אֶת נְבִיאֵי יְהוָה וָאַחְבִּא מִנְּבִיאֵי
יְהוָה מֵאָה אִישׁ חֲמִשִּׁים חֲמִשִּׁים אִישׁ בַּמְּעָרָה וָאֲכַלְכְּלֵם
לֶחֶם וָמָיִם: וְעַתָּה אַתָּה אֹמֵר לֵךְ אֱמֹר לַאדֹנֶיךָ הִנֵּה אֵלִיָּהוּ
וַהֲרָגָנִי: וַיֹּאמֶר אֵלִיָּהוּ חַי יְהוָה צְבָאוֹת אֲשֶׁר עָמַדְתִּי לְפָנָיו
כִּי הַיּוֹם אֵרָאֶה אֵלָיו: וַיֵּלֶךְ עֹבַדְיָהוּ לִקְרַאת אַחְאָב וַיַּגֶּד־
לוֹ וַיֵּלֶךְ אַחְאָב לִקְרַאת אֵלִיָּהוּ: וַיְהִי כִּרְאוֹת אַחְאָב אֶת־

אֱלֹהָיו וַיֹּאמֶר אַחְאָב אֵלָיו הַאַתָּה זֶה עֹכֵר יִשְׂרָאֵל: וַיֹּאמֶר
לֹא עָכַרְתִּי אֶת־יִשְׂרָאֵל כִּי אִם־אַתָּה וּבֵית אָבִיךָ בַּעֲזָבְכֶם
אֶת־מִצְוֹת יְהוָה וַתֵּלֶךְ אַחֲרֵי הַבְּעָלִים: וְעַתָּה שְׁלַח קְבָץ
אֵלַי אֶת־כָּל־יִשְׂרָאֵל אֶל־הַר הַכַּרְמֶל וְאֶת־נְבִיאֵי הַבַּעַל
אַרְבַּע מֵאוֹת וַחֲמִשִּׁים וּנְבִיאֵי הָאֲשֵׁרָה אַרְבַּע מֵאוֹת אֹכְלֵי
שֻׁלְחַן אִיזֶבֶל:

כאן מתחילין הספרדים והאשלינאני וק"ק פס"דם.

וַיִּשְׁלַח אַחְאָב בְּכָל־בְּנֵי יִשְׂרָאֵל וַיִּקְבֹּץ אֶת־הַנְּבִיאִים אֶל־הַר
הַכַּרְמֶל: וַיִּגַּשׁ אֵלִיָּהוּ אֶל־כָּל־הָעָם וַיֹּאמֶר עַד־מָתַי
אַתֶּם פֹּסְחִים עַל־שְׁתֵּי הַסְּעִפִּים אִם־יְהוָה הָאֱלֹהִים לְכוּ אַחֲרָיו
וְאִם־הַבַּעַל לְכוּ אַחֲרָיו וְלֹא־עָנוּ הָעָם אֹתוֹ דָּבָר: וַיֹּאמֶר
אֵלִיָּהוּ אֶל־הָעָם אֲנִי נוֹתַרְתִּי נָבִיא לַיהוָה לְבַדִּי וּנְבִיאֵי הַבַּעַל
אַרְבַּע־מֵאוֹת וַחֲמִשִּׁים אִישׁ: וְיִתְּנוּ־לָנוּ שְׁנַיִם פָּרִים וְיִבְחֲרוּ
לָהֶם הַפָּר הָאֶחָד וְיַנַּתְּחֻהוּ וְיָשִׂימוּ עַל־הָעֵצִים וְאֵשׁ לֹא יָשִׂימוּ
וַאֲנִי אֶעֱשֶׂה אֶת־הַפָּר הָאֶחָד וְנָתַתִּי עַל־הָעֵצִים וְאֵשׁ לֹא
אָשִׂים: וְקָרָאתֶם בְּשֵׁם אֱלֹהֵיכֶם וַאֲנִי אֶקְרָא בְשֵׁם־יְהוָה וְהָיָה
הָאֱלֹהִים אֲשֶׁר־יַעֲנֶה בָאֵשׁ הוּא הָאֱלֹהִים וַיַּעַן כָּל־הָעָם וַיֹּאמְרוּ
טוֹב הַדָּבָר: וַיֹּאמֶר אֵלִיָּהוּ לִנְבִיאֵי הַבַּעַל בְּחָרוּ לָכֶם הַפָּר
הָאֶחָד וַעֲשׂוּ רִאשֹׁנָה כִּי אַתֶּם הָרַבִּים וְקִרְאוּ בְּשֵׁם אֱלֹהֵיכֶם
וְאֵשׁ לֹא תָשִׂימוּ: וַיִּקְחוּ אֶת־הַפָּר אֲשֶׁר־נָתַן לָהֶם וַיַּעֲשׂוּ
וַיִּקְרְאוּ בְשֵׁם־הַבַּעַל מֵהַבֹּקֶר וְעַד־הַצָּהֳרַיִם לֵאמֹר הַבַּעַל
עֲנֵנוּ וְאֵין קוֹל וְאֵין עֹנֶה וַיְפַסְּחוּ עַל־הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה:
וַיְהִי בַּצָּהֳרַיִם וַיְהַתֵּל בָּהֶם אֵלִיָּהוּ וַיֹּאמֶר קִרְאוּ בְקוֹל־גָּדוֹל
כִּי־אֱלֹהִים הוּא כִּי־שִׂיחַ וְכִי־שִׂיג לוֹ וְכִי־דֶרֶךְ לוֹ אוּלַי יָשֵׁן

הוּא וְיָקָץ: וַיִּקְרְאוּ בְּקוֹל גָּדוֹל וַיִּתְגֹּדְדוּ כְּמִשְׁפָּטָם בַּחֲרָבוֹת
וּבָרְמָחִים עַד־שְׁפָךְ־דָּם עֲלֵיהֶם: וַיְהִי כַּעֲבֹר הַצָּהֳרַיִם וַיִּתְנַבְּאוּ
עַד לַעֲלוֹת הַמִּנְחָה וְאֵין־קוֹל וְאֵין־עֹנֶה וְאֵין קָשֶׁב: וַיֹּאמֶר
אֵלִיָּהוּ לְכָל־הָעָם גְּשׁוּ אֵלַי וַיִּגְּשׁוּ כָּל־הָעָם אֵלָיו וַיְרַפֵּא אֶת־
מִזְבַּח יְהוָה הֶהָרוּס: וַיִּקַּח אֵלִיָּהוּ שְׁתֵּים עֶשְׂרֵה אֲבָנִים כְּמִסְפַּר
שִׁבְטֵי בְנֵי־יַעֲקֹב אֲשֶׁר הָיָה דְבַר־יְהוָה אֵלָיו לֵאמֹר יִשְׂרָאֵל
יִהְיֶה שְׁמֶךָ: וַיִּבֶן אֶת־הָאֲבָנִים מִזְבֵּחַ בְּשֵׁם יְהוָה וַיַּעַשׂ תְּעָלָה
כְּבֵית סָאתַיִם זָרַע סָבִיב לַמִּזְבֵּחַ: וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיְנַתַּח
אֶת־הַפָּר וַיָּשֶׂם עַל־הָעֵצִים: וַיֹּאמֶר מִלְאוּ אַרְבָּעָה כַדִּים מַיִם
וְיִצְקוּ עַל־הָעֹלָה וְעַל־הָעֵצִים וַיֹּאמֶר שְׁנוּ וַיִּשְׁנוּ וַיֹּאמֶר שַׁלֵּשׁוּ
וַיְשַׁלֵּשׁוּ: וַיֵּלְכוּ הַמַּיִם סָבִיב לַמִּזְבֵּחַ וְגַם אֶת־הַתְּעָלָה מִלֵּא־
מָיִם: וַיְהִי ו בַּעֲלוֹת הַמִּנְחָה וַיִּגַּשׁ אֵלִיָּהוּ הַנָּבִיא וַיֹּאמַר יְהוָה
אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל הַיּוֹם יִוָּדַע כִּי־אַתָּה אֱלֹהִים
בְּיִשְׂרָאֵל וַאֲנִי עַבְדֶּךָ וּבִדְבָרֶיךָ עָשִׂיתִי אֶת כָּל־הַדְּבָרִים הָאֵלֶּה:
עֲנֵנִי יְהוָה עֲנֵנִי וְיֵדְעוּ הָעָם הַזֶּה כִּי־אַתָּה יְהוָה הָאֱלֹהִים וְאַתָּה
הַסַּבְתָּ אֶת־לִבָּם אֲחֹרַנִּית: וַתִּפֹּל אֵשׁ־יְהוָה וַתֹּאכַל אֶת־הָעֹלָה
וְאֶת־הָעֵצִים וְאֶת־הָאֲבָנִים וְאֶת־הֶעָפָר וְאֶת־הַמַּיִם אֲשֶׁר־
בַּתְּעָלָה לִחֲכָה: וַיַּרְא כָּל־הָעָם וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֹּאמְרוּ יְהוָה
הוּא הָאֱלֹהִים יְהוָה הוּא הָאֱלֹהִים:

הפטרת ויקהל

כמנהג הספרדים. במלכים א' פ"ז ז'.

וַיִּשְׁלַח הַמֶּלֶךְ שְׁלֹמֹה וַיִּקַּח אֶת־חִירָם מִצֹּר: בֶּן־אִשָּׁה אַלְמָנָה
הוּא מִמַּטֵּה נַפְתָּלִי וְאָבִיו אִישׁ צֹרִי חֹרֵשׁ נְחֹשֶׁת וַיִּמָּלֵא אֶת־
הַחָכְמָה וְאֶת־הַתְּבוּנָה וְאֶת־הַדַּעַת לַעֲשׂוֹת כָּל־מְלָאכָה בַּנְּחֹשֶׁת

וַיָּבוֹא אֶל־הַמֶּלֶךְ שְׁלֹמֹה וַיַּעַשׂ אֶת־כָּל־מְלַאכְתּוֹ: וַיָּצַר אֶת־
שְׁנֵי הָעַמּוּדִים וְחָשֶׁת שְׁמֹנֶה עֶשְׂרֵה אַמָּה קוֹמַת הָעַמּוּד
הָאֶחָד וְחוּט שְׁתֵּים־עֶשְׂרֵה אַמָּה יָסֹב אֶת־הָעַמּוּד הַשֵּׁנִי: וּשְׁתֵּי
כְתָרֹת עָשָׂה לָתֵת עַל־רָאשֵׁי הָעַמּוּדִים מֻצָק נְחֹשֶׁת חָמֵשׁ
אַמּוֹת קוֹמַת הַכֹּתֶרֶת הָאֶחָת וְחָמֵשׁ אַמּוֹת קוֹמַת הַכֹּתֶרֶת
הַשֵּׁנִית: שְׂבָכִים מַעֲשֵׂה שְׂבָכָה גְּדִלִים מַעֲשֵׂה שַׁרְשְׁרוֹת
לַכֹּתָרֹת אֲשֶׁר עַל־רֹאשׁ הָעַמּוּדִים שִׁבְעָה לַכֹּתֶרֶת הָאֶחָת
וְשִׁבְעָה לַכֹּתֶרֶת הַשֵּׁנִית: וַיַּעַשׂ אֶת־הָעַמּוּדִים וּשְׁנֵי טוּרִים
סָבִיב עַל־הַשְּׂבָכָה הָאֶחָת לְכַסּוֹת אֶת־הַכֹּתָרֹת אֲשֶׁר עַל־רֹאשׁ
הָרִמֹּנִים וְכֵן עָשָׂה לַכֹּתֶרֶת הַשֵּׁנִית: וְהַכֹּתָרֹת אֲשֶׁר עַל־רֹאשׁ
הָעַמּוּדִים מַעֲשֵׂה שׁוֹשַׁן בָּאוּלָם אַרְבַּע אַמּוֹת: וְהַכֹּתָרֹת עַל־
שְׁנֵי הָעַמּוּדִים גַּם־מִמַּעַל מִלְּעֻמַּת הַבֶּטֶן אֲשֶׁר לְעֵבֶר ׀ שְׂבָכָה
וְהָרִמֹּנִים מָאתַיִם טֻרִים סָבִיב עַל הַכֹּתֶרֶת הַשֵּׁנִית: וַיָּקֶם
אֶת־הָעַמֻּדִים לְאֻלָם הַהֵיכָל וַיָּקֶם אֶת־הָעַמּוּד הַיָּמָנִי וַיִּקְרָא
אֶת־שְׁמוֹ יָכִין וַיָּקֶם אֶת־הָעַמּוּד הַשְּׂמָאלִי וַיִּקְרָא אֶת־שְׁמוֹ
בֹּעַז: וְעַל רֹאשׁ הָעַמּוּדִים מַעֲשֵׂה שׁוֹשָׁן וַתִּתֻּם מְלֶאכֶת
הָעַמּוּדִים: וַיַּעַשׂ אֶת־הַיָּם מוּצָק עֶשֶׂר בָּאַמָּה מִשְּׂפָתוֹ עַל־
שְׂפָתוֹ עָגֹל ׀ סָבִיב וְחָמֵשׁ בָּאַמָּה קוֹמָתוֹ וְקָוֶה שְׁלֹשִׁים בָּאַמָּה
יָסֹב אֹתוֹ סָבִיב: וּפְקָעִים מִתַּחַת לִשְׂפָתוֹ ׀ סָבִיב סְבִבִים אֹתוֹ
עֶשֶׂר בָּאַמָּה מַקִּפִים אֶת־הַיָּם סָבִיב שְׁנֵי טוּרִים הַפְּקָעִים
יְצֻקִים בְּיִצְקָתוֹ: עֹמֵד עַל־שְׁנֵי עָשָׂר בָּקָר שְׁלֹשָׁה פֹנִים ׀ צָפוֹנָה
וּשְׁלֹשָׁה פֹנִים יָמָּה וּשְׁלֹשָׁה ׀ פֹּנִים נֶגְבָּה וּשְׁלֹשָׁה פֹנִים מִזְרָחָה
וְהַיָּם עֲלֵיהֶם מִלְמָעְלָה וְכָל־אֲחֹרֵיהֶם בָּיְתָה: וְעָבְיוֹ טֶפַח וּשְׂפָתוֹ
כְּמַעֲשֵׂה שְׂפַת־כּוֹס פֶּרַח שׁוֹשָׁן אַלְפַּיִם בַּת יָכִיל:

הפטרת ויקהל

כמנהג האשכנזים.

והיא הפטרה פקודי כמנהג הספרדים והאיטליאני. ואם הוא פ' שקלים מפטירים פל פקוים בן שבע שנים. ופילו בר"ח או מחר חדש. זאז מפטירים ויעש חירום לפ' פקודי. ובק"ק פס"ד ויעש חירום היא הפטרה ויקהל בנפרדים.

מלכים א' פימן ז'.

וַיַּעַשׂ חִירוֹם אֶת־הַכִּיֹּרוֹת וְאֶת־הַיָּעִים וְאֶת־הַמִּזְרָקוֹת וַיְכַל
חִירָם לַעֲשׂוֹת אֶת־כָּל־הַמְּלָאכָה אֲשֶׁר עָשָׂה לַמֶּלֶךְ
שְׁלֹמֹה בֵּית יְהוָה: עַמֻּדִים שְׁנַיִם וְגֻלֹּת הַכְּתָרֹת אֲשֶׁר־עַל־
רֹאשׁ הָעַמּוּדִים שְׁתָּיִם וְהַשְּׂבָכוֹת שְׁתַּיִם לְכַסּוֹת אֶת־שְׁתֵּי
גֻּלּוֹת הַכְּתָרֹת אֲשֶׁר עַל־רֹאשׁ הָעַמּוּדִים: וְאֶת־הָרִמֹּנִים אַרְבַּע
מֵאוֹת לִשְׁתֵּי הַשְּׂבָכוֹת שְׁנֵי־טוּרִים רִמֹּנִים לַשְּׂבָכָה הָאֶחָת
לְכַסּוֹת אֶת־שְׁתֵּי גֻּלּוֹת הַכְּתָרֹת אֲשֶׁר עַל־פְּנֵי הָעַמּוּדִים:
וְאֶת־הַמְּכֹנוֹת עָשָׂר וְאֶת־הַכִּיֹּרֹת עָשָׂרֵה עַל־הַמְּכֹנוֹת: וְאֶת־
הַיָּם הָאֶחָד וְאֶת־הַבָּקָר שְׁנֵים־עָשָׂר תַּחַת הַיָּם: וְאֶת־הַסִּירוֹת
וְאֶת־הַיָּעִים וְאֶת־הַמִּזְרָקוֹת וְאֵת כָּל־הַכֵּלִים הָאֵלֶּה אֲשֶׁר עָשָׂה
חִירָם לַמֶּלֶךְ שְׁלֹמֹה בֵּית יְהוָה נְחֹשֶׁת מָמְרָט: בְּכִכַּר הַיַּרְדֵּן
יְצָקָם הַמֶּלֶךְ בְּמַעֲבֵה הָאֲדָמָה בֵּין סְכוֹת וּבֵין צָרְתָן: וַיַּנַּח
שְׁלֹמֹה אֶת־כָּל־הַכֵּלִים מֵרֹב מְאֹד מְאֹד לֹא נֶחְקַר מִשְׁקַל
הַנְּחֹשֶׁת: וַיַּעַשׂ שְׁלֹמֹה אֵת כָּל־הַכֵּלִים אֲשֶׁר בֵּית יְהוָה אֵת
מִזְבַּח הַזָּהָב וְאֶת־הַשֻּׁלְחָן אֲשֶׁר עָלָיו לֶחֶם הַפָּנִים זָהָב: וְאֶת־
הַמְּנֹרוֹת חָמֵשׁ מִיָּמִין וְחָמֵשׁ מִשְּׂמֹאל לִפְנֵי הַדְּבִיר זָהָב סָגוּר
וְהַפֶּרַח וְהַנֵּרֹת וְהַמֶּלְקָחַיִם זָהָב: וְהַסִּפּוֹת וְהַמְזַמְּרוֹת
וְהַמִּזְרָקוֹת וְהַכַּפּוֹת וְהַמַּחְתּוֹת זָהָב סָגוּר וְהַפֹּתוֹת לְדַלְתוֹת
הַבַּיִת הַפְּנִימִי לְקֹדֶשׁ הַקָּדָשִׁים לְדַלְתֵי הַבַּיִת לַהֵיכָל זָהָב:

כמנהג האשכנזים. בין בנפרד בין במחובר. אבל אם יש לפ' שקלים נפ' ויקהל אז מפטירין לפקודי ויעש חירום של פ' ויקהל.

במלכים א' סימן ז'.

וַתִּשְׁלַם כָּל־הַמְּלָאכָה אֲשֶׁר עָשָׂה הַמֶּלֶךְ שְׁלֹמֹה בֵּית יְהוָה
וַיָּבֵא שְׁלֹמֹה אֶת־קָדְשֵׁי דָוִד אָבִיו אֶת־הַכֶּסֶף וְאֶת־
הַזָּהָב וְאֶת־הַכֵּלִים נָתַן בְּאֹצְרוֹת בֵּית יְהוָה: אָז יַקְהֵל שְׁלֹמֹה
אֶת־זִקְנֵי יִשְׂרָאֵל אֶת־כָּל־רָאשֵׁי הַמַּטּוֹת נְשִׂיאֵי הָאָבוֹת לִבְנֵי
יִשְׂרָאֵל אֶל־הַמֶּלֶךְ שְׁלֹמֹה יְרוּשָׁלָ͏ִם לְהַעֲלוֹת אֶת־אֲרוֹן בְּרִית־
יְהוָה מֵעִיר דָּוִד הִיא צִיּוֹן: וַיִּקָּהֲלוּ אֶל־הַמֶּלֶךְ שְׁלֹמֹה כָּל־אִישׁ
יִשְׂרָאֵל בְּיֶרַח הָאֵתָנִים בֶּחָג הוּא הַחֹדֶשׁ הַשְּׁבִיעִי: וַיָּבֹאוּ כֹּל
זִקְנֵי יִשְׂרָאֵל וַיִּשְׂאוּ הַכֹּהֲנִים אֶת־הָאָרוֹן: וַיַּעֲלוּ אֶת־אֲרוֹן יְהוָה
וְאֶת־אֹהֶל מוֹעֵד וְאֶת־כָּל־כְּלֵי הַקֹּדֶשׁ אֲשֶׁר בָּאֹהֶל וַיַּעֲלוּ אֹתָם
הַכֹּהֲנִים וְהַלְוִיִּם: וְהַמֶּלֶךְ שְׁלֹמֹה וְכָל־עֲדַת יִשְׂרָאֵל הַנּוֹעָדִים
עָלָיו אִתּוֹ לִפְנֵי הָאָרוֹן מְזַבְּחִים צֹאן וּבָקָר אֲשֶׁר לֹא־יִסָּפְרוּ
וְלֹא יִמָּנוּ מֵרֹב: וַיָּבִאוּ הַכֹּהֲנִים אֶת־אֲרוֹן בְּרִית־יְהוָה אֶל־
מְקוֹמוֹ אֶל־דְּבִיר הַבַּיִת אֶל־קֹדֶשׁ הַקָּדָשִׁים אֶל־תַּחַת כַּנְפֵי
הַכְּרוּבִים: כִּי הַכְּרוּבִים פֹּרְשִׂים כְּנָפַיִם אֶל־מְקוֹם הָאָרוֹן
וַיָּסֹכּוּ הַכְּרֻבִים עַל־הָאָרוֹן וְעַל־בַּדָּיו מִלְמָעְלָה: וַיַּאֲרִכוּ הַבַּדִּים
וַיֵּרָאוּ רָאשֵׁי הַבַּדִּים מִן־הַקֹּדֶשׁ עַל־פְּנֵי הַדְּבִיר וְלֹא יֵרָאוּ
הַחוּצָה וַיִּהְיוּ שָׁם עַד הַיּוֹם הַזֶּה: אֵין בָּאָרוֹן רַק שְׁנֵי לֻחוֹת
הָאֲבָנִים אֲשֶׁר הִנִּיחַ שָׁם מֹשֶׁה בְּחֹרֵב אֲשֶׁר כָּרַת יְהוָה עִם־
בְּנֵי יִשְׂרָאֵל בְּצֵאתָם מֵאֶרֶץ מִצְרָיִם: וַיְהִי בְּצֵאת הַכֹּהֲנִים מִן־
הַקֹּדֶשׁ וְהֶעָנָן מָלֵא אֶת־בֵּית יְהוָה: וְלֹא־יָכְלוּ הַכֹּהֲנִים לַעֲמֹד
לְשָׁרֵת מִפְּנֵי הֶעָנָן כִּי־מָלֵא כְּבוֹד־יְהוָה אֶת־בֵּית יְהוָה: אָז
אָמַר שְׁלֹמֹה יְהוָה אָמַר לִשְׁכֹּן בָּעֲרָפֶל: בָּנֹה בָנִיתִי בֵּית זְבֻל

לָךְ מָכוֹן לְשִׁבְתְּךָ עוֹלָמִים: וַיַּסֵּב הַמֶּלֶךְ אֶת־פָּנָיו וַיְבָרֶךְ אֶת
כָּל־קְהַל יִשְׂרָאֵל וְכָל־קְהַל יִשְׂרָאֵל עֹמֵד: וַיֹּאמֶר בָּרוּךְ יְהוָה
אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר דִּבֶּר בְּפִיו אֶת דָּוִד אָבִי וּבְיָדָו מִלֵּא לֵאמֹר:
מִן־הַיּוֹם אֲשֶׁר הוֹצֵאתִי אֶת־עַמִּי אֶת־יִשְׂרָאֵל מִמִּצְרַיִם לֹא־
בָחַרְתִּי בְעִיר מִכֹּל שִׁבְטֵי יִשְׂרָאֵל לִבְנוֹת בַּיִת לִהְיוֹת שְׁמִי שָׁם
וָאֶבְחַר בְּדָוִד לִהְיוֹת עַל־עַמִּי יִשְׂרָאֵל: וַיְהִי עִם־לְבַב דָּוִד אָבִי
לִבְנוֹת בַּיִת לְשֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל: וַיֹּאמֶר יְהוָה אֶל־דָּוִד
אָבִי יַעַן אֲשֶׁר הָיָה עִם־לְבָבְךָ לִבְנוֹת בַּיִת לִשְׁמִי הֱטִיבֹתָ כִּי
הָיָה עִם־לְבָבֶךָ: רַק אַתָּה לֹא תִבְנֶה הַבַּיִת כִּי אִם־בִּנְךָ הַיֹּצֵא
מֵחֲלָצֶיךָ הוּא־יִבְנֶה הַבַּיִת לִשְׁמִי: וַיָּקֶם יְהוָה אֶת־דְּבָרוֹ אֲשֶׁר
דִּבֵּר וָאָקוּם תַּחַת דָּוִד אָבִי וָאֵשֵׁב ו עַל־כִּסֵּא יִשְׂרָאֵל כַּאֲשֶׁר
דִּבֶּר יְהוָה וָאֶבְנֶה הַבַּיִת לְשֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל: וָאָשִׂם
שָׁם מָקוֹם לָאָרוֹן אֲשֶׁר־שָׁם בְּרִית יְהוָה אֲשֶׁר כָּרַת עִם־
אֲבֹתֵינוּ בְּהוֹצִיאוֹ אוֹתָם מֵאֶרֶץ מִצְרָיִם:

הפטרת פרשת שקלים

למפטיר קורמין מהחלת פ' כי תשא עד לכפר על נפשתיכם (שמות ל' י"ד י"ו).

כאן מתחילים הכפרדים. במלכים ב' פיטן י"א.

וַיִּכְרֹת יְהוֹיָדָע אֶת־הַבְּרִית בֵּין יְהוָה וּבֵין הַמֶּלֶךְ וּבֵין הָעָם
לִהְיוֹת לְעָם לַיהוָה וּבֵין הַמֶּלֶךְ וּבֵין הָעָם: וַיָּבֹאוּ כָל־
עַם הָאָרֶץ בֵּית־הַבַּעַל וַיְתִצֻהוּ אֶת־מִזְבְּחֹתָו וְאֶת־צְלָמָיו שִׁבְּרוּ
הֵיטֵב וְאֶת מַתָּן כֹּהֵן הַבַּעַל הָרְגוּ לִפְנֵי הַמִּזְבְּחוֹת וַיָּשֶׂם הַכֹּהֵן
פְּקֻדֹּת עַל־בֵּית יְהוָה: וַיִּקַּח אֶת־שָׂרֵי הַמֵּאוֹת וְאֶת־הַכָּרִי וְאֶת־
הָרָצִים וְאֶת ו כָּל־עַם הָאָרֶץ וַיֹּרִידוּ אֶת־הַמֶּלֶךְ מִבֵּית־יְהוָה

וַיָּבֹאוּ דֶּרֶךְ־שַׁעַר הָרָצִים בֵּית הַמֶּלֶךְ וַיֵּשֶׁב עַל־כִּסֵּא הַמְּלָכִים׃
וַיִּשְׂמַח כָּל־עַם־הָאָרֶץ וְהָעִיר שָׁקָטָה וְאֶת־עֲתַלְיָהוּ הֵמִיתוּ
בַחֶרֶב בֵּית ׳מֶלֶךְ׃

כאן מתחילין האשכנזים.

בֶּן־שֶׁבַע שָׁנִים יְהוֹאָשׁ בְּמָלְכוֹ׃ בִּשְׁנַת־שֶׁבַע לְיֵהוּא מָלַךְ יְהוֹאָשׁ
וְאַרְבָּעִים שָׁנָה מָלַךְ בִּירוּשָׁלָם וְשֵׁם אִמּוֹ צִבְיָה מִבְּאֵר
שָׁבַע׃ וַיַּעַשׂ יְהוֹאָשׁ הַיָּשָׁר בְּעֵינֵי יְהוָה כָּל־יָמָיו אֲשֶׁר הוֹרָהוּ
יְהוֹיָדָע הַכֹּהֵן׃ רַק הַבָּמוֹת לֹא־סָרוּ עוֹד הָעָם מְזַבְּחִים וּמְקַטְּרִים
בַּבָּמוֹת׃ וַיֹּאמֶר יְהוֹאָשׁ אֶל־הַכֹּהֲנִים כֹּל כֶּסֶף הַקֳּדָשִׁים אֲשֶׁר
יוּבָא בֵּית־יְהוָה כֶּסֶף עוֹבֵר אִישׁ כֶּסֶף נַפְשׁוֹת עֶרְכּוֹ כָּל־כֶּסֶף
אֲשֶׁר יַעֲלֶה עַל לֵב־אִישׁ לְהָבִיא בֵּית יְהוָה׃ יִקָּחוּ לָהֶם הַכֹּהֲנִים
אִישׁ מֵאֵת מַכָּרוֹ וְהֵם יְחַזְּקוּ אֶת־בֶּדֶק הַבַּיִת לְכֹל אֲשֶׁר־יִמָּצֵא
שָׁם בֶּדֶק׃ וַיְהִי בִּשְׁנַת עֶשְׂרִים וְשָׁלֹשׁ שָׁנָה לַמֶּלֶךְ יְהוֹאָשׁ לֹא־
חִזְּקוּ הַכֹּהֲנִים אֶת־בֶּדֶק הַבָּיִת׃ וַיִּקְרָא הַמֶּלֶךְ יְהוֹאָשׁ לִיהוֹיָדָע
הַכֹּהֵן וְלַכֹּהֲנִים וַיֹּאמֶר אֲלֵהֶם מַדּוּעַ אֵינְכֶם מְחַזְּקִים אֶת־בֶּדֶק
הַבָּיִת וְעַתָּה אַל־תִּקְחוּ־כֶסֶף מֵאֵת מַכָּרֵיכֶם כִּי־לְבֶדֶק הַבַּיִת
תִּתְּנֵהוּ׃ וַיֹּאתוּ הַכֹּהֲנִים לְבִלְתִּי קְחַת־כֶּסֶף מֵאֵת הָעָם וּלְבִלְתִּי
חַזֵּק אֶת־בֶּדֶק הַבָּיִת׃ וַיִּקַּח יְהוֹיָדָע הַכֹּהֵן אֲרוֹן אֶחָד וַיִּקֹּב
חֹר בְּדַלְתּוֹ וַיִּתֵּן אֹתוֹ אֶצֶל הַמִּזְבֵּחַ בְּיָמִין בְּבוֹא־אִישׁ בֵּית
יְהוָה וְנָתְנוּ־שָׁמָּה הַכֹּהֲנִים שֹׁמְרֵי הַסַּף אֶת־כָּל־הַכֶּסֶף הַמּוּבָא
בֵּית־יְהוָה׃ וַיְהִי כִּרְאוֹתָם כִּי־רַב הַכֶּסֶף בָּאָרוֹן וַיַּעַל סֹפֵר
הַמֶּלֶךְ וְחֹכֵן הַגָּדוֹל וַיָּצְרוּ וַיִּמְנוּ אֶת־הַכֶּסֶף הַנִּמְצָא בֵּית־
יְהוָה׃ וְנָתְנוּ אֶת־הַכֶּסֶף הַמְתֻכָּן עַל־יְדֵי עֹשֵׂי הַמְּלָאכָה הַפְּקֻדִים
בֵּית יְהוָה וַיּוֹצִיאֻהוּ לְחֹרְשֵׁי הָעֵץ וְלַבֹּנִים הָעֹשִׂים בֵּית יְהוָה׃

סהמלך ק׳ סנימין ק׳ סידו ק׳ המפקדים ק׳

וְלַגְּדָרִים וּלְחֻצְבֵי הָאֶבֶן וְלִקְנוֹת עֵצִים וְאַבְנֵי מַחְצֵב לְחַזֵּק
אֶת־בֶּדֶק בֵּית־יְהוָה וּלְכֹל אֲשֶׁר־יֵצֵא עַל־הַבַּיִת לְחָזְקָה: אַךְ
לֹא יֵעָשֶׂה בֵּית יְהוָה סִפּוֹת כֶּסֶף מְזַמְּרוֹת מִזְרָקוֹת חֲצֹצְרוֹת
כָּל־כְּלִי זָהָב וּכְלִי־כֶסֶף מִן־הַכֶּסֶף הַמּוּבָא בֵּית־יְהוָה: כִּי־
לְעֹשֵׂי הַמְּלָאכָה יִתְּנֵהוּ וְחִזְּקוּ־בוֹ אֶת־בֵּית יְהוָה: וְלֹא יְחֻשְׁבוּ
אֶת־הָאֲנָשִׁים אֲשֶׁר יִתְּנוּ אֶת־הַכֶּסֶף עַל־יָדָם לָתֵת לְעֹשֵׂי
הַמְּלָאכָה כִּי בֶאֱמֻנָה הֵם עֹשִׂים: כֶּסֶף אָשָׁם וְכֶסֶף חַטָּאוֹת
לֹא יוּבָא בֵּית יְהוָה לַכֹּהֲנִים יִהְיוּ:

קריאה למפטיר פרשת זכור. בסוף פ' כי תצא.

זָכוֹר אֵת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בַּדֶּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם·
אֲשֶׁר קָרְךָ בַּדֶּרֶךְ וַיְזַנֵּב בְּךָ כָּל־הַנֶּחֱשָׁלִים אַחֲרֶיךָ וְאַתָּה
עָיֵף וְיָגֵעַ וְלֹא יָרֵא אֱלֹהִים: וְהָיָה בְּהָנִיחַ יְהוָה אֱלֹהֶיךָ ו לְךָ
מִכָּל־אֹיְבֶיךָ מִסָּבִיב בָּאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה
לְרִשְׁתָּהּ תִּמְחֶה אֶת־זֵכֶר עֲמָלֵק מִתַּחַת הַשָּׁמָיִם לֹא תִּשְׁכָּח:

הפטרת פרשת זכור

בשמואל א' סימן ט"ו.

וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל אֹתִי שָׁלַח יְהוָה לִמְשָׁחֲךָ לְמֶלֶךְ עַל־
עַמּוֹ עַל־יִשְׂרָאֵל וְעַתָּה שְׁמַע לְקוֹל דִּבְרֵי יְהוָה:

כאן מתחילים האשכנזים.

כֹּה אָמַר יְהוָה צְבָאוֹת פָּקַדְתִּי אֵת אֲשֶׁר־עָשָׂה עֲמָלֵק לְיִשְׂרָאֵל
אֲשֶׁר־שָׂם לוֹ בַּדֶּרֶךְ בַּעֲלֹתוֹ מִמִּצְרָיִם: עַתָּה לֵךְ וְהִכִּיתָה
אֶת־עֲמָלֵק וְהַחֲרַמְתֶּם אֶת־כָּל־אֲשֶׁר־לוֹ וְלֹא תַחְמֹל עָלָיו
וְהֵמַתָּה מֵאִישׁ עַד־אִשָּׁה מֵעוֹלֵל וְעַד־יוֹנֵק מִשּׁוֹר וְעַד־שֶׂה
מִגָּמָל וְעַד־חֲמוֹר: וַיִּשְׁמַע שָׁאוּל אֶת־הָעָם וַיִּפְקְדֵם בַּטְּלָאִים

מָאתַיִם אֶלֶף רַגְלִי וַעֲשֶׂרֶת אֲלָפִים אֶת־אִישׁ יְהוּדָה: וַיָּבֹא
שָׁאוּל עַד־עִיר עֲמָלֵק וַיָּרֶב בַּנָּחַל: וַיֹּאמֶר שָׁאוּל אֶל־הַקֵּינִי
לְכוּ סֻרוּ רְדוּ מִתּוֹךְ עֲמָלֵקִי פֶּן־אֹסִפְךָ עִמּוֹ וְאַתָּה עָשִׂיתָה
חֶסֶד עִם־כָּל־בְּנֵי יִשְׂרָאֵל בַּעֲלוֹתָם מִמִּצְרָיִם וַיָּסַר קֵינִי
מִתּוֹךְ עֲמָלֵק: וַיַּךְ שָׁאוּל אֶת־עֲמָלֵק מֵחֲוִילָה בּוֹאֲךָ שׁוּר
אֲשֶׁר עַל־פְּנֵי מִצְרָיִם: וַיִּתְפֹּשׂ אֶת־אֲגַג מֶלֶךְ־עֲמָלֵק חָי וְאֶת־
כָּל־הָעָם הֶחֱרִים לְפִי־חָרֶב: וַיַּחְמֹל שָׁאוּל וְהָעָם עַל־אֲגָג
וְעַל־מֵיטַב הַצֹּאן וְהַבָּקָר וְהַמִּשְׁנִים וְעַל־הַכָּרִים וְעַל־כָּל־
הַטּוֹב וְלֹא אָבוּ הַחֲרִימָם וְכָל־הַמְּלָאכָה נִמְבְּזָה וְנָמֵס אֹתָהּ
הֶחֱרִימוּ: וַיְהִי דְּבַר יְהוָה אֶל־שְׁמוּאֵל לֵאמֹר: נִחַמְתִּי כִּי־
הִמְלַכְתִּי אֶת־שָׁאוּל לְמֶלֶךְ כִּי־שָׁב מֵאַחֲרַי וְאֶת־דְּבָרַי לֹא
הֵקִים וַיִּחַר לִשְׁמוּאֵל וַיִּזְעַק אֶל־יְהוָה כָּל־הַלָּיְלָה: וַיַּשְׁכֵּם
שְׁמוּאֵל לִקְרַאת שָׁאוּל בַּבֹּקֶר וַיֻּגַּד לִשְׁמוּאֵל לֵאמֹר בָּא־
שָׁאוּל הַכַּרְמֶלָה וְהִנֵּה מַצִּיב לוֹ יָד וַיִּסֹּב וַיַּעֲבֹר וַיֵּרֶד הַגִּלְגָּל:
וַיָּבֹא שְׁמוּאֵל אֶל־שָׁאוּל וַיֹּאמֶר לוֹ שָׁאוּל בָּרוּךְ אַתָּה לַיהוָה
הֲקִימֹתִי אֶת־דְּבַר יְהוָה: וַיֹּאמֶר שְׁמוּאֵל וּמֶה קוֹל־הַצֹּאן
הַזֶּה בְּאָזְנָי וְקוֹל הַבָּקָר אֲשֶׁר אָנֹכִי שֹׁמֵעַ: וַיֹּאמֶר שָׁאוּל
מֵעַמָּלֵקִי הֱבִיאוּם אֲשֶׁר חָמַל הָעָם עַל־מֵיטַב הַצֹּאן וְהַבָּקָר
לְמַעַן זְבֹחַ לַיהוָה אֱלֹהֶיךָ וְאֶת־הַיּוֹתֵר הֶחֱרַמְנוּ: וַיֹּאמֶר
שְׁמוּאֵל אֶל־שָׁאוּל הֶרֶף וְאַגִּידָה לְךָ אֵת אֲשֶׁר דִּבֶּר יְהוָה
אֵלַי הַלָּיְלָה וַיֹּאמֶרוֹ לוֹ דַּבֵּר: וַיֹּאמֶר שְׁמוּאֵל הֲלוֹא אִם־קָטֹן
אַתָּה בְּעֵינֶיךָ רֹאשׁ שִׁבְטֵי יִשְׂרָאֵל אָתָּה וַיִּמְשָׁחֲךָ יְהוָה לְמֶלֶךְ
עַל־יִשְׂרָאֵל: וַיִּשְׁלָחֲךָ יְהוָה בְּדָרֶךְ וַיֹּאמֶר לֵךְ וְהַחֲרַמְתָּה אֶת־
הַחַטָּאִים אֶת־עֲמָלֵק וְנִלְחַמְתָּ בּוֹ עַד־כַּלּוֹתָם אֹתָם: וְלָמָּה

לְאִ־שָׁמַעְתָּ בְּקוֹל יְהוָה וַתַּעַט אֶל־הַשָּׁלָל וַתַּעַשׂ הָרַע בְּעֵינֵי
יְהוָה: וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל אֲשֶׁר שָׁמַעְתִּי בְּקוֹל יְהוָה
וָאֵלֵךְ בַּדֶּרֶךְ אֲשֶׁר־שְׁלָחַנִי יְהוָה וָאָבִיא אֶת־אֲגַג מֶלֶךְ עֲמָלֵק
וְאֶת־עֲמָלֵק הֶחֱרַמְתִּי: וַיִּקַּח הָעָם מֵהַשָּׁלָל צֹאן וּבָקָר רֵאשִׁית
הַחֵרֶם לִזְבֹּחַ לַיהוָה אֱלֹהֶיךָ בַּגִּלְגָּל: וַיֹּאמֶר שְׁמוּאֵל הֲחֵפֶץ
לַיהוָה בְּעֹלוֹת וּזְבָחִים כִּשְׁמֹעַ בְּקוֹל יְהוָה הִנֵּה שְׁמֹעַ מִזֶּבַח
טוֹב לְהַקְשִׁיב מֵחֶלֶב אֵילִים: כִּי חַטַּאת־קֶסֶם מְרִי וְאָוֶן
וּתְרָפִים הַפְצַר יַעַן מָאַסְתָּ אֶת־דְּבַר יְהוָה וַיִּמְאָסְךָ מִמֶּלֶךְ:
וַיֹּאמֶר שָׁאוּל אֶל־שְׁמוּאֵל חָטָאתִי כִּי־עָבַרְתִּי אֶת־פִּי־יְהוָה
וְאֶת־דְּבָרֶיךָ כִּי יָרֵאתִי אֶת־הָעָם וָאֶשְׁמַע בְּקוֹלָם: וְעַתָּה שָׂא
נָא אֶת־חַטָּאתִי וְשׁוּב עִמִּי וְאֶשְׁתַּחֲוֶה לַיהוָה: וַיֹּאמֶר שְׁמוּאֵל
אֶל־שָׁאוּל לֹא אָשׁוּב עִמָּךְ כִּי מָאַסְתָּה אֶת־דְּבַר יְהוָה
וַיִּמְאָסְךָ יְהוָה מִהְיוֹת מֶלֶךְ עַל־יִשְׂרָאֵל: וַיִּסֹּב שְׁמוּאֵל לָלֶכֶת
וַיַּחֲזֵק בִּכְנַף־מְעִילוֹ וַיִּקָּרַע: וַיֹּאמֶר אֵלָיו שְׁמוּאֵל קָרַע יְהוָה
אֶת־מַמְלְכוּת יִשְׂרָאֵל מֵעָלֶיךָ הַיּוֹם וּנְתָנָהּ לְרֵעֲךָ הַטּוֹב
מִמֶּךָּ: וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם
הוּא לְהִנָּחֵם: וַיֹּאמֶר חָטָאתִי עַתָּה כַּבְּדֵנִי נָא נֶגֶד־זִקְנֵי עַמִּי
וְנֶגֶד יִשְׂרָאֵל וְשׁוּב עִמִּי וְהִשְׁתַּחֲוֵיתִי לַיהוָה אֱלֹהֶיךָ: וַיָּשָׁב
שְׁמוּאֵל אַחֲרֵי שָׁאוּל וַיִּשְׁתַּחוּ שָׁאוּל לַיהוָה: וַיֹּאמֶר שְׁמוּאֵל
הַגִּישׁוּ אֵלַי אֶת־אֲגַג מֶלֶךְ עֲמָלֵק וַיֵּלֶךְ אֵלָיו אֲגַג מַעֲדַנֹּת
וַיֹּאמֶר אֲגַג אָכֵן סָר מַר־הַמָּוֶת: וַיֹּאמֶר שְׁמוּאֵל כַּאֲשֶׁר
שִׁכְּלָה נָשִׁים חַרְבֶּךָ כֵּן־תִּשְׁכַּל מִנָּשִׁים אִמֶּךָ וַיְשַׁסַּף שְׁמוּאֵל
אֶת־אֲגַג לִפְנֵי יְהוָה בַּגִּלְגָּל: וַיֵּלֶךְ שְׁמוּאֵל הָרָמָתָה וְשָׁאוּל
עָלָה אֶל־בֵּיתוֹ גִּבְעַת שָׁאוּל:

מתחלה פרשם זאת חקת התורה (במדבר י"ט) עד סוף פסקא.

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: זֹאת חֻקַּת הַתּוֹרָה
אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר דַּבֵּר ו אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ
אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־
עָלָה עָלֶיהָ עֹל: וּנְתַתֶּם אֹתָהּ אֶל־אֶלְעָזָר הַכֹּהֵן וְהוֹצִיא אֹתָהּ
אֶל־מִחוּץ לַמַּחֲנֶה וְשָׁחַט אֹתָהּ לְפָנָיו: וְלָקַח אֶלְעָזָר הַכֹּהֵן
מִדָּמָהּ בְּאֶצְבָּעוֹ וְהִזָּה אֶל־נֹכַח פְּנֵי אֹהֶל־מוֹעֵד מִדָּמָהּ שֶׁבַע
פְּעָמִים: וְשָׂרַף אֶת־הַפָּרָה לְעֵינָיו אֶת־עֹרָהּ וְאֶת־בְּשָׂרָהּ וְאֶת־
דָּמָהּ עַל־פִּרְשָׁהּ יִשְׂרֹף: וְלָקַח הַכֹּהֵן עֵץ אֶרֶז וְאֵזוֹב וּשְׁנִי
תוֹלָעַת וְהִשְׁלִיךְ אֶל־תּוֹךְ שְׂרֵפַת הַפָּרָה: וְכִבֶּס בְּגָדָיו הַכֹּהֵן
וְרָחַץ בְּשָׂרוֹ בַּמַּיִם וְאַחַר יָבֹא אֶל־הַמַּחֲנֶה וְטָמֵא הַכֹּהֵן עַד־
הָעָרֶב: וְהַשֹּׂרֵף אֹתָהּ יְכַבֵּס בְּגָדָיו בַּמַּיִם וְרָחַץ בְּשָׂרוֹ בַּמָּיִם
וְטָמֵא עַד־הָעָרֶב: וְאָסַף ו אִישׁ טָהוֹר אֵת אֵפֶר הַפָּרָה וְהִנִּיחַ
מִחוּץ לַמַּחֲנֶה בְּמָקוֹם טָהוֹר וְהָיְתָה לַעֲדַת בְּנֵי־יִשְׂרָאֵל
לְמִשְׁמֶרֶת לְמֵי נִדָּה חַטָּאת הִוא: וְכִבֶּס הָאֹסֵף אֶת־אֵפֶר
הַפָּרָה אֶת־בְּגָדָיו וְטָמֵא עַד־הָעָרֶב וְהָיְתָה לִבְנֵי יִשְׂרָאֵל וְלַגֵּר
הַגָּר בְּתוֹכָם לְחֻקַּת עוֹלָם: הַנֹּגֵעַ בְּמֵת לְכָל־נֶפֶשׁ אָדָם
וְטָמֵא שִׁבְעַת יָמִים: הוּא יִתְחַטָּא־בוֹ בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם
הַשְּׁבִיעִי יִטְהָר וְאִם־לֹא יִתְחַטָּא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי
לֹא יִטְהָר: כָּל־הַנֹּגֵעַ בְּמֵת בְּנֶפֶשׁ הָאָדָם אֲשֶׁר־יָמוּת וְלֹא
יִתְחַטָּא אֶת־מִשְׁכַּן יְהוָה טִמֵּא וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִיִּשְׂרָאֵל
כִּי מֵי נִדָּה לֹא־זֹרַק עָלָיו טָמֵא יִהְיֶה עוֹד טֻמְאָתוֹ בוֹ: זֹאת
הַתּוֹרָה אָדָם כִּי־יָמוּת בְּאֹהֶל כָּל־הַבָּא אֶל־הָאֹהֶל וְכָל־אֲשֶׁר
בָּאֹהֶל יִטְמָא שִׁבְעַת יָמִים: וְכֹל כְּלִי פָתוּחַ אֲשֶׁר אֵין־צָמִיד

פָּתִיל עָלָיו טָמֵא הוּא: וְכֹל אֲשֶׁר־יִגַּע עַל־פְּנֵי הַשָּׂדֶה בַּחֲלַל־
חֶרֶב אוֹ בְמֵת אוֹ־בְעֶצֶם אָדָם אוֹ בְקֶבֶר יִטְמָא שִׁבְעַת יָמִים:
וְלָקְחוּ לַטָּמֵא מֵעֲפַר שְׂרֵפַת הַחַטָּאת וְנָתַן עָלָיו מַיִם חַיִּים
אֶל־כֶּלִי: וְלָקַח אֵזוֹב וְטָבַל בַּמַּיִם אִישׁ טָהוֹר וְהִזָּה עַל־הָאֹהֶל
וְעַל־כָּל־הַכֵּלִים וְעַל־הַנְּפָשׁוֹת אֲשֶׁר הָיוּ־שָׁם וְעַל־הַנֹּגֵעַ בַּעֶצֶם
אוֹ בֶחָלָל אוֹ בַמֵּת אוֹ בַקֶּבֶר: וְהִזָּה הַטָּהֹר עַל־הַטָּמֵא בַּיּוֹם
הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי וְחִטְּאוֹ בַּיּוֹם הַשְּׁבִיעִי וְכִבֶּס בְּגָדָיו
וְרָחַץ בַּמַּיִם וְטָהֵר בָּעָרֶב: וְאִישׁ אֲשֶׁר־יִטְמָא וְלֹא יִתְחַטָּא
וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִתּוֹךְ הַקָּהָל כִּי אֶת־מִקְדַּשׁ יְהוָה
טִמֵּא מֵי נִדָּה לֹא־זֹרַק עָלָיו טָמֵא הוּא: וְהָיְתָה לָהֶם לְחֻקַּת
עוֹלָם וּמַזֵּה מֵי־הַנִּדָּה יְכַבֵּס בְּגָדָיו וְהַנֹּגֵעַ בְּמֵי הַנִּדָּה יִטְמָא
עַד־הָעָרֶב: וְכָל אֲשֶׁר־יִגַּע־בּוֹ הַטָּמֵא יִטְמָא וְהַנֶּפֶשׁ הַנֹּגַעַת
תִּטְמָא עַד־הָעָרֶב:

הפטרת פרשת פרה

יחזקאל סימן ל"ו.

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: בֶּן־אָדָם בֵּית יִשְׂרָאֵל יוֹשְׁבִים
עַל־אַדְמָתָם וַיְטַמְּאוּ אוֹתָהּ בְּדַרְכָּם וּבַעֲלִילוֹתָם כְּטֻמְאַת
הַנִּדָּה הָיְתָה דַרְכָּם לְפָנָי: וָאֶשְׁפֹּךְ חֲמָתִי עֲלֵיהֶם עַל־הַדָּם
אֲשֶׁר־שָׁפְכוּ עַל־הָאָרֶץ וּבְגִלּוּלֵיהֶם טִמְּאוּהָ: וָאָפִיץ אֹתָם
בַּגּוֹיִם וַיִּזָּרוּ בָּאֲרָצוֹת כְּדַרְכָּם וְכַעֲלִילוֹתָם שְׁפַטְתִּים: וַיָּבֹא
אֶל־הַגּוֹיִם אֲשֶׁר־בָּאוּ שָׁם וַיְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי בֶּאֱמֹר לָהֶם
עַם־יְהוָה אֵלֶּה וּמֵאַרְצוֹ יָצָאוּ: וָאֶחְמֹל עַל־שֵׁם קָדְשִׁי אֲשֶׁר
חִלְּלוּהוּ בֵּית יִשְׂרָאֵל בַּגּוֹיִם אֲשֶׁר־בָּאוּ שָׁמָּה: לָכֵן אֱמֹר לְבֵית־
יִשְׂרָאֵל כֹּה אָמַר אֲדֹנָי יֱהוִה לֹא לְמַעַנְכֶם אֲנִי עֹשֶׂה בֵּית

יִשְׂרָאֵל כִּי אִם־לְשֵׁם־קָדְשִׁי אֲשֶׁר חִלַּלְתֶּם בַּגּוֹיִם אֲשֶׁר־בָּאתֶם
שָׁם: וְקִדַּשְׁתִּי אֶת־שְׁמִי הַגָּדוֹל הַמְחֻלָּל בַּגּוֹיִם אֲשֶׁר חִלַּלְתֶּם
בְּתוֹכָם וְיָדְעוּ הַגּוֹיִם כִּי־אֲנִי יְהוָה נְאֻם אֲדֹנָי יֱהוִה בְּהִקָּדְשִׁי
בָכֶם לְעֵינֵיהֶם: וְלָקַחְתִּי אֶתְכֶם מִן־הַגּוֹיִם וְקִבַּצְתִּי אֶתְכֶם
מִכָּל־הָאֲרָצוֹת וְהֵבֵאתִי אֶתְכֶם אֶל־אַדְמַתְכֶם: וְזָרַקְתִּי עֲלֵיכֶם
מַיִם טְהוֹרִים וּטְהַרְתֶּם מִכֹּל טֻמְאוֹתֵיכֶם וּמִכָּל־גִּלּוּלֵיכֶם
אֲטַהֵר אֶתְכֶם: וְנָתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ חֲדָשָׁה אֶתֵּן
בְּקִרְבְּכֶם וַהֲסִרֹתִי אֶת־לֵב הָאֶבֶן מִבְּשַׂרְכֶם וְנָתַתִּי לָכֶם לֵב
בָּשָׂר: וְאֶת־רוּחִי אֶתֵּן בְּקִרְבְּכֶם וְעָשִׂיתִי אֶת אֲשֶׁר־בְּחֻקַּי
תֵּלֵכוּ וּמִשְׁפָּטַי תִּשְׁמְרוּ וַעֲשִׂיתֶם: וִישַׁבְתֶּם בָּאָרֶץ אֲשֶׁר נָתַתִּי
לַאֲבֹתֵיכֶם וִהְיִיתֶם לִי לְעָם וְאָנֹכִי אֶהְיֶה לָכֶם לֵאלֹהִים:
וְהוֹשַׁעְתִּי אֶתְכֶם מִכֹּל טֻמְאוֹתֵיכֶם וְקָרָאתִי אֶל־הַדָּגָן וְהִרְבֵּיתִי
אֹתוֹ וְלֹא־אֶתֵּן עֲלֵיכֶם רָעָב: וְהִרְבֵּיתִי אֶת־פְּרִי הָעֵץ וּתְנוּבַת
הַשָּׂדֶה לְמַעַן אֲשֶׁר לֹא־תְקַחוּ עוֹד חֶרְפַּת רָעָב בַּגּוֹיִם:
וּזְכַרְתֶּם אֶת־דַּרְכֵיכֶם הָרָעִים וּמַעַלְלֵיכֶם אֲשֶׁר לֹא־טוֹבִים
וּנְקֻטֹתֶם בְּפְנֵיכֶם עַל עֲוֹנֹתֵיכֶם וְעַל תּוֹעֲבֹתֵיכֶם: לֹא לְמַעַנְכֶם
אֲנִי־עֹשֶׂה נְאֻם אֲדֹנָי יֱהוִה יְוֻדַּע לָכֶם בּוֹשׁוּ וְהִכָּלְמוּ מִדַּרְכֵיכֶם
בֵּית יִשְׂרָאֵל: כֹּה אָמַר אֲדֹנָי יֱהוִה בְּיוֹם טַהֲרִי אֶתְכֶם מִכֹּל
עֲוֹנֹתֵיכֶם וְהוֹשַׁבְתִּי אֶת־הֶעָרִים וְנִבְנוּ הֶחֳרָבוֹת: וְהָאָרֶץ
הַנְּשַׁמָּה תֵּעָבֵד תַּחַת אֲשֶׁר הָיְתָה שְׁמָמָה לְעֵינֵי כָּל־עוֹבֵר:
וְאָמְרוּ הָאָרֶץ הַלּוֹז הַנְּשַׁמָּה הָיְתָה כְּגַן־עֵדֶן וְהֶעָרִים הֶחֳרֵבוֹת
וְהַנְּשַׁמּוֹת וְהַנֶּהֱרָסוֹת בְּצוּרוֹת יָשָׁבוּ: וְיָדְעוּ הַגּוֹיִם אֲשֶׁר יִשָּׁאֲרוּ
סְבִיבוֹתֵיכֶם כִּי ו אֲנִי יְהוָה בָּנִיתִי הַנֶּהֱרָסוֹת נָטַעְתִּי הַנְּשַׁמָּה
אֲנִי יְהוָה דִּבַּרְתִּי וְעָשִׂיתִי:

כאן מסיימים הספרדים.

כֹּה אָמַר אֲדֹנָי יֱהוִה עוֹד זֹאת אִדָּרֵשׁ לְבֵית־יִשְׂרָאֵל לַעֲשׂוֹת
לָהֶם אַרְבֶּה אֹתָם כַּצֹּאן אָדָם: כְּצֹאן קָדָשִׁים כְּצֹאן
יְרוּשָׁלַ͏ִם בְּמוֹעֲדֶיהָ כֵּן תִּהְיֶינָה הֶעָרִים הֶחֳרֵבוֹת מְלֵאוֹת צֹאן
אָדָם וְיָדְעוּ כִּי־אֲנִי יְהוָה:

הפטרת פרשת החדש

קורין למפטיר בפ' בא פרשת החדש הזה לכם (שמות י"ב ב').

ומפטירין ביחזקאל סימן מ"ה.

כָּל הָעָם הָאָרֶץ יִהְיוּ אֶל־הַתְּרוּמָה הַזֹּאת לַנָּשִׂיא בְּיִשְׂרָאֵל:
וְעַל־הַנָּשִׂיא יִהְיֶה הָעוֹלוֹת וְהַמִּנְחָה וְהַנֶּסֶךְ בַּחַגִּים
וּבֶחֳדָשִׁים וּבַשַּׁבָּתוֹת בְּכָל־מוֹעֲדֵי בֵּית יִשְׂרָאֵל הוּא יַעֲשֶׂה אֶת־
הַחַטָּאת וְאֶת־הַמִּנְחָה וְאֶת־הָעוֹלָה וְאֶת־הַשְּׁלָמִים לְכַפֵּר
בְּעַד בֵּית־יִשְׂרָאֵל:

כאן מתחילים הספרדים.

כֹּה־אָמַר אֲדֹנָי יֱהוִה בָּרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ תִּקַּח פַּר־בֶּן־
בָּקָר תָּמִים וְחִטֵּאתָ אֶת־הַמִּקְדָּשׁ: וְלָקַח הַכֹּהֵן מִדַּם
הַחַטָּאת וְנָתַן אֶל־מְזוּזַת הַבַּיִת וְאֶל־אַרְבַּע פִּנּוֹת הָעֲזָרָה
לַמִּזְבֵּחַ וְעַל־מְזוּזַת שַׁעַר הֶחָצֵר הַפְּנִימִית: וְכֵן תַּעֲשֶׂה בְּשִׁבְעָה
בַּחֹדֶשׁ מֵאִישׁ שׁוֹגֶה וּמִפֶּתִי וְכִפַּרְתֶּם אֶת־הַבָּיִת: בָּרִאשׁוֹן
בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ יִהְיֶה לָכֶם הַפָּסַח חַג שָׁבֻעוֹת יָמִים
מַצּוֹת יֵאָכֵל: וְעָשָׂה הַנָּשִׂיא בַּיּוֹם הַהוּא בַּעֲדוֹ וּבְעַד כָּל־עַם
הָאָרֶץ פַּר חַטָּאת: וְשִׁבְעַת יְמֵי־הֶחָג יַעֲשֶׂה עוֹלָה לַיהוָה
שִׁבְעַת פָּרִים וְשִׁבְעַת אֵילִים תְּמִימִם לַיּוֹם שִׁבְעַת הַיָּמִים
וְחַטָּאת שְׂעִיר עִזִּים לַיּוֹם: וּמִנְחָה אֵיפָה לַפָּר וְאֵיפָה לָאַיִל
יַעֲשֶׂה וְשֶׁמֶן הִין לָאֵיפָה: בַּשְּׁבִיעִי בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ

בְּחָג יַעֲשֶׂה כָּאֵלֶּה שִׁבְעַת הַיָּמִים כַּחַטָּאת כָּעֹלָה וְכַמִּנְחָה
וְכַשֶּׁמֶן: כֹּה־אָמַר אֲדֹנָי יֱהוִה שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה
קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ
וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ: וּבָא הַנָּשִׂיא דֶּרֶךְ אוּלָם הַשַּׁעַר מִחוּץ
וְעָמַד עַל־מְווּזַת הַשַּׁעַר וְעָשׂוּ הַכֹּהֲנִים אֶת־עֹלָתוֹ וְאֶת־שְׁלָמָיו
וְהִשְׁתַּחֲוָה עַל־מִפְתַּן הַשַּׁעַר וְיָצָא וְהַשַּׁעַר לֹא־יִסָּגֵר עַד־
הָעָרֶב: וְהִשְׁתַּחֲוּוּ עַם־הָאָרֶץ פֶּתַח הַשַּׁעַר הַהוּא בַּשַּׁבָּתוֹת
וּבֶחֳדָשִׁים לִפְנֵי יְהוָה: וְהָעֹלָה אֲשֶׁר־יַקְרִב הַנָּשִׂיא לַיהוָה
בְּיוֹם הַשַּׁבָּת שִׁשָּׁה כְבָשִׂים תְּמִימִם וְאַיִל תָּמִים: וּמִנְחָה
אֵיפָה לָאַיִל וְלַכְּבָשִׂים מִנְחָה מַתַּת יָדוֹ וְשֶׁמֶן הִין לָאֵיפָה:
וּבְיוֹם הַחֹדֶשׁ פַּר בֶּן־בָּקָר תְּמִימִם וְשִׁשָּׁה כְבָשִׂים וְאַיִל
תְּמִימִם יִהְיוּ: וְאֵיפָה לַפָּר וְאֵיפָה לָאַיִל יַעֲשֶׂה מִנְחָה וְלַכְּבָשִׂים
כַּאֲשֶׁר תַּשִּׂיג יָדוֹ וְשֶׁמֶן הִין לָאֵיפָה: וּבְבוֹא הַנָּשִׂיא דֶּרֶךְ
אוּלָם הַשַּׁעַר יָבוֹא וּבְדַרְכּוֹ יֵצֵא: וּבְבוֹא עַם־הָאָרֶץ לִפְנֵי יְהוָה
בַּמּוֹעֲדִים הַבָּא דֶּרֶךְ שַׁעַר צָפוֹן לְהִשְׁתַּחֲוֹת יֵצֵא דֶּרֶךְ־
שַׁעַר נֶגֶב וְהַבָּא דֶּרֶךְ־שַׁעַר נֶגֶב יֵצֵא דֶּרֶךְ־שַׁעַר צָפוֹנָה
לֹא יָשׁוּב דֶּרֶךְ הַשַּׁעַר אֲשֶׁר־בָּא בּוֹ כִּי נֹכַח יֵצֵאוּ:
וְהַנָּשִׂיא בְּתוֹכָם בְּבוֹאָם יָבוֹא וּבְצֵאתָם יֵצֵאוּ: וּבַחַגִּים
וּבַמּוֹעֲדִים תִּהְיֶה הַמִּנְחָה אֵיפָה לַפָּר וְאֵיפָה לָאַיִל וְלַכְּבָשִׂים
מַתַּת יָדוֹ וְשֶׁמֶן הִין לָאֵיפָה: וְכִי־יַעֲשֶׂה הַנָּשִׂיא נְדָבָה עוֹלָה
אוֹ־שְׁלָמִים נְדָבָה לַיהוָה וּפָתַח לוֹ אֶת־הַשַּׁעַר הַפֹּנֶה קָדִים
וְעָשָׂה אֶת־עֹלָתוֹ וְאֶת־שְׁלָמָיו כַּאֲשֶׁר יַעֲשֶׂה בְּיוֹם הַשַּׁבָּת וְיָצָא
וְסָגַר אֶת־הַשַּׁעַר אַחֲרֵי צֵאתוֹ: וְכֶבֶשׂ בֶּן־שְׁנָתוֹ תָּמִים תַּעֲשֶׂה
עוֹלָה לַיּוֹם לַיהוָה בַּבֹּקֶר בַּבֹּקֶר תַּעֲשֶׂה אֹתוֹ: וּמִנְחָה תַּעֲשֶׂה

עָלָיו בַּבֹּקֶר בַּבֹּקֶר שִׁשִּׁית הָאֵיפָה וְשֶׁמֶן שְׁלִישִׁית הַהִין לָרֻס
אֶת־הַסֹּלֶת מִנְחָה לַיהוָה חֻקּוֹת עוֹלָם תָּמִיד: וַעֲשׂוּ אֶת־הַכֶּבֶשׂ
וְאֶת־הַמִּנְחָה וְאֶת־הַשֶּׁמֶן בַּבֹּקֶר בַּבֹּקֶר עֹלַת תָּמִיד:

כאן מסיימים הספרדים.

כֹּה־אָמַר אֲדֹנָי יֱהוִה כִּי־יִתֵּן הַנָּשִׂיא מַתָּנָה לְאִישׁ מִבָּנָיו
נַחֲלָתוֹ הִיא לִבָנָיו תִּהְיֶה אֲחֻזָּתָם הִיא בְּנַחֲלָה: וְכִי־יִתֵּן
מַתָּנָה מִנַּחֲלָתוֹ לְאַחַד מֵעֲבָדָיו וְהָיָתָה לוֹ עַד־שְׁנַת הַדְּרוֹר
וְשָׁבַת לַנָּשִׂיא אַךְ נַחֲלָתוֹ בָּנָיו לָהֶם תִּהְיֶה: וְלֹא־יִקַּח הַנָּשִׂיא
מִנַּחֲלַת הָעָם לְהֹנָתָם מֵאֲחֻזָּתָם מֵאֲחֻזָּתוֹ יַנְחִל אֶת־בָּנָיו
לְמַעַן אֲשֶׁר לֹא־יָפֻצוּ עַמִּי אִישׁ מֵאֲחֻזָּתוֹ:

סיעשו ק'

סדר התפלות

תפלת שחרית.

מַה־טֹּבוּ אֹהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל: וַאֲנִי בְּרֹב
חַסְדְּךָ אָבֹא בֵיתֶךָ אֶשְׁתַּחֲוֶה אֶל־הֵיכַל קָדְשְׁךָ
בְּיִרְאָתֶךָ: יְיָ אָהַבְתִּי מְעוֹן בֵּיתֶךָ וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ:
וַאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרָעָה אֶבְרְכָה לִפְנֵי־יְיָ עֹשִׂי: וַאֲנִי
תְפִלָּתִי לְךָ יְיָ עֵת רָצוֹן אֱלֹהִים בְּרָב־חַסְדֶּךָ עֲנֵנִי
בֶּאֱמֶת יִשְׁעֶךָ:

אֲנִי קָרָאתִיךָ כִּי־תַעֲנֵנִי אֵל הַט־אָזְנְךָ לִי שְׁמַע אִמְרָתִי: אֲנִי בָּצָרָק
אֶחֱזֶה פָּנֶיךָ אֶשְׂבְּעָה בְהָקִיץ תְּמוּנָתֶךָ: וַאֲנִי עָלֶיךָ בָּטַחְתִּי יְיָ אָמַרְתִּי
אֱלֹהַי אָתָּה: שְׁמַע קוֹל תַּחֲנוּנַי בְּשׁוּעִי אֵלֶיךָ בְּנָשְׂאִי יָדַי אֶל־דְּבִיר
קָדְשֶׁךָ: יְיָ אֱלֹהַי שַׁוְּעָתִי אֵלֶיךָ וַתִּרְפָּאֵנִי: אֵלֶיךָ יְיָ אֶקְרָא וַאֲל־אֲדֹנָי
אֶתְחַנָּן: הָאִירָה פָנֶיךָ עַל־עַבְדֶּךָ הוֹשִׁיעֵנִי בְחַסְדֶּךָ: כִּי־לְךָ יְיָ הוֹחָלְתִּי
אַתָּה תַעֲנֶה אֲדֹנָי אֱלֹהָי: שְׁמָעָה תְפִלָּתִי יְיָ וְשַׁוְעָתִי תַּאֲזִינָה אֶל־דִּמְעָתִי
אַל־תֶּחֱרַשׁ: שְׁמַע־יְיָ וְחָנֵּנִי יְיָ הֱיֵה עֹזֵר לִי:

שִׁיר הַמַּעֲלוֹת לְדָוִד שָׂמַחְתִּי בְּאוֹמְרִים לִי בֵּית יְיָ נֵלֵךְ: שָׁשׂ אָנֹכִי
עַל־אִמְרָתֶךָ כְּמוֹצֵא שָׁלָל רָב: הַקְשִׁיבָה לְקוֹל שַׁוְעִי מַלְכִּי וֵאלֹהָי כִּי
אֵלֶיךָ אֶתְפַּלָּל: יְיָ בֹּקֶר תִּשְׁמַע קוֹלִי בֹּקֶר אֶעֱרָךְ־לְךָ וַאֲצַפֶּה: רַגְלַי
עָמְדָה בְּמִישׁוֹר בְּמַקְהֲלִים אֲבָרֵךְ יְיָ:

יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח· נִמְצָא וְאֵין עֵת אֶל־מְצִיאוּתוֹ:
אֶחָד וְאֵין יָחִיד כְּיִחוּדוֹ· נֶעְלָם וְגַם אֵין סוֹף לְאַחְדוּתוֹ:
אֵין לוֹ דְּמוּת הַגּוּף וְאֵינוֹ גוּף· לֹא נַעֲרוֹךְ אֵלָיו קְדֻשָּׁתוֹ:
קַדְמוֹן לְכָל־דָּבָר אֲשֶׁר נִבְרָא· רִאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ:
הִנּוֹ אֲדוֹן עוֹלָם לְכָל־נוֹצָר יוֹרֶה גְּדֻלָּתוֹ וּמַלְכוּתוֹ:
שֶׁפַע נְבוּאָתוֹ נָתַנּוֹ אֶל־אַנְשֵׁי סְגֻלָּתוֹ וְתִפְאַרְתּוֹ:
לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד· נָבִיא וּמַבִּיט אֶת־תְּמוּנָתוֹ:

תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל· עַל־יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ׃
לֹא יַחֲלִיף הָאֵל וְלֹא יָמִיר דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ׃
צוֹפֶה וְיוֹדֵעַ סְתָרֵינוּ· מַבִּיט לְסוֹף דָּבָר בְּקַדְמָתוֹ׃
גּוֹמֵל לְאִישׁ חֶסֶד כְּמִפְעָלוֹ· נוֹתֵן לָרָשָׁע רַע כְּרִשְׁעָתוֹ׃
יִשְׁלַח לְקֵץ יָמִין מְשִׁיחֵנוּ· לִפְדּוֹת מְחַכֵּי קֵץ יְשׁוּעָתוֹ׃
מֵתִים יְחַיֶּה אֵל בְּרֹב חַסְדּוֹ· בָּרוּךְ עֲדֵי עַד שֵׁם תְּהִלָּתוֹ׃

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ. בְּטֶרֶם כָּל־יְצִיר נִבְרָא׃
לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹל. אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא׃
וְאַחֲרֵי כִּכְלוֹת הַכֹּל. לְבַדּוֹ יִמְלוֹךְ נוֹרָא׃
וְהוּא הָיָה וְהוּא הֹוֶה. וְהוּא יִהְיֶה בְּתִפְאָרָה׃
וְהוּא אֶחָד וְאֵין שֵׁנִי. לְהַמְשִׁיל לוֹ לְהַחְבִּירָה׃
בְּלִי רֵאשִׁית בְּלִי תַכְלִית. וְלוֹ הָעֹז וְהַמִּשְׂרָה׃
וְהוּא אֵלִי וְחַי גּוֹאֲלִי. וְצוּר חֶבְלִי בְּעֵת צָרָה׃
וְהוּא נִסִּי וּמָנוֹס לִי. מְנָת כּוֹסִי בְּיוֹם אֶקְרָא׃
בְּיָדוֹ אַפְקִיד רוּחִי. בְּעֵת אִישַׁן וְאָעִירָה׃
וְעִם־רוּחִי גְּוִיָּתִי. יְיָ לִי וְלֹא אִירָא׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדָיִם׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר יָצַר אֶת־הָאָדָם בְּחָכְמָה וּבָרָא בוֹ נְקָבִים נְקָבִים חֲלוּלִים חֲלוּלִים גָּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדֶךָ שֶׁאִם יִפָּתֵחַ אֶחָד מֵהֶם אוֹ יִסָּתֵם אֶחָד מֵהֶם אִי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמוֹד לְפָנֶיךָ׃
בָּרוּךְ אַתָּה יְיָ רוֹפֵא כָל־בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לַעֲסוֹק בְּדִבְרֵי תוֹרָה׃ וְהָעֲרֶב־נָא יְיָ אֱלֹהֵינוּ אֶת־דִּבְרֵי תוֹרָתְךָ בְּפִינוּ וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל

וְנִהְיֶה אֲנַחְנוּ וְצֶאֱצָאֵינוּ וְצֶאֱצָאֵי עַמְּךָ בֵּית יִשְׂרָאֵל כֻּלָּנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרָתֶךָ (לִשְׁמָהּ). בָּרוּךְ אַתָּה יְיָ הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ. בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה:

יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ: יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם:

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר. הַפֵּאָה, וְהַבִּכּוּרִים, וְהָרָאָיוֹן, וּגְמִילוּת חֲסָדִים, וְתַלְמוּד תּוֹרָה:

אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶם בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לָעוֹלָם הַבָּא, וְאֵלּוּ הֵן כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וְהַשְׁכָּמַת בֵּית הַמִּדְרָשׁ שַׁחֲרִית וְעַרְבִית, וְהַכְנָסַת אוֹרְחִים וּבִקּוּר חוֹלִים, וְהַכְנָסַת כַּלָּה, וּלְוָיַת הַמֵּת, וְעִיּוּן תְּפִלָּה, וַהֲבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם:

אֱלֹהַי נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא אַתָּה בְרָאתָהּ אַתָּה יְצַרְתָּהּ אַתָּה נְפַחְתָּהּ בִּי וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי וְאַתָּה עָתִיד לִטְלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ בִּי לֶעָתִיד לָבֹא: כָּל־זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדֶה אֲנִי לְפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי רִבּוֹן כָּל־הַמַּעֲשִׂים אֲדוֹן כָּל־הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה יְיָ הַמַּחֲזִיר נְשָׁמוֹת לִפְגָרִים מֵתִים:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לַשֶּׂכְוִי בִינָה לְהַבְחִין בֵּין יוֹם וּבֵין לָיְלָה:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁלֹּא עָשַׂנִי נָכְרִי:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁלֹּא עָשַׂנִי עָבֶד׃
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁלֹּא עָשַׂנִי אִשָּׁה׃
(women say) בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשַׂנִי כִּרְצוֹנוֹ׃
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם פּוֹקֵחַ עִוְרִים׃
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מַלְבִּישׁ עֲרֻמִּים׃
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מַתִּיר אֲסוּרִים׃
בָּרוּךְ אַתָּה יְיָ אֱ־מ־ה זוֹקֵף כְּפוּפִים׃
בָּרוּךְ אַתָּה יְיָ אֱ־מ־ה רוֹקַע הָאָרֶץ עַל־הַמָּיִם׃
בָּרוּךְ אַתָּה יְיָ אֱ־מ־ה שֶׁעָשָׂה לִי כָּל־צָרְכִּי׃
בָּרוּךְ אַתָּה יְיָ אֱ־מ־ה הַמֵּכִין מִצְעֲדֵי־גָבֶר׃
בָּרוּךְ אַתָּה יְיָ אֱ־מ־ה אוֹזֵר יִשְׂרָאֵל בִּגְבוּרָה׃
בָּרוּךְ אַתָּה יְיָ אֱ־מ־ה עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה׃
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַנּוֹתֵן לַיָּעֵף כֹּחַ׃
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמַּעֲבִיר שֵׁנָה מֵעֵינַי וּתְנוּמָה מֵעַפְעַפָּי׃

וִיהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁתַּרְגִּילֵנוּ בְּתוֹרָתֶךָ וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ וְאַל תְּבִיאֵנוּ לֹא לִידֵי חֵטְא וְלֹא לִידֵי עֲבֵרָה וְעָוֹן וְלֹא לִידֵי נִסָּיוֹן וְלֹא לִידֵי בִזָּיוֹן וְאַל־תַּשְׁלֵט־בָּנוּ יֵצֶר הָרַע וְהַרְחִיקֵנוּ מֵאָדָם רַע וּמֵחָבֵר רַע וְדַבְּקֵנוּ בְּיֵצֶר הַטּוֹב וּבְמַעֲשִׂים טוֹבִים וְכוֹף אֶת־יִצְרֵנוּ לְהִשְׁתַּעְבֵּד־לָךְ וּתְנֵנוּ הַיּוֹם וּבְכָל־יוֹם לְחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינֵי כָל־רוֹאֵינוּ וְתִגְמְלֵנוּ חֲסָדִים טוֹבִים׃ בָּרוּךְ אַתָּה יְיָ גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל׃

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי שֶׁתַּצִּילֵנִי הַיּוֹם וּבְכָל־יוֹם מֵעַזֵּי פָנִים וּמֵעַזּוּת פָּנִים מֵאָדָם רַע וּמֵחָבֵר רַע וּמִשָּׁכֵן רַע וּמִפֶּגַע רַע וּמִשָּׂטָן הַמַּשְׁחִית

מִדִּין קָשֶׁה וּמִבַּעַל דִּין קָשֶׁה בֵּין שֶׁהוּא בֶּן־בְּרִית וּבֵין שֶׁאֵינוֹ בֶּן־בְּרִית:

לְעוֹלָם יְהֵא אָדָם יָרֵא שָׁמַיִם בְּסֵתֶר וּמוֹדֶה עַל־הָאֱמֶת וְדוֹבֵר אֱמֶת בְּלִבּוֹ וְיַשְׁכֵּם וְיֹאמַר:

רִבּוֹן כָּל־הָעוֹלָמִים לֹא עַל־צִדְקוֹתֵינוּ אֲנַחְנוּ מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ כִּי עַל־רַחֲמֶיךָ הָרַבִּים. מָה אֲנַחְנוּ. מָה חַיֵּינוּ. מָה חַסְדֵּנוּ. מַה־צִּדְקוֹתֵינוּ. מַה־יְשׁוּעָתֵנוּ. מַה־כֹּחֵנוּ. מַה־גְּבוּרָתֵנוּ. מַה־נֹּאמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ הֲלֹא כָל־הַגִּבּוֹרִים כְּאַיִן לְפָנֶיךָ וְאַנְשֵׁי הַשֵּׁם כְּלֹא הָיוּ וַחֲכָמִים כִּבְלִי מַדָּע וּנְבוֹנִים כִּבְלִי הַשְׂכֵּל כִּי רֹב מַעֲשֵׂיהֶם תֹּהוּ וִימֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ. וּמוֹתַר הָאָדָם מִן־הַבְּהֵמָה אָיִן כִּי הַכֹּל הָבֶל:

אֲבָל אֲנַחְנוּ עַמְּךָ בְּנֵי בְרִיתֶךָ. בְּנֵי אַבְרָהָם אֹהַבְךָ שֶׁנִּשְׁבַּעְתָּ לוֹ בְּהַר הַמֹּרִיָּה. זֶרַע יִצְחָק יְחִידוֹ שֶׁנֶּעֱקַד עַל גַּב הַמִּזְבֵּחַ. עֲדַת יַעֲקֹב בִּנְךָ בְכוֹרֶךָ שֶׁמְּאַהַבְתָּךָ שֶׁאָהַבְתָּ אוֹתוֹ וּמִשִּׂמְחָתְךָ שֶׁשָּׂמַחְתָּ־בּוֹ קָרָאתָ אֶת־שְׁמוֹ יִשְׂרָאֵל וִישֻׁרוּן:

לְפִיכָךְ אֲנַחְנוּ חַיָּבִים לְהוֹדוֹת לְךָ וּלְשַׁבֵּחֲךָ וּלְפָאֶרְךָ וּלְבָרֵךְ וּלְקַדֵּשׁ וְלָתֵת שֶׁבַח וְהוֹדָיָה לִשְׁמֶךָ:
אַשְׁרֵינוּ מַה־טּוֹב חֶלְקֵנוּ וּמַה־נָּעִים גּוֹרָלֵנוּ וּמַה־יָּפָה יְרֻשָּׁתֵנוּ: אַשְׁרֵינוּ שֶׁאֲנַחְנוּ מַשְׁכִּימִים וּמַעֲרִיבִים עֶרֶב וָבֹקֶר וְאוֹמְרִים פַּעֲמַיִם בְּכָל־יוֹם

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

אַתָּה הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם. אַתָּה הוּא מִשֶּׁנִּבְרָא הָעוֹלָם. אַתָּה הוּא בָּעוֹלָם הַזֶּה וְאַתָּה הוּא לָעוֹלָם הַבָּא: קַדֵּשׁ אֶת־שִׁמְךָ עַל מְקַדִּישֵׁי שְׁמֶךָ וְקַדֵּשׁ אֶת־שִׁמְךָ

בְּעוֹלָמֶךָ. וּבִישׁוּעָתְךָ תָּרִים וְתַגְבִּיהַּ קַרְנֵנוּ. בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ אֶת־שִׁמְךָ בָּרַבִּים:

אַתָּה הוּא יְיָ אֱלֹהֵינוּ בַּשָּׁמַיִם וּבָאָרֶץ וּבִשְׁמֵי הַשָּׁמַיִם הָעֶלְיוֹנִים. אֱמֶת אַתָּה הוּא רִאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן וּמִבַּלְעָדֶיךָ אֵין אֱלֹהִים. קַבֵּץ קוֹוֶיךָ מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. יֵכִירוּ וְיֵדְעוּ כָּל־בָּאֵי עוֹלָם כִּי אַתָּה־הוּא הָאֱלֹהִים לְבַדְּךָ לְכָל מַמְלְכוֹת הָאָרֶץ. אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם. וּמִי בְכָל־מַעֲשֶׂה יָדֶיךָ בָּעֶלְיוֹנִים אוֹ בַּהַחְתּוֹנִים שֶׁיֹּאמַר לְךָ מַה־תַּעֲשֶׂה: אָבִינוּ שֶׁבַּשָּׁמַיִם עֲשֵׂה עִמָּנוּ חֶסֶד בַּעֲבוּר שִׁמְךָ הַגָּדוֹל שֶׁנִּקְרָא עָלֵינוּ וְקַיֵּם־לָנוּ יְיָ אֱלֹהֵינוּ מַה־שֶּׁכָּתוּב בָּעֵת הַהִיא אָבִיא אֶתְכֶם וּבְעֵת קַבְּצִי אֶתְכֶם כִּי־אֶתֵּן אֶתְכֶם לְשֵׁם וְלִתְהִלָּה בְּכֹל עַמֵּי הָאָרֶץ בְּשׁוּבִי אֶת־שְׁבוּתֵיכֶם לְעֵינֵיכֶם אָמַר יְיָ:

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: וְעָשִׂיתָ כִּיּוֹר נְחֹשֶׁת וְכַנּוֹ נְחֹשֶׁת לְרָחְצָה. וְנָתַתָּ אֹתוֹ בֵּין אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ וְנָתַתָּ שָׁמָּה מָיִם: וְרָחֲצוּ אַהֲרֹן וּבָנָיו מִמֶּנּוּ אֶת־יְדֵיהֶם וְאֶת־רַגְלֵיהֶם: בְּבֹאָם אֶל־אֹהֶל מוֹעֵד יִרְחֲצוּ־מַיִם וְלֹא יָמֻתוּ אוֹ בְגִשְׁתָּם אֶל־הַמִּזְבֵּחַ לְשָׁרֵת לְהַקְטִיר אִשֶּׁה לַיהוָה: וְרָחֲצוּ יְדֵיהֶם וְרַגְלֵיהֶם וְלֹא יָמֻתוּ וְהָיְתָה לָהֶם חָק־עוֹלָם לוֹ וּלְזַרְעוֹ לְדֹרֹתָם:

וְלָבַשׁ הַכֹּהֵן מִדּוֹ בַד וּמִכְנְסֵי־בַד יִלְבַּשׁ עַל־בְּשָׂרוֹ וְהֵרִים אֶת־הַדֶּשֶׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת־הָעֹלָה עַל־הַמִּזְבֵּחַ וְשָׂמוֹ אֵצֶל הַמִּזְבֵּחַ: וּפָשַׁט אֶת־בְּגָדָיו וְלָבַשׁ בְּגָדִים אֲחֵרִים וְהוֹצִיא אֶת־הַדֶּשֶׁן אֶל־מִחוּץ לַמַּחֲנֶה אֶל־מָקוֹם טָהוֹר:

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ: וְאָמַרְתָּ לָהֶם זֶה הָאִשֶּׁה אֲשֶׁר תַּקְרִיבוּ לַיהוָה כְּבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם שְׁנַיִם לַיּוֹם עֹלָה תָּמִיד: אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֶת

הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם: וַעֲשִׂירִית הָאֵיפָה
סֹלֶת לְמִנְחָה בְּלוּלָה בְּשֶׁמֶן כָּתִית רְבִיעִת הַהִין: עֹלַת
תָּמִיד הָעֲשָׂיָה בְּהַר סִינַי לְרֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה:
וְנִסְכּוֹ רְבִיעִת הַהִין לַכֶּבֶשׂ הָאֶחָד בַּקֹּדֶשׁ הַסֵּךְ נֶסֶךְ
שֵׁכָר לַיהוָה: וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם
כְּמִנְחַת הַבֹּקֶר וּכְנִסְכּוֹ תַּעֲשֶׂה אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה:

וְשָׁחַט אֹתוֹ עַל יֶרֶךְ הַמִּזְבֵּחַ צָפֹנָה לִפְנֵי יְהוָה
וְזָרְקוּ בְּנֵי אַהֲרֹן הַכֹּהֲנִים אֶת־דָּמוֹ עַל־הַמִּזְבֵּחַ סָבִיב:

אתה הוא י אלהינו שהקטירו אבותינו לפניך את קטרת הסמים בזמן שבית המקדש קים. כאשר צויית אותם על ידי משה נביא, ככתוב בתורתך.

ויאמר י אל משה קח לך סמים נטף ושחלת וחלבנה סמים ולבנה זכה בר בבד יהיה: ועשית אתה קטרת רקח מעשה רוקח ממלח טהור קדש: ושחקת ממנה הדק ונתתה ממנה לפני העדת באהל מועד אשר אועד לך שמה קדש קדשים תהיה לכם: ונאמר והקטיר עליו אהרן קטרת סמים בבקר בבקר בהיטיבו את הנרת יקטירנה: ובהעלת אהרן את הנרת בין הערבים יקטירנה קטרת תמיד לפני י לדרתיכם:

תנו רבנן סמום הקטרת כיצד. שלש מאות וששים ושמנה מנים היו בה. שלש מאות וששים וחמשה כמנין ימות החמה. מנה לכל יום פרס שחרית ופרס בין הערבים. ושלשה מנים יתרים שמהם מכנים כהן גדול מלא חפניו ביום הכפורים. ומחזירם למכתשת בעדב יום הכפורים. כדי לקים מצות דקה מן הדקה: ואחד עשר סמנין היו בה. ואלו הן. הצרי והצפרן החלבנה והלבנה משקל שבעים שבעים מנה. מור וקציעה שבלת נרד וכרכום משקל ששה עשר ששה עשר מנה. הקשט שנים עשר. וקלופה שלשה. וקנמון תשעה. בורית כרשינה תשעה קבין. יין קפריסין סאין תלתא וקבין תלתא. ואם אין לו יין קפריסין. מביא חמר חורין עתיק. מלח סדומית רובע (הקב). מעלה עשן כל שהוא: רבי נתן אומר אף כפת הירדן כל שהיא. ואם נתן בה דבש פסלה. ואם חסר אחד מכל סמניה חיב מיתה:

רבן שמעון בן גמליאל אומר. הצרי אינו אלא שרף הגוטף מעצי הקטף: בורית כרשינה למה היא באה. כדי ליפות בה את הצפרן שתהא נאה. יין קפריסין למה הוא בא. כדי לשרות בו את הצפרן שתהא עזה. והלא מי רגלים יפין לה. אלא שאין מכניסין מי רגלים במקדש מפני הכבוד:

תניא רבי נתן אומר כשהוא שוחק אומר הדק היטב. היטב הדק. מפני שהקול יפה לבשמים: פטמה לחצאין כשרה. לשליש ולרביע לא שמענו: אמר רבי יהודה זה הכלל. אם כמדתה כשרה לחצאין ואם חסר אחד מכל סמניה חיב מיתה: תני בר קפרא אחת לששים או לשבעים שנה היתה באה

של שירים לחצנין: ועוד תני בר קפרא אלו היה נותן בה קורטוב של דבש אין אדם יכול לעמוד מפני ריחה. ולמה אין מערבין בה דבש. מפני שהתורה אמרה כי כל שאר וכל דבש לא תקטירו ממנו אשה ליי:

יְיָ צְבָאוֹת עִמָּנוּ מִשְׂגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה:

יְיָ צְבָאוֹת אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ: יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ:

אַתָּה חֹנַנְתָּנוּ לִי מִצֹּר תְּצָרְנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה:

וְעָרְבָה לַיְיָ מִנְחַת יְהוּדָה וִירוּשָׁלָם כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת:

וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַּשָּׁמֶן וְנִסְכּוֹ: עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ:

ראש חדש On

וּבְרָאשֵׁי חָדְשֵׁיכֶם תַּקְרִיבוּ עֹלָה לַיְיָ פָּרִים בְּנֵי־בָקָר שְׁנָיִם וְאַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם: וּשְׁלֹשָׁה עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַּשָּׁמֶן לְפַר הָאֶחָד וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַּשָּׁמֶן לָאַיִל הָאֶחָד: וְעִשָּׂרוֹן עִשָּׂרוֹן סֹלֶת מִנְחָה בְּלוּלָה בַּשֶּׁמֶן לַכֶּבֶשׂ הָאֶחָד עֹלָה רֵיחַ נִיחֹחַ אִשֶּׁה לַיְיָ: וְנִסְכֵּיהֶם חֲצִי הַהִין יִהְיֶה לַפָּר וּשְׁלִישִׁת הַהִין לָאַיִל וּרְבִיעִת הַהִין לַכֶּבֶשׂ יָיִן וְאֵת עֹלַת חֹדֶשׁ בְּחָדְשׁוֹ לְחָדְשֵׁי הַשָּׁנָה: וּשְׂעִיר עִזִּים אֶחָד לְחַטָּאת לַיְיָ עַל־עֹלַת הַתָּמִיד יֵעָשֶׂה וְנִסְכּוֹ:

אֵיזֶהוּ מְקוֹמָן שֶׁלְּזְבָחִים קָדָשֵׁי קָדָשִׁים שְׁחִיטָתָן בַּצָּפוֹן פֶּר וְשָׂעִיר שֶׁלְיוֹם הַכִּפּוּרִים שְׁחִיטָתָן בַּצָּפוֹן וְקִבּוּל דָּמָן בִּכְלִי שָׁרֵת בַּצָּפוֹן וְדָמָן טָעוּן הַזָיָה עַל־בֵּין הַבַּדִּים וְעַל־הַפָּרֹכֶת וְעַל־מִזְבַּח הַזָּהָב מַתָּנָה אַחַת מֵהֶן מְעַכֶּבֶת שְׁיָרֵי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוֹד מַעֲרָבִי שֶׁלַּמִּזְבֵּחַ הַחִיצוֹן אִם־לֹא נָתַן לֹא־עִכֵּב: פָּרִים הַנִּשְׂרָפִים וּשְׂעִירִים הַנִּשְׂרָפִים שְׁחִיטָתָן בַּצָּפוֹן וְקִבּוּל דָּמָן בִּכְלִי שָׁרֵת בַּצָּפוֹן וְדָמָן טָעוּן הַזָיָה עַל־הַפָּרֹכֶת וְעַל־מִזְבַּח הַזָּהָב מַתָּנָה אַחַת מֵהֶן מְעַכֶּבֶת שְׁיָרֵי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוֹד מַעֲרָבִי שֶׁלַּמִּזְבֵּחַ הַחִיצוֹן אִם־לֹא נָתַן לֹא־עִכֵּב. אֵלּוּ וָאֵלּוּ נִשְׂרָפִין בְּבֵית הַדֶּשֶׁן: חַטֹּאת הַצִּבּוּר וְהַיָּחִיד. אֵלּוּ הֵן חַטֹּאת הַצִּבּוּר שְׂעִירֵי רָאשֵׁי חֳדָשִׁים וְשֶׁלְמוֹעֲדוֹת. שְׁחִיטָתָן בַּצָּפוֹן וְקִבּוּל דָּמָן בִּכְלִי שָׁרֵת בַּצָּפוֹן וְדָמָן טָעוּן אַרְבַּע מַתָּנוֹת עַל אַרְבַּע קְרָנוֹת. בֵּיצַד עֹלַת בֶּכֶשׂ וּפְנָת לְסוֹבֵב וּבָא־לוֹ לְקֶרֶן דְּרוֹמִית מִזְרָחִית. מִזְרָחִית צְפוֹנִית. צְפוֹנִית מַעֲרָבִית. מַעֲרָבִית דְּרוֹמִית. שְׁיָרֵי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוֹד דְּרוֹמִי. וְנֶאֱכָלִין לִפְנִים מִן־הַקְּלָעִים לִזְכָרִי כְהֻנָּה בְּכָל־מַאֲכָל לְיוֹם וָלַיְלָה עַד־

חֲצוֹת: הָעוֹלָה קָדֶשׁ קָדָשִׁים שְׁחִיטָתָהּ בַּצָּפוֹן וְקִבּוּל דָּמָהּ בִּכְלִי שָׁרֵת בַּצָּפוֹן וְדָמָהּ טָעוּן שְׁתֵּי מַתָּנוֹת שֶׁהֵן אַרְבַּע וּטְעוּנָה הַפְשֵׁט וְנִתּוּחַ וְכָלִיל לְאִשִּׁים: וְזִבְחֵי שַׁלְמֵי צִבּוּר וַאֲשָׁמוֹת. אֵלּוּ הֵן אֲשָׁמוֹת אֲשָׁם גְּזוּלוֹת. אֲשָׁם מְעִילוֹת. אֲשָׁם שִׁפְחָה חֲרוּפָה. אֲשָׁם נָזִיר. אֲשָׁם מְצוֹרָע. אָשָׁם תָּלוּי. שְׁחִיטָתָן בַּצָּפוֹן וְקִבּוּל דָּמָן בִּכְלִי שָׁרֵת בַּצָּפוֹן וְדָמָן טָעוּן שְׁתֵּי מַתָּנוֹת שֶׁהֵן אַרְבַּע. וְנֶאֱכָלִין לִפְנִים מִן הַקְּלָעִים לִזְכְרֵי כְהֻנָּה בְּכָל־מַאֲכָל לְיוֹם וָלַיְלָה עַד חֲצוֹת:

תּוֹדָה וְאֵיל נָזִיר קָדָשִׁים קַלִּים שְׁחִיטָתָן בְּכָל־מָקוֹם בָּעֲזָרָה וְדָמָן טָעוּן שְׁתֵּי מַתָּנוֹת שֶׁהֵן אַרְבַּע. וְנֶאֱכָלִין בְּכָל־הָעִיר לְכָל־אָדָם בְּכָל־מַאֲכָל לְיוֹם וָלַיְלָה עַד חֲצוֹת: הַמּוּרָם מֵהֶם כַּיּוֹצֵא בָהֶם אֶלָּא שֶׁהַמּוּרָם נֶאֱכָל לַכֹּהֲנִים לְנְשֵׁיהֶם וְלִבְנֵיהֶם וְלַעֲבָדֵיהֶם: שְׁלָמִים קָדָשִׁים קַלִּים שְׁחִיטָתָן בְּכָל־מָקוֹם בָּעֲזָרָה וְדָמָן טָעוּן שְׁתֵּי מַתָּנוֹת שֶׁהֵן אַרְבַּע וְנֶאֱכָלִין בְּכָל־הָעִיר לְכָל־אָדָם בְּכָל־מַאֲכָל לִשְׁנֵי יָמִים וְלַיְלָה אֶחָד: הַמּוּרָם מֵהֶם כַּיּוֹצֵא בָהֶם אֶלָּא שֶׁהַמּוּרָם נֶאֱכָל לַכֹּהֲנִים לְנְשֵׁיהֶם וְלִבְנֵיהֶם וְלַעֲבָדֵיהֶם: הַבְּכוֹר וְהַמַּעֲשֵׂר וְהַפֶּסַח קָדָשִׁים קַלִּים שְׁחִיטָתָן בְּכָל־מָקוֹם בָּעֲזָרָה וְדָמָן טָעוּן מַתָּנָה אַחַת. וּבְלִבְד שֶׁיִּזָּקֵד שִׁיּוּרֵי הַיְסוֹד: שְׁנָה בַּאֲבִילָתָן הַבְּכוֹר נֶאֱכָל לַכֹּהֲנִים וְהַמַּעֲשֵׂר לְכָל־אָדָם וְנֶאֱכָלִין בְּכָל־הָעִיר בְּכָל־מַאֲכָל לִשְׁנֵי יָמִים וְלַיְלָה אֶחָד: הַפֶּסַח אֵינוֹ נֶאֱכָל אֶלָּא בַלַּיְלָה וְאֵינוֹ נֶאֱכָל אֶלָּא עַד־חֲצוֹת וְאֵינוֹ נֶאֱכָל אֶלָּא לִמְנוּיָו וְאֵינוֹ נֶאֱכָל אֶלָּא צָלִי:

רַבִּי יִשְׁמָעֵאל אוֹמֵר בִּשְׁלֹשׁ עֶשְׂרֵה מִדּוֹת הַתּוֹרָה נִדְרֶשֶׁת: מִקַּל וָחֹמֶר. וּמִגְּזֵרָה שָׁוָה. מִבִּנְיַן אָב מִכָּתוּב אֶחָד. וּמִבִּנְיַן אָב מִשְּׁנֵי כְתוּבִים. מִכְּלָל וּפְרָט. וּמִפְּרָט וּכְלָל. כְּלָל וּפְרָט וּכְלָל אִי אַתָּה דָן אֶלָּא כְּעֵין הַפְּרָט. מִכְּלָל שֶׁהוּא צָרִיךְ לִפְרָט. וּמִפְּרָט שֶׁהוּא צָרִיךְ לִכְלָל. כָּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא מִן־הַכְּלָל לְלַמֵּד לֹא לְלַמֵּד עַל־עַצְמוֹ יָצָא אֶלָּא לְלַמֵּד עַל־הַכְּלָל כֻּלּוֹ יָצָא. כָּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא לְטַעוֹן טַעַן אֶחָד שֶׁהוּא כְעִנְיָנוֹ יָצָא לְהָקֵל וְלֹא לְהַחֲמִיר. כָּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא לְטַעוֹן טַעַן אַחֵר שֶׁלֹּא כְעִנְיָנוֹ יָצָא לְהָקֵל וּלְהַחֲמִיר. כָּל־דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא לְהוֹן בְּדָבָר חָדָשׁ אִי אַתָּה יָכוֹל לְהַחֲזִירוֹ לִכְלָלוֹ עַד שֶׁיַּחֲזִירֶנּוּ הַכָּתוּב לִכְלָלוֹ בְּפֵרוּשׁ. דָּבָר הַלָּמֵד מֵעִנְיָנוֹ. וְדָבָר הַלָּמֵד מִסּוֹפוֹ. וְכֵן שְׁנֵי כְתוּבִים הַמַּכְחִישִׁים זֶה אֶת־זֶה עַד שֶׁיָּבוֹא הַכָּתוּב הַשְּׁלִישִׁי וְיַכְרִיעַ בֵּינֵיהֶם:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת:

On putting on the Tallith say:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִת:

(ל) מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד: אֲרוֹמִמְךָ יְהוָה כִּי דִלִּיתָנִי וְלֹא שִׂמַּחְתָּ אוֹיְבַי לִי: יְהוָה אֱלֹהָי שִׁוַּעְתִּי אֵלֶיךָ וַתִּרְפָּאֵנִי: יְהוָה הֶעֱלִיתָ מִן־שְׁאוֹל נַפְשִׁי חִיִּיתַנִי מִיָּרְדִי־בוֹר: זַמְּרוּ לַיהוָה חֲסִידָיו וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ: כִּי רֶגַע בְּאַפּוֹ חַיִּים בִּרְצוֹנוֹ בָּעֶרֶב יָלִין בֶּכִי וְלַבֹּקֶר רִנָּה: וַאֲנִי אָמַרְתִּי בְשַׁלְוִי בַּל־אֶמּוֹט לְעוֹלָם: יְהוָה בִּרְצוֹנְךָ הֶעֱמַדְתָּה לְהָרִי עֹז הִסְתַּרְתָּ פָּנֶיךָ הָיִיתִי נִבְהָל: אֵלֶיךָ יְהוָה אֶקְרָא וְאֶל יְהוָה אֶתְחַנָּן: מַה־בֶּצַע בְּדָמִי בְּרִדְתִּי אֶל־שָׁחַת הֲיוֹדְךָ עָפָר הֲיַגִּיד אֲמִתֶּךָ: שְׁמַע יְהוָה וְחָנֵּנִי יְהוָה הֱיֵה־עֹזֵר לִי: הָפַכְתָּ מִסְפְּדִי לְמָחוֹל לִי פִּתַּחְתָּ שַׂקִּי וַתְּאַזְּרֵנִי שִׂמְחָה: לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם יְהוָה אֱלֹהַי לְעוֹלָם אוֹדֶךָּ:

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם. בָּרוּךְ הוּא. בָּרוּךְ עוֹשֵׂה בְרֵאשִׁית. בָּרוּךְ אוֹמֵר וְעוֹשֶׂה. בָּרוּךְ גּוֹזֵר וּמְקַיֵּם. בָּרוּךְ מְרַחֵם עַל־הָאָרֶץ. בָּרוּךְ מְרַחֵם עַל־הַבְּרִיּוֹת. בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו. בָּרוּךְ חַי לָעַד וְקַיָּם לָנֶצַח. בָּרוּךְ פּוֹדֶה וּמַצִּיל. בָּרוּךְ שְׁמוֹ: בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָאֵל הָאָב הָרַחֲמָן הַמְהֻלָּל בְּפִי עַמּוֹ מְשֻׁבָּח וּמְפֹאָר בִּלְשׁוֹן חֲסִידָיו וַעֲבָדָיו: וּבְשִׁירֵי דָוִד עַבְדֶּךָ נְהַלֶּלְךָ יְיָ אֱלֹהֵינוּ בִּשְׁבָחוֹת וּבְזִמִּירוֹת נְגַדֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ וְנַזְכִּיר שִׁמְךָ וְנַמְלִיכְךָ מַלְכֵּנוּ אֱלֹהֵינוּ יָחִיד חֵי הָעוֹלָמִים. מֶלֶךְ מְשֻׁבָּח וּמְפֹאָר עֲדֵי־עַד שְׁמוֹ הַגָּדוֹל. בָּרוּךְ אַתָּה יְיָ מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת:

הוֹדוּ לַיְיָ קִרְאוּ בִשְׁמוֹ הוֹדִיעוּ בָעַמִּים עֲלִילוֹתָיו:
שִׁירוּ לוֹ זַמְּרוּ־לוֹ שִׂיחוּ בְּכָל־נִפְלְאוֹתָיו: הִתְהַלְלוּ
בְּשֵׁם קָדְשׁוֹ יִשְׂמַח לֵב מְבַקְשֵׁי יְיָ: דִּרְשׁוּ יְיָ וְעֻזּוֹ
בַּקְּשׁוּ פָנָיו תָּמִיד: זִכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה מֹפְתָיו
וּמִשְׁפְּטֵי־פִיהוּ: זֶרַע יִשְׂרָאֵל עַבְדּוֹ בְּנֵי יַעֲקֹב בְּחִירָיו:
הוּא יְיָ אֱלֹהֵינוּ בְּכָל־הָאָרֶץ מִשְׁפָּטָיו: זִכְרוּ לְעוֹלָם
בְּרִיתוֹ דָּבָר צִוָּה לְאֶלֶף דּוֹר: אֲשֶׁר כָּרַת אֶת־אַבְרָהָם
וּשְׁבוּעָתוֹ לְיִצְחָק: וַיַּעֲמִידֶהָ לְיַעֲקֹב לְחֹק לְיִשְׂרָאֵל בְּרִית
עוֹלָם: לֵאמֹר לְךָ אֶתֵּן אֶרֶץ־כְּנָעַן חֶבֶל נַחֲלַתְכֶם:
בִּהְיוֹתְכֶם מְתֵי מִסְפָּר כִּמְעַט וְגָרִים בָּהּ: וַיִּתְהַלְּכוּ מִגּוֹי
אֶל־גּוֹי וּמִמַּמְלָכָה אֶל־עַם אַחֵר: לֹא־הִנִּיחַ לְאִישׁ לְעָשְׁקָם
וַיּוֹכַח עֲלֵיהֶם מְלָכִים: אַל־תִּגְּעוּ בִּמְשִׁיחָי וּבִנְבִיאַי אַל־
תָּרֵעוּ: שִׁירוּ לַיְיָ כָּל־הָאָרֶץ בַּשְּׂרוּ מִיּוֹם־אֶל־יוֹם יְשׁוּעָתוֹ:
סַפְּרוּ בַגּוֹיִם אֶת־כְּבוֹדוֹ בְּכָל־הָעַמִּים נִפְלְאוֹתָיו: כִּי
גָדוֹל יְיָ וּמְהֻלָּל מְאֹד וְנוֹרָא הוּא עַל־כָּל־אֱלֹהִים: כִּי
כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים וַיְיָ שָׁמַיִם עָשָׂה: הוֹד וְהָדָר
לְפָנָיו עֹז וְחֶדְוָה בִּמְקֹמוֹ: הָבוּ לַיְיָ מִשְׁפְּחוֹת עַמִּים הָבוּ
לַיְיָ כָּבוֹד וָעֹז: הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ שְׂאוּ מִנְחָה וּבֹאוּ
לְפָנָיו הִשְׁתַּחֲווּ לַיְיָ בְּהַדְרַת־קֹדֶשׁ: חִילוּ מִלְּפָנָיו כָּל־
הָאָרֶץ אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט: יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל
הָאָרֶץ וְיֹאמְרוּ בַגּוֹיִם יְיָ מָלָךְ: יִרְעַם הַיָּם וּמְלוֹאוֹ יַעֲלֹץ
הַשָּׂדֶה וְכָל־אֲשֶׁר־בּוֹ: אָז יְרַנְּנוּ עֲצֵי הַיָּעַר מִלִּפְנֵי יְיָ כִּי־
בָא לִשְׁפּוֹט אֶת־הָאָרֶץ: הוֹדוּ לַיְיָ כִּי טוֹב כִּי לְעוֹלָם
חַסְדּוֹ: וְאִמְרוּ הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ וְקַבְּצֵנוּ וְהַצִּילֵנוּ
מִן־הַגּוֹיִם לְהוֹדוֹת לְשֵׁם קָדְשֶׁךָ לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ:
בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד־הָעוֹלָם וַיֹּאמְרוּ
כָּל־הָעָם אָמֵן וְהַלֵּל לַיְיָ: רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ

לַהֲדֹם רַגְלָיו קָדוֹשׁ הוּא: רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ
לְהַר קָדְשׁוֹ כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ: וְהוּא רַחוּם יְכַפֵּר עָוֹן
וְלֹא יַשְׁחִית וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא־יָעִיר כָּל־חֲמָתוֹ:
אַתָּה יְיָ לֹא־תִכְלָא רַחֲמֶיךָ מִמֶּנִּי חַסְדְּךָ וַאֲמִתְּךָ תָּמִיד
יִצְּרוּנִי: וְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה: תְּנוּ
עֹז לֵאלֹהִים עַל־יִשְׂרָאֵל גַּאֲוָתוֹ וְעֻזּוֹ בַּשְּׁחָקִים: נוֹרָא
אֱלֹהִים מִמִּקְדָּשֶׁיךָ אֵל יִשְׂרָאֵל הוּא נֹתֵן עֹז וְתַעֲצֻמוֹת
לָעָם בָּרוּךְ אֱלֹהִים: אֵל נְקָמוֹת יְיָ אֵל נְקָמוֹת הוֹפִיעַ:
הִנָּשֵׂא שׁוֹפֵט הָאָרֶץ הָשֵׁב גְּמוּל עַל־גֵּאִים: לַיְיָ הַיְשׁוּעָה
עַל־עַמְּךָ בִרְכָתֶךָ סֶלָה: יְיָ צְבָאוֹת עִמָּנוּ מִשְׂגָּב לָנוּ
אֱלֹהֵי יַעֲקֹב סֶלָה: יְיָ צְבָאוֹת אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ:
יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ: הוֹשִׁיעָה אֶת־
עַמֶּךָ וּבָרֵךְ אֶת־נַחֲלָתֶךָ וּרְעֵם וְנַשְּׂאֵם עַד הָעוֹלָם:
נַפְשֵׁנוּ חִכְּתָה לַיְיָ עֶזְרֵנוּ וּמָגִנֵּנוּ הוּא: כִּי־בוֹ יִשְׂמַח לִבֵּנוּ
כִּי בְשֵׁם קָדְשׁוֹ בָטָחְנוּ: יְהִי־חַסְדְּךָ יְיָ עָלֵינוּ כַּאֲשֶׁר
יִחַלְנוּ לָךְ: הַרְאֵנוּ יְיָ חַסְדֶּךָ וְיֶשְׁעֲךָ תִּתֶּן־לָנוּ: קוֹמָה
עֶזְרָתָה לָנוּ וּפְדֵנוּ לְמַעַן חַסְדֶּךָ: אָנֹכִי יְיָ אֱלֹהֶיךָ הַמַּעַלְךָ
מֵאֶרֶץ מִצְרָיִם הַרְחֶב־פִּיךָ וַאֲמַלְאֵהוּ: אַשְׁרֵי הָעָם
שֶׁכָּכָה לּוֹ אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו: וַאֲנִי בְחַסְדְּךָ בָטַחְתִּי
יָגֵל לִבִּי בִּישׁוּעָתֶךָ אָשִׁירָה לַיְיָ כִּי גָמַל עָלָי:

בשבת וב"ט (ובפולין וק"ק אשכנז אף בהושענא רבא) מוסיפים מזמורים אלו:

(ש) לַמְנַצֵּחַ מִזְמוֹר לְדָוִד: הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־
אֵל וּמַעֲשֵׂה יָדָיו מַגִּיד הָרָקִיעַ: יוֹם לְיוֹם
יַבִּיעַ אֹמֶר וְלַיְלָה לְלַיְלָה יְחַוֶּה־דָּעַת: אֵין אֹמֶר וְאֵין
דְּבָרִים בְּלִי נִשְׁמָע קוֹלָם: בְּכָל־הָאָרֶץ יָצָא קַוָּם וּבִקְצֵה
תֵבֵל מִלֵּיהֶם לַשֶּׁמֶשׁ שָׂם אָהֶל בָּהֶם: וְהוּא כְּחָתָן יֹצֵא
מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח: מִקְצֵה הַשָּׁמַיִם מוֹצָאוֹ
וּתְקוּפָתוֹ עַל־קְצוֹתָם וְאֵין נִסְתָּר מֵחַמָּתוֹ: תּוֹרַת יְהוָה

תְּמִימָה מְשִׁיבַת נָפֶשׁ עֵדוּת יְהוָה נֶאֱמָנָה מַחְכִּימַת פֶּתִי:
פִּקּוּדֵי יְהוָה יְשָׁרִים מְשַׂמְּחֵי־לֵב מִצְוַת יְהוָה בָּרָה מְאִירַת
עֵינָיִם: יִרְאַת יְהוָה טְהוֹרָה עוֹמֶדֶת לָעַד מִשְׁפְּטֵי־יְהוָה
אֱמֶת צָדְקוּ יַחְדָּו: הַנֶּחֱמָדִים מִזָּהָב וּמִפַּז רָב וּמְתוּקִים
מִדְּבַשׁ וְנֹפֶת צוּפִים: גַּם־עַבְדְּךָ נִזְהָר בָּהֶם בְּשָׁמְרָם עֵקֶב
רָב: שְׁגִיאוֹת מִי־יָבִין מִנִּסְתָּרוֹת נַקֵּנִי: גַּם מִזֵּדִים חֲשֹׂךְ
עַבְדֶּךָ אַל־יִמְשְׁלוּ־בִי אָז אֵיתָם וְנִקֵּיתִי מִפֶּשַׁע רָב: יִהְיוּ
לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְהוָה צוּרִי וְגוֹאֲלִי:

(לד) לְדָוִד בְּשַׁנּוֹתוֹ אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ וַיְגָרְשֵׁהוּ
וַיֵּלַךְ: אֲבָרְכָה אֶת־יְהוָה בְּכָל־עֵת תָּמִיד
תְּהִלָּתוֹ בְּפִי: בַּיהוָה תִּתְהַלֵּל נַפְשִׁי יִשְׁמְעוּ עֲנָוִים וְיִשְׂמָחוּ:
גַּדְּלוּ לַיהוָה אִתִּי וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו: דָּרַשְׁתִּי אֶת־יְהוָה
וְעָנָנִי וּמִכָּל־מְגוּרוֹתַי הִצִּילָנִי: הִבִּיטוּ אֵלָיו וְנָהָרוּ וּפְנֵיהֶם
אַל־יֶחְפָּרוּ: זֶה עָנִי קָרָא וַיהוָה שָׁמֵעַ וּמִכָּל־צָרוֹתָיו
הוֹשִׁיעוֹ: חֹנֶה מַלְאַךְ־יְהוָה סָבִיב לִירֵאָיו וַיְחַלְּצֵם: טַעֲמוּ
וּרְאוּ כִּי־טוֹב יְהוָה אַשְׁרֵי הַגֶּבֶר יֶחֱסֶה־בּוֹ: יְרָאוּ אֶת־
יְהוָה קְדֹשָׁיו כִּי־אֵין מַחְסוֹר לִירֵאָיו: כְּפִירִים רָשׁוּ וְרָעֵבוּ
וְדֹרְשֵׁי יְהוָה לֹא־יַחְסְרוּ כָל־טוֹב: לְכוּ בָנִים שִׁמְעוּ־לִי
יִרְאַת יְהוָה אֲלַמֶּדְכֶם: מִי־הָאִישׁ הֶחָפֵץ חַיִּים אֹהֵב
יָמִים לִרְאוֹת טוֹב: נְצֹר לְשׁוֹנְךָ מֵרָע וּשְׂפָתֶיךָ מִדַּבֵּר
מִרְמָה: סוּר מֵרָע וַעֲשֵׂה־טוֹב בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ:
עֵינֵי יְהוָה אֶל־צַדִּיקִים וְאָזְנָיו אֶל־שַׁוְעָתָם: פְּנֵי יְהוָה
בְּעֹשֵׂי רָע לְהַכְרִית מֵאֶרֶץ זִכְרָם: צָעֲקוּ וַיהוָה שָׁמֵעַ
וּמִכָּל־צָרוֹתָם הִצִּילָם: קָרוֹב יְהוָה לְנִשְׁבְּרֵי־לֵב וְאֶת־
דַּכְּאֵי־רוּחַ יוֹשִׁיעַ: רַבּוֹת רָעוֹת צַדִּיק וּמִכֻּלָּם יַצִּילֶנּוּ
יְהוָה: שֹׁמֵר כָּל עַצְמוֹתָיו אַחַת מֵהֵנָּה לֹא נִשְׁבָּרָה:
תְּמוֹתֵת רָשָׁע רָעָה וְשֹׂנְאֵי צַדִּיק יֶאְשָׁמוּ: פּוֹדֶה יְהוָה
נֶפֶשׁ עֲבָדָיו וְלֹא יֶאְשְׁמוּ כָּל־הַחֹסִים בּוֹ:

(צ) תְּפִלָּה לְמֹשֶׁה אִישׁ־הָאֱלֹהִים אֲדֹנָי מָעוֹן אַתָּה הָיִיתָ
לָּנוּ בְּדֹר וָדֹר: בְּטֶרֶם הָרִים יֻלָּדוּ וַתְּחוֹלֵל
אֶרֶץ וְתֵבֵל וּמֵעוֹלָם עַד־עוֹלָם אַתָּה־אֵל: תָּשֵׁב אֱנוֹשׁ עַד־
דַּכָּא וַתֹּאמֶר שׁוּבוּ בְנֵי־אָדָם: כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ
כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר וְאַשְׁמוּרָה בַלָּיְלָה: זְרַמְתָּם שֵׁנָה
יִהְיוּ בַּבֹּקֶר כֶּחָצִיר יַחֲלֹף: בַּבֹּקֶר יָצִיץ וְחָלָף לָעֶרֶב יְמוֹלֵל
וְיָבֵשׁ: כִּי־כָלִינוּ בְאַפֶּךָ וּבַחֲמָתְךָ נִבְהָלְנוּ: שַׁתָּה עֲוֹנֹתֵינוּ
לְנֶגְדֶּךָ עֲלֻמֵנוּ לִמְאוֹר פָּנֶיךָ: כִּי כָל־יָמֵינוּ פָּנוּ בְעֶבְרָתֶךָ
כִּלִּינוּ שָׁנֵינוּ כְמוֹ־הֶגֶה: יְמֵי־שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה
וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה וְרָהְבָּם עָמָל וָאָוֶן כִּי־גָז חִישׁ
וַנָּעֻפָה: מִי־יוֹדֵעַ עוֹ אַפֶּךָ וּכְיִרְאָתְךָ עֶבְרָתֶךָ: לִמְנוֹת
יָמֵינוּ כֵּן הוֹדַע וְנָבִא לְבַב חָכְמָה: שׁוּבָה יְהוָה עַד־מָתָי
וְהִנָּחֵם עַל־עֲבָדֶיךָ: שַׂבְּעֵנוּ בַבֹּקֶר חַסְדֶּךָ וּנְרַנְּנָה וְנִשְׂמְחָה
בְּכָל־יָמֵינוּ: שַׂמְּחֵנוּ כִּימוֹת עִנִּיתָנוּ שְׁנוֹת רָאִינוּ רָעָה:
יֵרָאֶה אֶל־עֲבָדֶיךָ פָּעֳלֶךָ וַהֲדָרְךָ עַל־בְּנֵיהֶם: וִיהִי נֹעַם
אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ וּמַעֲשֵׂה
יָדֵינוּ כּוֹנְנֵהוּ:

(צא) יֹשֵׁב בְּסֵתֶר עֶלְיוֹן·בְּצֵל שַׁדַּי יִתְלוֹנָן: אֹמַר לַיהוָה
מַחְסִי וּמְצוּדָתִי אֱלֹהַי אֶבְטַח־בּוֹ: כִּי הוּא יַצִּילְךָ
מִפַּח יָקוּשׁ מִדֶּבֶר הַוּוֹת: בְּאֶבְרָתוֹ יָסֶךְ לָךְ וְתַחַת כְּנָפָיו
תֶּחְסֶה צִנָּה וְסֹחֵרָה אֲמִתּוֹ: לֹא תִירָא מִפַּחַד לָיְלָה מֵחֵץ
יָעוּף יוֹמָם: מִדֶּבֶר בָּאֹפֶל יַהֲלֹךְ מֶקֶטֶב יָשׁוּד צָהֳרָיִם:
יִפֹּל מִצִּדְּךָ אֶלֶף וּרְבָבָה מִימִינֶךָ אֵלֶיךָ לֹא יִגָּשׁ: רַק
בְּעֵינֶיךָ תַבִּיט וְשִׁלֻּמַת רְשָׁעִים תִּרְאֶה: כִּי אַתָּה יְהוָה
מַחְסִי עֶלְיוֹן שַׂמְתָּ מְעוֹנֶךָ: לֹא־תְאֻנֶּה אֵלֶיךָ רָעָה וְנֶגַע
לֹא־יִקְרַב בְּאָהֳלֶךָ: כִּי מַלְאָכָיו יְצַוֶּה־לָּךְ לִשְׁמָרְךָ בְּכָל־
דְּרָכֶיךָ: עַל־כַּפַּיִם יִשָּׂאוּנְךָ פֶּן־תִּגֹּף בָּאֶבֶן רַגְלֶךָ: עַל־
שַׁחַל וָפֶתֶן תִּדְרֹךְ תִּרְמֹס כְּפִיר וְתַנִּין: כִּי בִי חָשַׁק

וַאֲפַלְּטֵהוּ אֶשַּׂגְּבֵהוּ כִּי־יָדַע שְׁמִי: יִקְרָאֵנִי וְאֶעֱנֵהוּ עִמּוֹ
אָנֹכִי בְצָרָה אֲחַלְּצֵהוּ וַאֲכַבְּדֵהוּ: אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ
וְאַרְאֵהוּ בִּישׁוּעָתִי: ארך ימים אשביעהו ואראהו בישועתי:

(קלה) הַלְלוּיָהּ הַלְלוּ אֶת־שֵׁם יְהוָה הַלְלוּ עַבְדֵי יְהוָה:
שֶׁעֹמְדִים בְּבֵית יְהוָה בְּחַצְרוֹת בֵּית אֱלֹהֵינוּ:
הַלְלוּ־יָהּ כִּי־טוֹב יְהוָה זַמְּרוּ לְשְׁמוֹ כִּי נָעִים: כִּי־יַעֲקֹב
בָּחַר לוֹ יָהּ יִשְׂרָאֵל לִסְגֻלָּתוֹ: כִּי אֲנִי יָדַעְתִּי כִּי־גָדוֹל יְהוָה
וַאֲדֹנֵינוּ מִכָּל־אֱלֹהִים: כֹּל אֲשֶׁר־חָפֵץ יְהוָה עָשָׂה בַּשָּׁמַיִם
וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת: מַעֲלֶה נְשִׂאִים מִקְצֵה הָאָרֶץ
בְּרָקִים לַמָּטָר עֹשֶׂה מוֹצֵא רוּחַ מֵאוֹצְרוֹתָיו: שֶׁהִכָּה בְּכוֹרֵי
מִצְרַיִם מֵאָדָם עַד־בְּהֵמָה: שָׁלַח אוֹתֹת וּמוֹפְתִים בְּתוֹכֵכִי
מִצְרָיִם בְּפַרְעֹה וּבְכָל־עֲבָדָיו: שֶׁהִכָּה גּוֹיִם רַבִּים וְהָרַג
מְלָכִים עֲצוּמִים: לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי וּלְעוֹג מֶלֶךְ הַבָּשָׁן
וּלְכֹל מַמְלְכוֹת כְּנָעַן: וְנָתַן אַרְצָם נַחֲלָה נַחֲלָה לְיִשְׂרָאֵל
עַמּוֹ: יְהוָה שִׁמְךָ לְעוֹלָם יְהוָה זִכְרְךָ לְדֹר־וָדֹר: כִּי־יָדִין
יְהוָה עַמּוֹ וְעַל־עֲבָדָיו יִתְנֶחָם: עֲצַבֵּי הַגּוֹיִם כֶּסֶף וְזָהָב
מַעֲשֵׂה יְדֵי אָדָם: פֶּה לָהֶם וְלֹא יְדַבֵּרוּ עֵינַיִם לָהֶם וְלֹא
יִרְאוּ: אָזְנַיִם לָהֶם וְלֹא יַאֲזִינוּ אַף אֵין יֶשׁ־רוּחַ בְּפִיהֶם:
כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם כֹּל אֲשֶׁר־בֹּטֵחַ בָּהֶם: בֵּית יִשְׂרָאֵל
בָּרְכוּ אֶת־יְהוָה בֵּית אַהֲרֹן בָּרְכוּ אֶת־יְהוָה: בֵּית הַלֵּוִי
בָּרְכוּ אֶת־יְהוָה יִרְאֵי יְהוָה בָּרְכוּ אֶת־יְהוָה: בָּרוּךְ יְהוָה
מִצִּיּוֹן שֹׁכֵן יְרוּשָׁלָם הַלְלוּיָהּ:

(קלו) הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ:
הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים כִּי לְעוֹלָם חַסְדּוֹ:
הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים כִּי לְעוֹלָם חַסְדּוֹ:
לְעֹשֵׂה נִפְלָאוֹת גְּדֹלוֹת לְבַדּוֹ כִּי לְעוֹלָם חַסְדּוֹ:
לְעֹשֵׂה הַשָּׁמַיִם בִּתְבוּנָה כִּי לְעוֹלָם חַסְדּוֹ:
לְרֹקַע הָאָרֶץ עַל־הַמָּיִם כִּי לְעוֹלָם חַסְדּוֹ:

לְעֹשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ:
אֶת־הַשֶּׁמֶשׁ לְמֶמְשֶׁלֶת בַּיּוֹם כִּי לְעוֹלָם חַסְדּוֹ:
אֶת־הַיָּרֵחַ וְכוֹכָבִים לְמֶמְשְׁלוֹת בַּלָּיְלָה כִּי לְעוֹלָם חַסְדּוֹ:
לְמַכֵּה מִצְרַיִם בִּבְכוֹרֵיהֶם כִּי לְעוֹלָם חַסְדּוֹ:
וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם כִּי לְעוֹלָם חַסְדּוֹ:
בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה כִּי לְעוֹלָם חַסְדּוֹ:
לְגֹזֵר יַם־סוּף לִגְזָרִים כִּי לְעוֹלָם חַסְדּוֹ:
וְהֶעֱבִיר יִשְׂרָאֵל בְּתוֹכוֹ כִּי לְעוֹלָם חַסְדּוֹ:
וְנִעֵר פַּרְעֹה וְחֵילוֹ בְּיַם־סוּף כִּי לְעוֹלָם חַסְדּוֹ:
לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר כִּי לְעוֹלָם חַסְדּוֹ:
לְמַכֵּה מְלָכִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ:
וַיַּהֲרֹג מְלָכִים אַדִּירִים כִּי לְעוֹלָם חַסְדּוֹ:
לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי כִּי לְעוֹלָם חַסְדּוֹ:
וּלְעוֹג מֶלֶךְ הַבָּשָׁן כִּי לְעוֹלָם חַסְדּוֹ:
וְנָתַן אַרְצָם לְנַחֲלָה כִּי לְעוֹלָם חַסְדּוֹ:
נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ כִּי לְעוֹלָם חַסְדּוֹ:
שֶׁבְּשִׁפְלֵנוּ זָכַר־לָנוּ כִּי לְעוֹלָם חַסְדּוֹ:
וַיִּפְרְקֵנוּ מִצָּרֵינוּ כִּי לְעוֹלָם חַסְדּוֹ:
נֹתֵן לֶחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ:
הוֹדוּ לְאֵל הַשָּׁמָיִם כִּי לְעוֹלָם חַסְדּוֹ:

(לג) רַנְּנוּ צַדִּיקִים בַּיהוָה לַיְשָׁרִים נָאוָה תְהִלָּה: הוֹדוּ לַיהוָה בְּכִנּוֹר בְּנֵבֶל עָשׂוֹר זַמְּרוּ־לוֹ: שִׁירוּ לוֹ שִׁיר חָדָשׁ הֵיטִיבוּ נַגֵּן בִּתְרוּעָה: כִּי־יָשָׁר דְּבַר־יְהוָה וְכָל־מַעֲשֵׂהוּ בֶּאֱמוּנָה: אֹהֵב צְדָקָה וּמִשְׁפָּט חֶסֶד יְהוָה מָלְאָה הָאָרֶץ: בִּדְבַר יְהוָה שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם: כֹּנֵס כַּנֵּד מֵי הַיָּם נֹתֵן בְּאוֹצָרוֹת תְּהוֹמוֹת: יִירְאוּ מֵיְהוָה כָּל־הָאָרֶץ מִמֶּנּוּ יָגוּרוּ כָּל־יֹשְׁבֵי חֵבֶל: כִּי הוּא אָמַר וַיֶּהִי הוּא צִוָּה וַיַּעֲמֹד: יְהוָה הֵפִיר עֲצַת־גּוֹיִם הֵנִיא

מַחְשָׁבוֹת עַמִּים: עֲצַת יְהוָה לְעוֹלָם תַּעֲמֹד מַחְשְׁבוֹת
לִבּוֹ לְדֹר וָדֹר: אַשְׁרֵי הַגּוֹי אֲשֶׁר־יְהוָה אֱלֹהָיו הָעָם בָּחַר
לְנַחֲלָה לוֹ: מִשָּׁמַיִם הִבִּיט יְהוָה רָאָה אֶת־כָּל־בְּנֵי
הָאָדָם: מִמְּכוֹן־שִׁבְתּוֹ הִשְׁגִּיחַ אֶל כָּל־יֹשְׁבֵי הָאָרֶץ:
הַיֹּצֵר יַחַד לִבָּם הַמֵּבִין אֶל־כָּל־מַעֲשֵׂיהֶם: אֵין הַמֶּלֶךְ
נוֹשָׁע בְּרָב־חָיִל גִּבּוֹר לֹא־יִנָּצֵל בְּרָב־כֹּחַ: שֶׁקֶר הַסּוּס
לִתְשׁוּעָה וּבְרֹב חֵילוֹ לֹא יְמַלֵּט: הִנֵּה עֵין יְהוָה אֶל־
יְרֵאָיו לַמְיַחֲלִים לְחַסְדּוֹ: לְהַצִּיל מִמָּוֶת נַפְשָׁם וּלְחַיּוֹתָם
בָּרָעָב: נַפְשֵׁנוּ חִכְּתָה לַיהוָה עֶזְרֵנוּ וּמָגִנֵּנוּ הוּא: כִּי־בוֹ
יִשְׂמַח לִבֵּנוּ כִּי בְשֵׁם קָדְשׁוֹ בָּטָחְנוּ: יְהִי־חַסְדְּךָ יְהוָה
עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ:

(צג) מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת: טוֹב לְהֹדוֹת לַיְיָ וּלְזַמֵּר
לְשִׁמְךָ עֶלְיוֹן: לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ וֶאֱמוּנָתְךָ
בַּלֵּילוֹת: עֲלֵי־עָשׂוֹר וַעֲלֵי־נָבֶל עֲלֵי הִגָּיוֹן בְּכִנּוֹר: כִּי
שִׂמַּחְתַּנִי יְיָ בְּפָעֳלֶךָ בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן: מַה־גָּדְלוּ מַעֲשֶׂיךָ
יְיָ מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ: אִישׁ בַּעַר לֹא יֵדָע וּכְסִיל לֹא־
יָבִין אֶת־זֹאת: בְּפָרְחַ רְשָׁעִים כְּמוֹ־עֵשֶׂב וַיָּצִיצוּ כָּל־
פֹּעֲלֵי אָוֶן לְהִשָּׁמְדָם עֲדֵי־עַד: וְאַתָּה מָרוֹם לְעֹלָם יְיָ: כִּי
הִנֵּה אֹיְבֶיךָ יְיָ כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ יִתְפָּרְדוּ כָּל־פֹּעֲלֵי
אָוֶן: וַתָּרֶם כִּרְאֵים קַרְנִי בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן: וַתַּבֵּט
עֵינִי בְּשׁוּרָי בַּקָּמִים עָלַי מְרֵעִים תִּשְׁמַעְנָה אָזְנָי: צַדִּיק
כַּתָּמָר יִפְרָח כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה: שְׁתוּלִים בְּבֵית יְיָ
בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ: עוֹד יְנוּבוֹן בְּשֵׂיבָה דְּשֵׁנִים
וְרַעֲנַנִּים יִהְיוּ: לְהַגִּיד כִּי־יָשָׁר יְיָ צוּרִי וְלֹא־עַוְלָתָה בּוֹ:

(צד) יְיָ מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ יְיָ עֹז הִתְאַזָּר אַף־תִּכּוֹן
תֵּבֵל בַּל־תִּמּוֹט: נָכוֹן כִּסְאֲךָ מֵאָז מֵעוֹלָם אָתָּה:
נָשְׂאוּ נְהָרוֹת יְיָ נָשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת דָּכְיָם:

מִקֹּלוֹת מַיִם רַבִּים אַדִּירִים מִשְׁבְּרֵי־יָם אַדִּיר בַּמָּרוֹם יְיָ׃
עֵדֹתֶיךָ נֶאֶמְנוּ מְאֹד לְבֵיתְךָ נַאֲוָה־קֹדֶשׁ יְיָ לְאֹרֶךְ יָמִים׃
יְהִי כְבוֹד יְיָ לְעוֹלָם יִשְׂמַח יְיָ בְּמַעֲשָׂיו׃ יְהִי שֵׁם יְיָ מְבֹרָךְ
מֵעַתָּה וְעַד־עוֹלָם׃ מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ מְהֻלָּל
שֵׁם יְיָ׃ רָם עַל־כָּל־גּוֹיִם יְיָ עַל הַשָּׁמַיִם כְּבוֹדוֹ׃ יְיָ שִׁמְךָ
לְעוֹלָם יְיָ זִכְרְךָ לְדֹר־וָדֹר׃ יְיָ בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ
בַּכֹּל מָשָׁלָה׃ יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ וְיֹאמְרוּ בַגּוֹיִם
יְיָ מָלָךְ׃ יְיָ מֶלֶךְ יְיָ מָלָךְ יְיָ יִמְלֹךְ לְעֹלָם וָעֶד׃ יְיָ מֶלֶךְ
עוֹלָם וָעֶד אָבְדוּ גוֹיִם מֵאַרְצוֹ׃ יְיָ הֵפִיר עֲצַת גּוֹיִם הֵנִיא
מַחְשְׁבוֹת עַמִּים׃ רַבּוֹת מַחֲשָׁבוֹת בְּלֵב־אִישׁ וַעֲצַת יְיָ
הִיא תָקוּם׃ עֲצַת יְיָ לְעוֹלָם תַּעֲמֹד מַחְשְׁבוֹת לִבּוֹ לְדֹר
וָדֹר׃ כִּי הוּא אָמַר וַיֶּהִי הוּא צִוָּה וַיַּעֲמֹד׃ כִּי־בָחַר יְיָ
בְּצִיּוֹן אִוָּה לְמוֹשָׁב לוֹ׃ כִּי יַעֲקֹב בָּחַר לוֹ יָהּ יִשְׂרָאֵל
לִסְגֻלָּתוֹ׃ כִּי לֹא יִטֹּשׁ יְיָ עַמּוֹ וְנַחֲלָתוֹ לֹא יַעֲזֹב׃ וְהוּא
רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא
יָעִיר כָּל־חֲמָתוֹ׃ יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ׃

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶּלָה׃
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו׃
(קהה) תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלֹהַי הַמֶּלֶךְ
וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד׃ בְּכָל־יוֹם אֲבָרְכֶךָּ
וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד׃ גָּדוֹל יְיָ וּמְהֻלָּל
מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃ דּוֹר לְדוֹר יְשַׁבַּח
מַעֲשֶׂיךָ וּגְבוּרֹתֶיךָ יַגִּידוּ׃ הֲדַר כְּבוֹד הוֹדֶךָ
וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה׃ וֶעָזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ
וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה׃ זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ
יְרַנֵּנוּ׃ חַנּוּן וְרַחוּם יְיָ אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד׃

טוֹב־יְהוָה לַכֹּל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו: יוֹדוּךָ
יְהוָה כָּל־מַעֲשֶׂיךָ וַחֲסִידֶיךָ יְבָרְכוּכָה: כְּבוֹד
מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ: לְהוֹדִיעַ לִבְנֵי
הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ: מַלְכוּתְךָ
מַלְכוּת כָּל עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:
סוֹמֵךְ יְהוָה לְכָל־הַנֹּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים:
עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־
אָכְלָם בְּעִתּוֹ: פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי
רָצוֹן: צַדִּיק יְהוָה בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־
מַעֲשָׂיו: קָרוֹב יְהוָה לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר
יִקְרָאֻהוּ בֶאֱמֶת: רְצוֹן־יְרֵאָיו יַעֲשֶׂה וְאֶת־שַׁוְעָתָם
יִשְׁמַע וְיוֹשִׁיעֵם: שׁוֹמֵר יְהוָה אֶת־כָּל־אֹהֲבָיו
וְאֶת כָּל־הָרְשָׁעִים יַשְׁמִיד: תְּהִלַּת יְהוָה יְדַבֶּר
פִּי וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד:
וַאֲנַחְנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ:

(קטו) הַלְלוּיָהּ הַלְלִי נַפְשִׁי אֶת־יְהוָה: אֲהַלְלָה יְהוָה בְּחַיָּי
אֲזַמְּרָה לֵאלֹהַי בְּעוֹדִי: אַל־תִּבְטְחוּ בִנְדִיבִים
בְּבֶן־אָדָם שֶׁאֵין לוֹ תְשׁוּעָה: תֵּצֵא רוּחוֹ יָשָׁב לְאַדְמָתוֹ בַּיּוֹם
הַהוּא אָבְדוּ עָשְׁתֹנֹתָיו: אַשְׁרֵי שֶׁאֵל יַעֲקֹב בְּעֶזְרוֹ שִׂבְרוֹ
עַל־יְהוָה אֱלֹהָיו: עֹשֶׂה שָׁמַיִם וָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־
אֲשֶׁר־בָּם הַשֹּׁמֵר אֱמֶת לְעוֹלָם: עֹשֶׂה מִשְׁפָּט לָעֲשׁוּקִים
נֹתֵן לֶחֶם לָרְעֵבִים יְהוָה מַתִּיר אֲסוּרִים: יְהוָה פֹּקֵחַ
עִוְרִים יְהוָה זֹקֵף כְּפוּפִים יְהוָה אֹהֵב צַדִּיקִים: יְהוָה שֹׁמֵר
אֶת־גֵּרִים יָתוֹם וְאַלְמָנָה יְעוֹדֵד וְדֶרֶךְ רְשָׁעִים יְעַוֵּת:
יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

(קמז) הַלְלוּיָהּ כִּי־טוֹב זַמְּרָה אֱלֹהֵינוּ כִּי־נָעִים נָאוָה
תְהִלָּה: בּוֹנֵה יְרוּשָׁלַם יְהוָה נִדְחֵי יִשְׂרָאֵל
יְכַנֵּס: הָרוֹפֵא לִשְׁבוּרֵי לֵב וּמְחַבֵּשׁ לְעַצְּבוֹתָם: מוֹנֶה מִסְפָּר
לַכּוֹכָבִים לְכֻלָּם שֵׁמוֹת יִקְרָא: גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ
לִתְבוּנָתוֹ אֵין מִסְפָּר: מְעוֹדֵד עֲנָוִים יְהוָה מַשְׁפִּיל רְשָׁעִים
עֲדֵי־אָרֶץ: עֱנוּ לַיהוָה בְּתוֹדָה זַמְּרוּ לֵאלֹהֵינוּ בְּכִנּוֹר: הַמְכַסֶּה
שָׁמַיִם בְּעָבִים הַמֵּכִין לָאָרֶץ מָטָר הַמַּצְמִיחַ הָרִים חָצִיר:
נוֹתֵן לִבְהֵמָה לַחְמָהּ לִבְנֵי עֹרֵב אֲשֶׁר יִקְרָאוּ: לֹא בִגְבוּרַת
הַסּוּס יֶחְפָּץ לֹא־בְשׁוֹקֵי הָאִישׁ יִרְצֶה: רוֹצֶה יְהוָה אֶת־
יְרֵאָיו אֶת־הַמְיַחֲלִים לְחַסְדּוֹ: שַׁבְּחִי יְרוּשָׁלַם אֶת־יְהוָה
הַלְלִי אֱלֹהַיִךְ צִיּוֹן: כִּי־חִזַּק בְּרִיחֵי שְׁעָרָיִךְ בֵּרַךְ בָּנַיִךְ
בְּקִרְבֵּךְ: הַשָּׂם גְּבוּלֵךְ שָׁלוֹם חֵלֶב חִטִּים יַשְׂבִּיעֵךְ:
הַשֹּׁלֵחַ אִמְרָתוֹ אָרֶץ עַד־מְהֵרָה יָרוּץ דְּבָרוֹ: הַנֹּתֵן שֶׁלֶג
כַּצָּמֶר כְּפוֹר כָּאֵפֶר יְפַזֵּר: מַשְׁלִיךְ קַרְחוֹ כְפִתִּים לִפְנֵי
קָרָתוֹ מִי יַעֲמֹד: יִשְׁלַח־דְּבָרוֹ וַיְמִסֵּם יַשֵּׁב רוּחוֹ יִזְלוּ־
מָיִם: מַגִּיד דְּבָרָיו לְיַעֲקֹב חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל: לֹא
עָשָׂה כֵן לְכָל־גּוֹי וּמִשְׁפָּטִים בַּל־יְדָעוּם הַלְלוּיָהּ:

(קמח) הַלְלוּיָהּ הַלְלוּ אֶת־יְהוָה מִן־הַשָּׁמַיִם הַלְלוּהוּ
בַּמְּרוֹמִים: הַלְלוּהוּ כָּל־מַלְאָכָיו הַלְלוּהוּ
כָּל־צְבָאָיו: הַלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ הַלְלוּהוּ כָּל־כּוֹכְבֵי אוֹר:
הַלְלוּהוּ שְׁמֵי הַשָּׁמָיִם וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמָיִם: יְהַלְלוּ
אֶת־שֵׁם יְהוָה כִּי הוּא צִוָּה וְנִבְרָאוּ: וַיַּעֲמִידֵם לָעַד לְעוֹלָם
חָק־נָתַן וְלֹא יַעֲבוֹר: הַלְלוּ אֶת־יְהוָה מִן־הָאָרֶץ תַּנִּינִים
וְכָל־תְּהֹמוֹת: אֵשׁ וּבָרָד שֶׁלֶג וְקִיטוֹר רוּחַ סְעָרָה עֹשָׂה
דְבָרוֹ: הֶהָרִים וְכָל־גְּבָעוֹת עֵץ פְּרִי וְכָל־אֲרָזִים: הַחַיָּה
וְכָל־בְּהֵמָה רֶמֶשׂ וְצִפּוֹר כָּנָף: מַלְכֵי־אֶרֶץ וְכָל־לְאֻמִּים
שָׂרִים וְכָל־שֹׁפְטֵי אָרֶץ: בַּחוּרִים וְגַם־בְּתוּלוֹת זְקֵנִים
עִם־נְעָרִים: יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ

הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם: וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־
חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם־קְרֹבוֹ הַלְלוּיָהּ:

(קמט) הַלְלוּיָהּ שִׁירוּ לַיהוָה שִׁיר חָדָשׁ תְּהִלָּתוֹ בִּקְהַל
חֲסִידִים: יִשְׂמַח־יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי צִיּוֹן
יָגִילוּ בְמַלְכָּם: יְהַלְלוּ שְׁמוֹ בְמָחוֹל בְּתֹף וְכִנּוֹר יְזַמְּרוּ־לוֹ:
כִּי רוֹצֶה יְהוָה בְּעַמּוֹ יְפָאֵר עֲנָוִים בִּישׁוּעָה: יַעְלְזוּ חֲסִידִים
בְּכָבוֹד יְרַנְּנוּ עַל־מִשְׁכְּבוֹתָם: רוֹמְמוֹת אֵל בִּגְרוֹנָם וְחֶרֶב
פִּפְיוֹת בְּיָדָם: לַעֲשׂוֹת נְקָמָה בַּגּוֹיִם תּוֹכֵחוֹת בַּלְאֻמִּים:
לֶאְסֹר מַלְכֵיהֶם בְּזִקִים וְנִכְבְּדֵיהֶם בְּכַבְלֵי בַרְזֶל: לַעֲשׂוֹת
בָּהֶם מִשְׁפָּט כָּתוּב הָדָר הוּא לְכָל־חֲסִידָיו הַלְלוּיָהּ:

(קנ) הַלְלוּיָהּ הַלְלוּ־אֵל בְּקָדְשׁוֹ הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ: הַלְלוּהוּ
בִּגְבוּרֹתָיו הַלְלוּהוּ כְּרֹב גֻּדְלוֹ: הַלְלוּהוּ בְּתֵקַע
שׁוֹפָר הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר: הַלְלוּהוּ בְּתֹף וּמָחוֹל הַלְלוּהוּ
בְּמִנִּים וְעֻגָב: הַלְלוּהוּ בְּצִלְצְלֵי־שָׁמַע הַלְלוּהוּ בְּצִלְצְלֵי
תְרוּעָה: כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ הַלְלוּיָהּ: כ״ה ת״י״ה:

בָּרוּךְ יְיָ לְעוֹלָם אָמֵן וְאָמֵן: בָּרוּךְ יְיָ מִצִּיּוֹן
שֹׁכֵן יְרוּשָׁלָם הַלְלוּיָהּ: בָּרוּךְ יְיָ אֱלֹהִים אֱלֹהֵי
יִשְׂרָאֵל עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ: וּבָרוּךְ שֵׁם כְּבוֹדוֹ
לְעוֹלָם וְיִמָּלֵא כְבוֹדוֹ אֶת־כָּל־הָאָרֶץ אָמֵן וְאָמֵן:

וַיְבָרֶךְ דָּוִיד אֶת־יְיָ לְעֵינֵי כָּל־הַקָּהָל וַיֹּאמֶר דָּוִיד בָּרוּךְ
אַתָּה יְיָ אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ מֵעוֹלָם וְעַד־עוֹלָם:
לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל
בַּשָּׁמַיִם וּבָאָרֶץ לְךָ יְיָ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:
וְהָעֹשֶׁר וְהַכָּבוֹד מִלְּפָנֶיךָ וְאַתָּה מוֹשֵׁל בַּכֹּל וּבְיָדְךָ כֹּחַ
וּגְבוּרָה וּבְיָדְךָ לְגַדֵּל וּלְחַזֵּק לַכֹּל: וְעַתָּה אֱלֹהֵינוּ מוֹדִים
אֲנַחְנוּ לָךְ וּמְהַלְלִים לְשֵׁם תִּפְאַרְתֶּךָ: אַתָּה הוּא יְיָ

לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם וְכָל־צְבָאָם
הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה
מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים: אַתָּה
הוּא יְיָ הָאֱלֹהִים אֲשֶׁר בָּחַרְתָּ בְּאַבְרָם וְהוֹצֵאתוֹ מֵאוּר
כַּשְׂדִּים וְשַׂמְתָּ שְׁמוֹ אַבְרָהָם: וּמָצָאתָ אֶת־לְבָבוֹ נֶאֱמָן
לְפָנֶיךָ וְכָרוֹת עִמּוֹ הַבְּרִית לָתֵת אֶת־אֶרֶץ הַכְּנַעֲנִי הַחִתִּי
הָאֱמֹרִי וְהַפְּרִזִּי וְהַיְבוּסִי וְהַגִּרְגָּשִׁי לָתֵת לְזַרְעוֹ וַתָּקֶם אֶת־
דְּבָרֶיךָ כִּי צַדִּיק אָתָּה: וַתֵּרֶא אֶת־עֳנִי אֲבֹתֵינוּ בְּמִצְרָיִם
וְאֶת־זַעֲקָתָם שָׁמַעְתָּ עַל־יַם־סוּף: וַתִּתֵּן אֹתֹת וּמֹפְתִים
בְּפַרְעֹה וּבְכָל־עֲבָדָיו וּבְכָל־עַם אַרְצוֹ כִּי יָדַעְתָּ כִּי הֵזִידוּ
עֲלֵיהֶם וַתַּעַשׂ־לְךָ שֵׁם כְּהַיּוֹם הַזֶּה: וְהַיָּם בָּקַעְתָּ לִפְנֵיהֶם
וַיַּעַבְרוּ בְתוֹךְ־הַיָּם בַּיַּבָּשָׁה וְאֶת־רֹדְפֵיהֶם הִשְׁלַכְתָּ
בִּמְצוֹלֹת כְּמוֹ־אֶבֶן בְּמַיִם עַזִּים:
וַיּוֹשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרָיִם וַיַּרְא
יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שְׂפַת הַיָּם: וַיַּרְא
יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם וַיִּירְאוּ
הָעָם אֶת־יְהוָה וַיַּאֲמִינוּ בַּיהוָה וּבְמֹשֶׁה עַבְדּוֹ:
אז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה
וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַיהוָה כִּי־גָאֹה גָּאָה סוּס
וְרֹכְבוֹ רָמָה בַיָּם: עָזִּי וְזִמְרָת יָהּ וַיְהִי־לִי לִישׁוּעָה זֶה
אֵלִי וְאַנְוֵהוּ אֱלֹהֵי אָבִי וַאֲרֹמְמֶנְהוּ: יְהוָה אִישׁ מִלְחָמָה
יְהוָה שְׁמוֹ: מַרְכְּבֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם וּמִבְחַר
שָׁלִשָׁיו טֻבְּעוּ בְיַם־סוּף: תְּהֹמֹת יְכַסְיֻמוּ יָרְדוּ בִמְצוֹלֹת
כְּמוֹ־אָבֶן: יְמִינְךָ יְהוָה נֶאְדָּרִי בַכֹּחַ יְמִינְךָ יְהוָה תִּרְעַץ
אוֹיֵב: וּבְרֹב גְּאוֹנְךָ תַּהֲרֹס קָמֶיךָ תְּשַׁלַּח חֲרֹנְךָ יֹאכְלֵמוֹ
כַּקַּשׁ: וּבְרוּחַ אַפֶּיךָ נֶעֶרְמוּ־מַיִם נִצְּבוּ כְמוֹ־נֵד נֹזְלִים

קָפְאוּ חִכְמַת בִּלְבֵּיהֶם: אָמַר אוֹיֵב אֶרְדֹּף אַשִּׂיג אֲחַלֵּק
שָׁלָל תִּמְלָאֵמוֹ נַפְשִׁי אָרִיק חַרְבִּי תּוֹרִישֵׁמוֹ יָדִי: נָשַׁפְתָּ
בְרוּחֲךָ כִּסָּמוֹ יָם צָלְלוּ כַּעוֹפֶרֶת בְּמַיִם אַדִּירִים: מִי־
כָמֹכָה בָּאֵלִם יְהוָה מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת
עֹשֵׂה פֶלֶא: נָטִיתָ יְמִינְךָ תִּבְלָעֵמוֹ אָרֶץ: נָחִיתָ בְחַסְדְּךָ
עַם־זוּ גָּאָלְתָּ נֵהַלְתָּ בְעָזְּךָ אֶל־נְוֵה קָדְשֶׁךָ: שָׁמְעוּ עַמִּים
יִרְגָּזוּן חִיל אָחַז יֹשְׁבֵי פְלָשֶׁת: אָז נִבְהֲלוּ אַלּוּפֵי אֱדוֹם
אֵילֵי מוֹאָב יֹאחֲזֵמוֹ רָעַד נָמֹגוּ כֹּל יֹשְׁבֵי כְנָעַן: תִּפֹּל
עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־
יַעֲבֹר עַמְּךָ יְהוָה עַד־יַעֲבֹר עַם־זוּ קָנִיתָ: תְּבִאֵמוֹ
וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ יְהוָה מִקְדָּשׁ
אֲדֹנָי כּוֹנְנוּ יָדֶיךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד: יְהוָה יִמְלֹךְ
לְעֹלָם וָעֶד: כִּי לַיְיָ הַמְּלוּכָה וּמוֹשֵׁל בַּגּוֹיִם: וְעָלוּ
מוֹשִׁיעִים בְּהַר צִיּוֹן לִשְׁפֹּט אֶת־הַר עֵשָׂו וְהָיְתָה לַיְיָ
הַמְּלוּכָה: וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא
יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

וּבְתוֹרָתְךָ כָּתוּב לֵאמֹר שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:
נִשְׁמַת כָּל־חַי תְּבָרֵךְ אֶת־שִׁמְךָ יְיָ אֱלֹהֵינוּ וְרוּחַ כָּל־
בָּשָׂר תְּפָאֵר וּתְרוֹמֵם זִכְרְךָ מַלְכֵּנוּ תָּמִיד: מִן־
הָעוֹלָם וְעַד־הָעוֹלָם אַתָּה אֵל. וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ
גּוֹאֵל וּמוֹשִׁיעַ פּוֹדֶה וּמַצִּיל וּמְפַרְנֵס וּמְרַחֵם בְּכָל־עֵת
צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה: אֱלֹהֵי הָרִאשׁוֹנִים
וְהָאַחֲרוֹנִים אֱלוֹהַּ כָּל־בְּרִיּוֹת אֲדוֹן כָּל־תּוֹלָדוֹת הַמְהֻלָּל
בְּרֹב הַתִּשְׁבָּחוֹת הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים:
וַיְיָ לֹא־יָנוּם וְלֹא־יִישָׁן. הַמְּעוֹרֵר יְשֵׁנִים וְהַמֵּקִיץ נִרְדָּמִים

*) נ"י והמעיר.

וְהַמְשִׁיחַ אִלְּמִים וְהַמַּתִּיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים
וְהַזּוֹקֵף כְּפוּפִים: לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים: אִלּוּ פִינוּ
מָלֵא שִׁירָה כַּיָּם. וּלְשׁוֹנֵנוּ רִנָּה כַּהֲמוֹן גַּלָּיו וְשִׂפְתוֹתֵינוּ
שֶׁבַח כְּמֶרְחֲבֵי רָקִיעַ. וְעֵינֵינוּ מְאִירוֹת כַּשֶּׁמֶשׁ וְכַיָּרֵחַ.
וְיָדֵינוּ פְּרוּשׂוֹת כְּנִשְׁרֵי שָׁמָיִם. וְרַגְלֵינוּ קַלּוֹת כָּאַיָּלוֹת.
אֵין אֲנַחְנוּ מַסְפִּיקִים לְהוֹדוֹת לְךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ וּלְבָרֵךְ אֶת־שִׁמְךָ עַל־אַחַת מֵאֶלֶף אֶלֶף
אַלְפֵי אֲלָפִים וְרִבֵּי רְבָבוֹת פְּעָמִים הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם־
אֲבוֹתֵינוּ וְעִמָּנוּ: מִמִּצְרַיִם גְּאַלְתָּנוּ יְיָ אֱלֹהֵינוּ וּמִבֵּית
עֲבָדִים פְּדִיתָנוּ. בְּרָעָב זַנְתָּנוּ. וּבְשָׂבָע כִּלְכַּלְתָּנוּ. מֵחֶרֶב
הִצַּלְתָּנוּ. וּמִדֶּבֶר מִלַּטְתָּנוּ. וּמֵחֳלָיִם רָעִים וְנֶאֱמָנִים
דִּלִּיתָנוּ: עַד־הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ וְלֹא־עֲזָבוּנוּ חֲסָדֶיךָ.
וְאַל תִּטְּשֵׁנוּ יְיָ אֱלֹהֵינוּ לָנֶצַח: עַל־כֵּן אֵבָרִים שֶׁפִּלַּגְתָּ
בָּנוּ וְרוּחַ וּנְשָׁמָה שֶׁנָּפַחְתָּ בְּאַפֵּינוּ וְלָשׁוֹן אֲשֶׁר שַׂמְתָּ
בְּפִינוּ הֵן הֵם יוֹדוּ וִיבָרְכוּ וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ
וְיַעֲרִיצוּ וְיַקְדִּישׁוּ וְיַמְלִיכוּ אֶת־שִׁמְךָ מַלְכֵּנוּ: כִּי כָל־פֶּה
לְךָ יוֹדֶה. וְכָל־לָשׁוֹן לְךָ תִשָּׁבַע. וְכָל־בֶּרֶךְ לְךָ תִכְרַע.
וְכָל־קוֹמָה לְפָנֶיךָ תִשְׁתַּחֲוֶה: וְכָל־לְבָבוֹת יִירָאוּךָ. וְכָל־
קֶרֶב וּכְלָיוֹת יְזַמְּרוּ לִשְׁמֶךָ. כַּדָּבָר שֶׁכָּתוּב כָּל עַצְמוֹתַי
תֹּאמַרְנָה יְיָ מִי כָמוֹךָ מַצִּיל עָנִי מֵחָזָק מִמֶּנּוּ וְעָנִי וְאֶבְיוֹן
מִגּוֹזְלוֹ: מִי יִדְמֶה־לָּךְ. וּמִי יִשְׁוֶה־לָּךְ. וּמִי יַעֲרָךְ־לָךְ. הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ:
נְהַלֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ וּנְבָרֵךְ אֶת־שֵׁם קָדְשֶׁךָ. כָּאָמוּר
לְדָוִד בָּרְכִי נַפְשִׁי אֶת־יְיָ וְכָל־קְרָבַי אֶת־שֵׁם קָדְשׁוֹ:

הָאֵל בְּתַעֲצֻמוֹת עֻזֶּךָ. הַגָּדוֹל בִּכְבוֹד שְׁמֶךָ. הַגִּבּוֹר
לָנֶצַח וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ. הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא
רָם וְנִשָּׂא:

שׁוֹכֵן עַד מָרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב רַנְּנוּ צַדִּיקִים בַּיְיָ לַיְשָׁרִים נָאוָה תְהִלָּה:

בְּפִי יְשָׁרִים תִּתְהַלָּל.

וּבְדִבְרֵי צַדִּיקִים תִּתְבָּרֵךְ.

וּבִלְשׁוֹן חֲסִידִים תִּתְרוֹמָם.

וּבְקֶרֶב קְדוֹשִׁים תִּתְקַדָּשׁ:

וּבְמַקְהֲלוֹת רִבְבוֹת עַמְּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאַר שִׁמְךָ מַלְכֵּנוּ בְּכָל־דּוֹר וָדוֹר. שֶׁכֵּן חוֹבַת כָּל־הַיְצוּרִים לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְהוֹדוֹת לְהַלֵּל לְשַׁבֵּחַ לְפָאֵר לְרוֹמֵם לְהַדֵּר לְבָרֵךְ לְעַלֵּה וּלְקַלֵּס עַל כָּל־דִּבְרֵי שִׁירוֹת וְתִשְׁבְּחוֹת דָּוִד בֶּן־יִשַׁי עַבְדְּךָ מְשִׁיחֶךָ:

יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לְךָ נָאֶה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שִׁיר וּשְׁבָחָה הַלֵּל וְזִמְרָה עֹז וּמֶמְשָׁלָה נֶצַח גְּדֻלָּה וּגְבוּרָה תְּהִלָּה וְתִפְאֶרֶת קְדֻשָּׁה וּמַלְכוּת בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד־עוֹלָם: בָּרוּךְ אַתָּה יְיָ אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלָאוֹת הַבּוֹחֵר בְּשִׁירֵי זִמְרָה מֶלֶךְ אֵל חֵי הָעוֹלָמִים:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵלָּא (בשבת שובה וּלְעֵלָּא) מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ אָמֵן:

חזן בָּרְכוּ אֶת־יְיָ הַמְבֹרָךְ:
ק׳ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל:

ק׳ יִתְבָּרֵךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל־מַלְכֵּנוּ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁהוּא רִאשׁוֹן וְהוּא אַחֲרוֹן וּמִבַּלְעָדָיו אֵין אֱלֹהִים. סָלוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו. וְשָׁמוֹ מְרוֹמָם עַל־כָּל־בְּרָכָה וְתִהֲלָה: בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:
יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם:

כשאומרים יוצר מוסיפין זה:

אוֹר עוֹלָם בְּאוֹצַר חַיִּים אוֹרוֹת מֵאֵפֶל אָמַר וַיֶּהִי:

הַכֹּל יוֹדוּךְ וְהַכֹּל יְשַׁבְּחוּךְ. וְהַכֹּל יֹאמְרוּ אֵין קָדוֹשׁ כַּיְיָ:
הַכֹּל יְרוֹמְמוּךְ סֶלָה יוֹצֵר הַכֹּל. הָאֵל הַפּוֹתֵחַ בְּכָל־יוֹם דַּלְתוֹת שַׁעֲרֵי מִזְרָח וּכוֹקֵעַ חַלּוֹנֵי רָקִיעַ. מוֹצִיא חַמָּה מִמְּקוֹמָהּ וּלְבָנָה מִמְּכוֹן שִׁבְתָּהּ: וּמֵאִיר לָעוֹלָם כֻּלּוֹ וּלְיוֹשְׁבָיו שֶׁבָּרָא בְּמִדַּת רַחֲמִים: הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים. וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית: הַמֶּלֶךְ הַמְרוֹמָם לְבַדּוֹ מֵאָז. הַמְשֻׁבָּח וְהַמְפֹאָר וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם: אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֻזֵּנוּ צוּר מִשְׂגַּבֵּנוּ מָגֵן יִשְׁעֵנוּ מְשֻׂגָּב בַּעֲדֵנוּ: אֵין כְּעֶרְכֶּךָ וְאֵין זוּלָתֶךָ. אֱמֶת בִּלְתֶּךָ וּמִי דָּמְיָה־לָּךְ: אֵין כְּעֶרְכְּךָ יְיָ אֱלֹהֵינוּ בָּעוֹלָם הַזֶּה. וְאֵין זוּלָתֶךָ מַלְכֵּנוּ לְחַיֵּי הָעוֹלָם הַבָּא: אֱמֶת בִּלְתֶּךָ גּוֹאֲלֵנוּ לִימוֹת הַמָּשִׁיחַ. וְאֵין דָּמְיָה־לָּךְ מוֹשִׁיעֵנוּ לִתְחִיַּת הַמֵּתִים:
אֵל אָדוֹן עַל־כָּל־הַמַּעֲשִׂים. בָּרוּךְ וּמְבֹרָךְ בְּפִי כָּל־נְשָׁמָה: גָּדְלוֹ וְטוּבוֹ מָלְאוּ עוֹלָם. דַּעַת וּתְבוּנָה סְבָבִים אוֹתוֹ: הַמִּתְנָאֶה עַל־חַיּוֹת הַקֹּדֶשׁ. וְנֶהְדָּר בִּכְבוֹד עַל הַמֶּרְכָּבָה: זְכוּת וּמִישׁוֹר לְפָנֵי כִסְאוֹ. חֶסֶד וְרַחֲמִים

לִפְנֵי כְבוֹדוֹ: טוֹבִים מְאוֹרוֹת שֶׁבָּרָא אֱלֹהֵינוּ· יְצָרָם בְּדַעַת
בְּבִינָה וּבְהַשְׂכֵּל: כֹּחַ וּגְבוּרָה נָתַן בָּהֶם· לִהְיוֹת מוֹשְׁלִים
בְּקֶרֶב תֵּבֵל: מְלֵאִים זִיו וּמְפִיקִים נְגַהּ· נָאֶה וְיָפֶה בְּכָל־
הָעוֹלָם: שְׂמֵחִים בְּצֵאתָם וְשָׂשִׂים בְּבוֹאָם· עֹשִׂים בְּאֵימָה
רְצוֹן קוֹנָם: פְּאֵר וְכָבוֹד נוֹתְנִים לִשְׁמוֹ· צָהֳלָה וְרִנָּה
לְזֵכֶר מַלְכוּתוֹ: קָרָא לַשֶּׁמֶשׁ וַיִּזְרַח אוֹר· רָאָה וְהִתְקִין
צוּרַת הַלְּבָנָה: שֶׁבַח נוֹתְנִים לוֹ כָּל־צְבָא מָרוֹם· תִּפְאֶרֶת
וּגְדֻלָּה שְׂרָפִים וְאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ:

לָאֵל אֲשֶׁר שָׁבַת מִכָּל־הַמַּעֲשִׂים· בַּיּוֹם הַשְּׁבִיעִי
הִתְעַלָּה וְיָשַׁב עַל־כִּסֵּא כְבוֹדוֹ· תִּפְאֶרֶת עָטָה לְיוֹם
הַמְנוּחָה· עָנֹג קָרָא לְיוֹם הַשַּׁבָּת: וְה שֶׁבַח שֶׁלְּיוֹם הַשְּׁבִיעִי
שֶׁבּוֹ שָׁבַת אֵל מִכָּל־מְלַאכְתּוֹ· וְיוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר
מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת טוֹב לְהוֹדוֹת לַיְ: לְפִיכָךְ יְפָאֲרוּ
וִיבָרְכוּ לָאֵל כָּל־יְצוּרָיו· שֶׁבַח יְקָר וּגְדֻלָּה יִתְּנוּ לָאֵל מֶלֶךְ
יוֹצֵר כֹּל· הַמַּנְחִיל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ בְּיוֹם
שַׁבַּת קֹדֶשׁ: שִׁמְךָ יְיָ אֱלֹהֵינוּ יִתְקַדַּשׁ· וְזִכְרְךָ מַלְכֵּנוּ
יִתְפָּאַר· בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת: תִּתְבָּרֵךְ
מוֹשִׁיעֵנוּ עַל־שֶׁבַח מַעֲשֵׂה יָדֶיךָ וְעַל־מְאוֹרֵי־אוֹר שֶׁעָשִׂיתָ
יְפָאֲרוּךָ סֶלָה:

תִּתְבָּרֵךְ צוּרֵנוּ מַלְכֵּנוּ וְגוֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים יִשְׁתַּבַּח
שִׁמְךָ לָעַד מַלְכֵּנוּ יוֹצֵר מְשָׁרְתִים וַאֲשֶׁר מְשָׁרְתָיו
כֻּלָּם עוֹמְדִים בְּרוֹם עוֹלָם וּמַשְׁמִיעִים בְּיִרְאָה יַחַד בְּקוֹל
דִּבְרֵי אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם: כֻּלָּם אֲהוּבִים· כֻּלָּם
בְּרוּרִים· כֻּלָּם גִּבּוֹרִים· וְכֻלָּם עֹשִׂים בְּאֵימָה וּבְיִרְאָה רְצוֹן
קוֹנָם· וְכֻלָּם פּוֹתְחִים אֶת פִּיהֶם בִּקְדֻשָּׁה וּבְטָהֳרָה בְּשִׁירָה
וּבְזִמְרָה וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמַעֲרִיצִים
וּמַקְדִּישִׁים וּמַמְלִיכִים:

אֶת־שֵׁם הָאֵל הַמֶּלֶךְ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא קָדוֹשׁ הוּא: וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם עֹל מַלְכוּת שָׁמַיִם זֶה מִזֶּה. וְנוֹתְנִים רְשׁוּת זֶה לָזֶה לְהַקְדִּישׁ לְיוֹצְרָם בְּנַחַת רוּחַ בְּשָׂפָה בְרוּרָה וּבִנְעִימָה קְדוּשָׁה. בְּלָם כְּאֶחָד עוֹנִים וְאוֹמְרִים בְּיִרְאָה:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

כשיש אופן אומרים והחיות.

וְהָאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים | וְהַחַיּוֹת יִשָּׂרְפוּ וּכְרָכִים יִפָּאֲרוּ וְשָׂרָפִים יָרֻנּוּ וְאֶרְאֶלִים יְבָרְכוּ פְּנֵי כָל־חַיָּה וְאוֹפָן וּכְרוּב

לְעֻמַּת שְׂרָפִים לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

לְאֵל בָּרוּךְ נְעִימוֹת יִתֵּנוּ. לְמֶלֶךְ אֵל חַי וְקַיָּם זְמִירוֹת יֹאמֵרוּ וְתִשְׁבָּחוֹת יַשְׁמִיעוּ. כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת עֹשֶׂה חֲדָשׁוֹת בַּעַל מִלְחָמוֹת זוֹרֵעַ צְדָקוֹת מַצְמִיחַ יְשׁוּעוֹת בּוֹרֵא רְפוּאוֹת. נוֹרָא תְהִלּוֹת אֲדוֹן הַנִּפְלָאוֹת. הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית. כָּאָמוּר לְעֹשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ: אוֹר חָדָשׁ עַל־צִיּוֹן תָּאִיר וְנִזְכֶּה כֻלָּנוּ מְהֵרָה לְאוֹרוֹ: בָּרוּךְ יוֹצֵר הַמְּאוֹרוֹת:

אַהֲבָה רַבָּה אֲהַבְתָּנוּ יְיָ אֱלֹהֵינוּ חֶמְלָה גְדוֹלָה וְיִתֶרָה חָמַלְתָּ עָלֵינוּ: אָבִינוּ מַלְכֵּנוּ בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבָּטְחוּ בְךָ וַתְּלַמְּדֵם חֻקֵּי חַיִּים כֵּן תְּחָנֵּנוּ וּתְלַמְּדֵנוּ: אָבִינוּ הָאָב הָרַחֲמָן הַמְרַחֵם רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהָבִין וּלְהַשְׂכִּיל לִשְׁמוֹעַ לִלְמֹד וּלְלַמֵּד לִשְׁמֹר וְלַעֲשׂוֹת וּלְקַיֵּם אֶת־כָּל־דִּבְרֵי תַלְמוּד תּוֹרָתֶךָ בְּאַהֲבָה: וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ וְיַחֵד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ וְלֹא נֵבוֹשׁ לְעוֹלָם וָעֶד: כִּי בְשֵׁם קָדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בָּטָחְנוּ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתֶךָ:

וַהֲבִיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ וְתוֹלִיכֵנוּ קוֹמְמִיוּת לְאַרְצֵנוּ: כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אָתָּה וּבָנוּ בָחַרְתָּ מִכָּל־עַם וְלָשׁוֹן וְקֵרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה בֶּאֱמֶת· לְהוֹדוֹת לְךָ וּלְיַחֶדְךָ בְּאַהֲבָה: בָּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:

יחיד קורא אל מלך נאמן

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ: הִשָּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נֹתֵן

לָכֶם: וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין
עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם
בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:
וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם
וִימֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם
לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר
אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם
צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם וְנָתְנוּ עַל־
צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִת
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם
וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם
קְדֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

כשאומרים זולת אומרים באשכנז „אמת ויציב" הקטן עד „זולתך", אבל בפולין אין משנים כי אם "על הראשונים".

אֱמֶת וְיַצִּיב וְנָכוֹן וְקַיָּם וְיָשָׁר	אֱמֶת וְיַצִּיב וְנָכוֹן
וְנֶאֱמָן וְאָהוּב וְחָבִיב וְנֶחְמָד	וְקַיָּם וְיָשָׁר
וְנָעִים וְנוֹרָא וְאַדִּיר וּמְתֻקָּן וּמְקֻבָּל	וְנֶאֱמָן וְטוֹב וְיָפֶה
וְטוֹב וְיָפֶה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם	הַדָּבָר הַזֶּה עַל־

וָעֶד: אֱמֶת אֱלֹהֵי עוֹלָם מַלְכֵּנוּ צוּר
יַעֲקֹב מָגֵן יִשְׁעֵנוּ: לְדוֹר וָדוֹר הוּא
קַיָּם וּשְׁמוֹ קַיָּם וְכִסְאוֹ נָכוֹן
וּמַלְכוּתוֹ וֶאֱמוּנָתוֹ לָעַד קַיֶּמֶת:
וּדְבָרָיו חַיִּים וְקַיָּמִים נֶאֱמָנִים
וְנֶחְמָדִים לָעַד וּלְעוֹלְמֵי עוֹלָמִים
עַל־אֲבוֹתֵינוּ וְעָלֵינוּ עַל־בָּנֵינוּ וְעַל־
דּוֹרוֹתֵינוּ וְעַל־כָּל־דּוֹרוֹת זֶרַע
יִשְׂרָאֵל עֲבָדֶיךָ:
עַל־הָרִאשׁוֹנִים וְעַל־הָאַחֲרוֹנִים
דָּבָר טוֹב וְקַיָּם לְעוֹלָם וָעֶד·
אֱמֶת וֶאֱמוּנָה חֹק וְלֹא יַעֲבוֹר:
אֱמֶת שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ מַלְכֵּנוּ מֶלֶךְ
אֲבוֹתֵינוּ גּוֹאֲלֵנוּ גּוֹאֵל אֲבוֹתֵינוּ
יוֹצְרֵנוּ צוּר יְשׁוּעָתֵנוּ פּוֹדֵנוּ וּמַצִּילֵנוּ
מֵעוֹלָם שְׁמֶךָ· אֵין אֱלֹהִים זוּלָתֶךָ:

אֲבוֹתֵינוּ וְעָלֵינוּ עַל־
בָּנֵינוּ וְעַל־דּוֹרוֹתֵינוּ
וְעַל־כָּל־דּוֹרוֹת זֶרַע
יִשְׂרָאֵל עֲבָדֶיךָ:
עַל־הָרִאשׁוֹנִים וְעַל־
הָאַחֲרוֹנִים לְעוֹלָם
וָעֶד חֹק וְלֹא יַעֲבוֹר·
אֱמֶת שָׁאַתָּה הוּא
יְיָ אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד:
אַתָּה הוּא מַלְכֵּנוּ. מֶלֶךְ
אֲבוֹתֵינוּ אָתָּה· לְמַעַן
שִׁמְךָ מַהֵר לְגָאֳלֵנוּ
כַּאֲשֶׁר נִאַלְתָּ אֶת־
אֲבוֹתֵינוּ: אֱמֶת
מֵעוֹלָם שִׁמְךָ הַגָּדוֹל
עָלֵינוּ נִקְרָא בְּאַהֲבָה.
אֵין אֱלֹהִים זוּלָתֶךָ:

עֶזְרַת אֲבוֹתֵינוּ אַתָּה הוּא מֵעוֹלָם מָגֵן
וּמוֹשִׁיעַ לִבְנֵיהֶם אַחֲרֵיהֶם בְּכָל־דּוֹר וָדוֹר:
בָּרוּם עוֹלָם מוֹשָׁבֶךָ· וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד
אַפְסֵי־אָרֶץ: אַשְׁרֵי אִישׁ שֶׁיִּשְׁמַע לְמִצְוֹתֶיךָ
וְתוֹרָתְךָ וּדְבָרְךָ יָשִׂים עַל־לִבּוֹ: אֱמֶת
אַתָּה הוּא אָדוֹן לְעַמֶּךָ וּמֶלֶךְ גִּבּוֹר לָרִיב
רִיבָם: אֱמֶת אַתָּה הוּא רִאשׁוֹן וְאַתָּה
הוּא אַחֲרוֹן וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל

וּמוֹשִׁיעַ: מִמִּצְרַיִם גְּאַלְתָּנוּ יְיָ אֱלֹהֵינוּ וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. כָּל־בְּכוֹרֵיהֶם הָרָגְתָּ וּבְכוֹרְךָ גָּאָלְתָּ. וְיַם־סוּף בָּקַעְתָּ וְזֵדִים טִבַּעְתָּ וִידִידִים הֶעֱבַרְתָּ. וַיְכַסּוּ מַיִם צָרֵיהֶם אֶחָד מֵהֶם לֹא נוֹתָר: עַל־זֹאת שִׁבְּחוּ אֲהוּבִים וְרוֹמְמוּ אֵל וְנָתְנוּ יְדִידִים זְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת בְּרָכוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיָּם רָם וְנִשָּׂא גָּדוֹל וְנוֹרָא מַשְׁפִּיל גֵּאִים וּמַגְבִּיהַּ שְׁפָלִים מוֹצִיא אֲסִירִים וּפוֹדֶה עֲנָוִים וְעוֹזֵר דַּלִּים וְעוֹנֶה לְעַמּוֹ בְּעֵת שַׁוְּעָם אֵלָיו. תְּהִלּוֹת לְאֵל עֶלְיוֹן בָּרוּךְ הוּא וּמְבֹרָךְ: מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם.

מִי־כָמֹכָה בָּאֵלִם יְיָ מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ
נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא:

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים לְשִׁמְךָ עַל שְׂפַת הַיָּם יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ.

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:

צוּר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל וּפְדֵה כִנְאֻמֶךָ יְהוּדָה וְיִשְׂרָאֵל. גֹּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל. בָּרוּךְ אַתָּה יְיָ גָּאַל יִשְׂרָאֵל:

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר

וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

(בשבת שובה זָכְרֵנוּ לְחַיִּים. מֶלֶךְ חָפֵץ בַּחַיִּים. וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַנְךָ אֱלֹהִים חַיִּים.)

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.

משיב הרוח ומוריד הגשם In winter say

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה:

(בשבת שובה מִי כָמוֹךָ אַב הָרַחֲמִים. זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:)

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ מְחַיֵּה הַמֵּתִים*):

When the Reader repeats the Amidah the following is added:

*) ח' נַקְדִּישׁ אֶת־שִׁמְךָ בָּעוֹלָם כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם כַּכָּתוּב עַל יַד נְבִיאֶךָ: וְקָרָא זֶה אֶל־זֶה וְאָמַר

ק"ח קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

ה' אָז בְּקוֹל רַעַשׁ גָּדוֹל אַדִּיר וְחָזָק מַשְׁמִיעִים קוֹל מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

ק"ח בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

ח' מִמְּקוֹמְךָ מַלְכֵּנוּ תוֹפִיעַ וְתִמְלוֹךְ עָלֵינוּ כִּי מְחַכִּים אֲנַחְנוּ לָךְ מָתַי תִּמְלֹךְ בְּצִיּוֹן בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן: תִּתְגַּדַּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר וּלְנֵצַח נְצָחִים: וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתֶךָ כַּדָּבָר הָאָמוּר בְּשִׁירֵי עֻזֶּךָ עַל־יְדֵי דָוִד מְשִׁיחַ צִדְקֶךָ:

ק"ח יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

ח' לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה. בָּרוּךְ אַתָּה יְיָ הָאֵל (בשבת בשובה הַמֶּלֶךְ) הַקָּדוֹשׁ: ישמח משה וכו'.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה. בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ: (בשבת שובה המלך הקדוש:)

יִשְׂמַח מֹשֶׁה בְּמַתְּנַת חֶלְקוֹ כִּי עֶבֶד נֶאֱמָן קָרָאתָ לוֹ. כְּלִיל תִּפְאֶרֶת בְּרֹאשׁוֹ נָתַתָּ בְּעָמְדוֹ לְפָנֶיךָ עַל־הַר סִינַי. וּשְׁנֵי לֻחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ. וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת. וְכֵן כָּתוּב בְּתוֹרָתֶךָ:

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִוא לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ:

וְלֹא נְתַתּוֹ יְיָ אֱלֹהֵינוּ לְגוֹיֵי הָאֲרָצוֹת. וְלֹא הִנְחַלְתּוֹ מַלְכֵּנוּ לְעוֹבְדֵי פְסִילִים. וְגַם בִּמְנוּחָתוֹ לֹא יִשְׁכְּנוּ עֲרֵלִים. כִּי לְיִשְׂרָאֵל עַמְּךָ נְתַתּוֹ בְּאַהֲבָה. לְזֶרַע יַעֲקֹב אֲשֶׁר בָּם בָּחָרְתָּ. עַם מְקַדְּשֵׁי שְׁבִיעִי. כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ. וּבַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ רְצֵה בִמְנוּחָתֵנוּ קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת וְהַנְחִילֵנוּ יְיָ

אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ. וְיָנוּחוּ בָהּ יִשְׂרָאֵל
מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם. וְהָשֵׁב אֶת־
הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם
בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת
יִשְׂרָאֵל עַמֶּךָ:

On חול המועד and ראש חדש add:

(אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה
וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ וְזִכְרוֹן
אֲבוֹתֵינוּ. וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְדֶּךָ. וְזִכְרוֹן יְרוּשָׁלַיִם עִיר
קָדְשֶׁךָ. וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לִפְלֵטָה
לְטוֹבָה לְחֵן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם
לר״ח רֹאשׁ הַחֹדֶשׁ | לפסח חַג הַמַּצּוֹת | לסכות חַג הַסֻּכּוֹת
הַזֶּה. זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפָקְדֵנוּ בוֹ לִבְרָכָה.
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ
וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן
וְרַחוּם אָתָּה:)

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה
יְיָ הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן: מודים דרבנן:

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה
הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ
מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ עַל
חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל

מודים אֲנַחְנוּ לָךְ שָׁאַתָּה
הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ אֱלֹהֵי כָּל־בָּשָׂר יוֹצְרֵנוּ
יוֹצֵר בְּרֵאשִׁית בְּרָכוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עַל
שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ
וּתְקַיְּמֵנוּ וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ

נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא־תַמּוּ חֲסָדֶיךָ. מֵעוֹלָם קִוִּינוּ לָךְ*):

לְחַצְרוֹת קָדְשֶׁךָ לִשְׁמֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת:

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד:

(בשנת שובה וכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.)

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יְיָ הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת:

On חנוכה add:

עַל הַנִּסִּים וְעַל הַפֻּרְקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה:

בִּימֵי מַתִּתְיָהוּ בֶן־יוֹחָנָן כֹּהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל־עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךָ וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ. וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם. רַבְתָּ אֶת־רִיבָם דַּנְתָּ אֶת־דִּינָם נָקַמְתָּ אֶת־נִקְמָתָם מָסַרְתָּ גִבּוֹרִים בְּיַד חַלָּשִׁים וְרַבִּים בְּיַד מְעַטִּים וּטְמֵאִים בְּיַד טְהוֹרִים וּרְשָׁעִים בְּיַד צַדִּיקִים וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךָ. וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ. וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפֻרְקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ וּפִנּוּ אֶת־הֵיכָלֶךָ וְטִהֲרוּ אֶת־מִקְדָּשֶׁךָ וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל: ועל כלם

When the Reader repeats the Amidah the following is added:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה. הַכָּתוּבָה עַל יְדֵי משֶׁה עַבְדֶּךָ. הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים עַם קְדוֹשֶׁךָ כָּאָמוּר: יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ: יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם:

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ:

בָּרוּךְ אַתָּה יְיָ הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם:

בשנת שובה בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ עֹשֵׂה הַשָּׁלוֹם:

אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה. וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם: עֲשֵׂה לְמַעַן שְׁמֶךָ עֲשֵׂה לְמַעַן יְמִינֶךָ עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ עֲשֵׂה לְמַעַן תּוֹרָתֶךָ: לְמַעַן יֵחָלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ:

וְשָׁם נַעַבְדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת:

וְעָרְבָה לַיְיָ מִנְחַת יְהוּדָה וִירוּשָׁלָם כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת:

סדר הלל.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִקְרוֹא אֶת־הַהַלֵּל:

קיג הַלְלוּיָהּ הַלְלוּ עַבְדֵי יְיָ הַלְלוּ אֶת־שֵׁם יְיָ:
יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם: מִמִּזְרַח־
שֶׁמֶשׁ עַד־מְבוֹאוֹ מְהֻלָּל שֵׁם יְיָ: רָם עַל־כָּל־
גּוֹיִם יְיָ עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי כַיְיָ אֱלֹהֵינוּ
הַמַּגְבִּיהִי לָשָׁבֶת: הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם
וּבָאָרֶץ: מְקִימִי מֵעָפָר דָּל מֵאַשְׁפֹּת יָרִים
אֶבְיוֹן: לְהוֹשִׁיבִי עִם־נְדִיבִים עִם נְדִיבֵי עַמּוֹ:
מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה
הַלְלוּיָהּ:

קיד בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב
מֵעַם לֹעֵז: הָיְתָה יְהוּדָה לְקָדְשׁוֹ יִשְׂרָאֵל
מַמְשְׁלוֹתָיו: הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יִסֹּב לְאָחוֹר:
הֶהָרִים רָקְדוּ כְאֵילִים גְּבָעוֹת כִּבְנֵי־צֹאן:
מַה־לְּךָ הַיָּם כִּי תָנוּס הַיַּרְדֵּן תִּסֹּב לְאָחוֹר:
הֶהָרִים תִּרְקְדוּ כְאֵילִים גְּבָעוֹת כִּבְנֵי־צֹאן:
מִלִּפְנֵי אָדוֹן חוּלִי אָרֶץ מִלִּפְנֵי אֱלוֹהַּ יַעֲקֹב:
הַהֹפְכִי הַצּוּר אֲגַם־מָיִם חַלָּמִישׁ לְמַעְיְנוֹ־מָיִם:

קעו לֹא לָנוּ יְיָ לֹא־לָנוּ כִּי־לְשִׁמְךָ תֵּן כָּבוֹד עַל־
חַסְדְּךָ עַל־אֲמִתֶּךָ: לָמָּה יאמְרוּ הַגּוֹיִם אַיֵּה־
נָא אֱלֹהֵיהֶם: וֵאלֹהֵינוּ בַשָּׁמָיִם כֹּל אֲשֶׁר־חָפֵץ עָשָׂה:
עֲצַבֵּיהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם: פֶּה־לָהֶם וְלֹא
יְדַבֵּרוּ עֵינַיִם לָהֶם וְלֹא יִרְאוּ: אָזְנַיִם לָהֶם וְלֹא יִשְׁמָעוּ
אַף לָהֶם וְלֹא יְרִיחוּן: יְדֵיהֶם וְלֹא יְמִישׁוּן רַגְלֵיהֶם וְלֹא
יְהַלֵּכוּ לֹא־יֶהְגּוּ בִגְרוֹנָם: כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם כֹּל אֲשֶׁר־
בֹּטֵחַ בָּהֶם: יִשְׂרָאֵל בְּטַח בַּיְיָ עֶזְרָם וּמָגִנָּם הוּא:
בֵּית אַהֲרֹן בִּטְחוּ בַיְיָ עֶזְרָם וּמָגִנָּם הוּא: יִרְאֵי יְיָ
בִּטְחוּ בַיְיָ עֶזְרָם וּמָגִנָּם הוּא:

יְיָ זְכָרָנוּ יְבָרֵךְ יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל יְבָרֵךְ
אֶת־בֵּית אַהֲרֹן: יְבָרֵךְ יִרְאֵי יְיָ הַקְּטַנִּים עִם־
הַגְּדֹלִים: יֹסֵף יְיָ עֲלֵיכֶם עֲלֵיכֶם וְעַל־בְּנֵיכֶם:
בְּרוּכִים אַתֶּם לַיְיָ עֹשֵׂה שָׁמַיִם וָאָרֶץ: הַשָּׁמַיִם
שָׁמַיִם לַיְיָ וְהָאָרֶץ נָתַן לִבְנֵי־אָדָם: לֹא־הַמֵּתִים
יְהַלְלוּ־יָהּ וְלֹא כָּל־יֹרְדֵי דוּמָה: וַאֲנַחְנוּ נְבָרֵךְ
יָהּ מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ:

קפז אָהַבְתִּי כִּי־יִשְׁמַע יְיָ אֶת־קוֹלִי תַּחֲנוּנָי: כִּי־הִטָּה
אָזְנוֹ לִי וּבְיָמַי אֶקְרָא: אֲפָפוּנִי חֶבְלֵי־מָוֶת
וּמְצָרֵי שְׁאוֹל מְצָאוּנִי צָרָה וְיָגוֹן אֶמְצָא: וּבְשֵׁם־יְיָ אֶקְרָא
אָנָּה יְיָ מַלְּטָה נַפְשִׁי: חַנּוּן יְיָ וְצַדִּיק וֵאלֹהֵינוּ מְרַחֵם:
שֹׁמֵר פְּתָאיִם יְיָ דַּלֹּתִי וְלִי יְהוֹשִׁיעַ: שׁוּבִי נַפְשִׁי לְמְנוּחָיְכִי
כִּי יְיָ גָּמַל עָלָיְכִי: כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת אֶת־עֵינִי מִן־
דִּמְעָה אֶת־רַגְלִי מִדֶּחִי: אֶתְהַלֵּךְ לִפְנֵי יְיָ בְּאַרְצוֹת הַחַיִּים:
הֶאֱמַנְתִּי כִּי אֲדַבֵּר אֲנִי עָנִיתִי מְאֹד: אֲנִי אָמַרְתִּי בְחָפְזִי
כָּל־הָאָדָם כֹּזֵב:

מָה־אָשִׁיב לַיי כָּל־תַּגְמוּלוֹהִי עָלָי: כּוֹס־
יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם יי אֶקְרָא: נְדָרַי לַיי
אֲשַׁלֵּם נֶגְדָּה־נָּא לְכָל־עַמּוֹ: יָקָר בְּעֵינֵי יי
הַמָּוְתָה לַחֲסִידָיו: אָנָּה יי כִּי־אֲנִי עַבְדֶּךָ אֲנִי
עַבְדְּךָ בֶּן־אֲמָתֶךָ פִּתַּחְתָּ לְמוֹסֵרָי: לְךָ אֶזְבַּח
זֶבַח תּוֹדָה וּבְשֵׁם יי אֶקְרָא: נְדָרַי לַיי אֲשַׁלֵּם
נֶגְדָּה־נָּא לְכָל־עַמּוֹ: בְּחַצְרוֹת בֵּית יי בְּתוֹכֵכִי
יְרוּשָׁלָם הַלְלוּיָהּ:

קיז הַלְלוּ אֶת־יי כָּל־גּוֹיִם שַׁבְּחוּהוּ כָּל־הָאֻמִּים:
כִּי גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת יי לְעוֹלָם הַלְלוּיָהּ:

הוֹדוּ לַיי כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ: הוֹדוּ
יֹאמַר־נָא יִשְׂרָאֵל כִּי לְעוֹלָם חַסְדּוֹ: הוֹדוּ
יֹאמְרוּ נָא בֵּית אַהֲרֹן כִּי לְעוֹלָם חַסְדּוֹ: הוֹדוּ
יֹאמְרוּ נָא יִרְאֵי יי כִּי לְעוֹלָם חַסְדּוֹ: הוֹדוּ

מִן־הַמֵּצַר קָרָאתִי יָהּ עָנָנִי בַמֶּרְחָבְיָהּ: יי לִי לֹא אִירָא
מַה־יַּעֲשֶׂה לִי אָדָם: יי לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה
בְשֹׂנְאָי: טוֹב לַחֲסוֹת בַּיי מִבְּטֹחַ בָּאָדָם: טוֹב לַחֲסוֹת
בַּיי מִבְּטֹחַ בִּנְדִיבִים: כָּל־גּוֹיִם סְבָבוּנִי בְּשֵׁם יי כִּי אֲמִילַם:
סַבּוּנִי גַם־סְבָבוּנִי בְּשֵׁם יי כִּי אֲמִילַם: דָּחֹה דְחִיתַנִי
לִנְפֹּל וַיי עֲזָרָנִי: עָזִּי וְזִמְרָת יָהּ וַיְהִי־לִי לִישׁוּעָה: קוֹל
רִנָּה וִישׁוּעָה בְּאָהֳלֵי צַדִּיקִים יְמִין יי עֹשָׂה חָיִל: יְמִין יי
רוֹמֵמָה יְמִין יי עֹשָׂה חָיִל: לֹא־אָמוּת כִּי־אֶחְיֶה וַאֲסַפֵּר
מַעֲשֵׂי־יָהּ: יַסֹּר יִסְּרַנִּי יָהּ וְלַמָּוֶת לֹא נְתָנָנִי: פִּתְחוּ־לִי
שַׁעֲרֵי־צֶדֶק אָבֹא־בָם אודֶה יָהּ: זֶה הַשַּׁעַר לַיי צַדִּיקִים

יָבֹאוּ בוֹ: אוֹדְךָ כִּי עֲנִיתָנִי וַתְּהִי־לִי לִישׁוּעָה: אוד אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה: אבן מֵאֵת יְיָ הָיְתָה זֹּאת הִיא נִפְלָאת בְּעֵינֵינוּ: מאת זֶה הַיּוֹם עָשָׂה יְיָ נָגִילָה וְנִשְׂמְחָה בוֹ: זה

אָנָּא יְיָ הוֹשִׁיעָה נָּא אָנָּא יְיָ הוֹשִׁיעָה נָּא
אָנָּא יְיָ הַצְלִיחָה נָּא: אָנָּא יְיָ הַצְלִיחָה נָּא:

בָּרוּךְ הַבָּא בְּשֵׁם יְיָ בֵּרַכְנוּכֶם מִבֵּית יְיָ: ברוך אֵל יְיָ וַיָּאֶר לָנוּ אִסְרוּ־חַג בַּעֲבֹתִים עַד קַרְנוֹת הַמִּזְבֵּחַ: אל אֵלִי אַתָּה וְאוֹדֶךָּ אֱלֹהַי אֲרוֹמְמֶךָּ: אלי הוֹדוּ לַיְיָ כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ: הודו

יְהַלְלוּךָ יְיָ אֱלֹהֵינוּ (עַל) כָּל־מַעֲשֶׂיךָ. וַחֲסִידֶיךָ צַדִּיקִים עֹשֵׂי רְצוֹנֶךָ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וִיבָרְכוּ וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ וְיַעֲרִיצוּ וְיַקְדִּישׁוּ וְיַמְלִיכוּ אֶת־שִׁמְךָ מַלְכֵּנוּ כִּי לְךָ טוֹב לְהוֹדוֹת וּלְשִׁמְךָ נָאֶה לְזַמֵּר כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל. בָּרוּךְ אַתָּה יְיָ מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת: ק״ת.

סדר הוצאת ספר התורה.

אֵין כָּמוֹךָ בָאֱלֹהִים אֲדֹנָי וְאֵין כְּמַעֲשֶׂיךָ: מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר: יְיָ מֶלֶךְ יְיָ מָלָךְ יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:
יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם:
אַב הָרַחֲמִים הֵיטִיבָה בִרְצוֹנְךָ אֶת־צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלָם: כִּי בְךָ לְבַד בָּטָחְנוּ מֶלֶךְ אֵל רָם וְנִשָּׂא אֲדוֹן עוֹלָמִים:

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה קוּמָה יְיָ וְיָפֻצוּ אוֹיְבֶיךָ
וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר
יְיָ מִירוּשָׁלָם:

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ:

בְּרִיךְ שְׁמֵהּ דְּמָרָא עָלְמָא. בְּרִיךְ כְּתָרֵךְ וְאַתְרֵךְ. יְהֵא רְעוּתָךְ עִם עַמָּךְ
יִשְׂרָאֵל לְעָלַם. וּפְרַקַן יְמִינָךְ אַחֲוֵי לְעַמָּךְ בְּבֵית מַקְדְּשָׁךְ וּלְאַמְטוּיֵי
לָנָא מְטוּב נְהוֹרָךְ וּלְקַבֵּל צְלוֹתָנָא בְּרַחֲמִין: יְהֵא רַעֲוָא קֳדָמָךְ דְּתוֹרִיךְ לָן
חַיִּין כְּטִיבוּתָא. וְלֶהֱוֵא אֲנָא פְּקִידָא בְּגוֹ צַדִּיקַיָּא. לְמִרְחַם עָלַי וּלְמִנְטַר
יָתִי וְיָת כָּל־דִּי לִי וְדִי לְעַמָּךְ יִשְׂרָאֵל. אַנְתְּ הוּא זָן לְכֹלָּא וּמְפַרְנֵס לְכֹלָּא
אַנְתְּ הוּא שַׁלִּיט עַל כֹּלָּא. אַנְתְּ הוּא דְּשַׁלִּיט עַל מַלְכַיָּא וּמַלְכוּתָא דִּילָךְ
הִיא. אֲנָא עַבְדָּא דְּקֻדְשָׁא בְּרִיךְ הוּא דְּסַגִּידְנָא קַמֵּהּ וּמְקַמָּא דִּיקָר
אוֹרַיְתֵהּ בְּכָל־עִדָּן וְעִדָּן. לָא עַל אֱנָשׁ רְחִיצְנָא. וְלָא עַל בַּר אֱלָהִין
סְמִיכְנָא. אֶלָּא בֶּאֱלָהָא דְּשָׁמַיָּא. דְּהוּא אֱלָהָא קְשׁוֹט. וְאוֹרַיְתֵהּ קְשׁוֹט.
וּנְבִיאוֹהִי קְשׁוֹט. וּמַסְגֵּא לְמֶעְבַּד טָבָן וּקְשׁוֹט. בֵּהּ אֲנָא רָחִיץ וְלִשְׁמֵהּ
קַדִּישָׁא יַקִּירָא אֲנָא אֶמַר תֻּשְׁבְּחָן: יְהֵא רַעֲוָא קֳדָמָךְ דְּתִפְתַּח לִבִּי
בְּאוֹרַיְתָא וְתַשְׁלִים מִשְׁאֲלִין דִּלְבִּי וּדְלִבָּא דְּכָל־עַמָּךְ יִשְׂרָאֵל לְטָב וּלְחַיִּין
וּלְשָׁלָם:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדֹנֵינוּ קָדוֹשׁ שְׁמוֹ:

גַּדְּלוּ לַיְיָ אִתִּי וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו:

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי
כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ יְיָ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:
רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו קָדוֹשׁ הוּא:
רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ:

עַל הַכֹּל יִתְגַּדַּל וְיִתְקַדַּשׁ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא שְׁמוֹ
שֶׁל־מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא: בְּעוֹלָמוֹת שֶׁבָּרָא הָעוֹלָם
הַזֶּה וְהָעוֹלָם הַבָּא: כִּרְצוֹנוֹ וְכִרְצוֹן יְרֵאָיו וְכִרְצוֹן כָּל־בֵּית יִשְׂרָאֵל: צוּר
הָעוֹלָמִים אֲדוֹן כָּל־הַבְּרִיוֹת אֱלוֹהַּ כָּל־הַנְּפָשׁוֹת: הַיּוֹשֵׁב בְּמֶרְחֲבֵי מָרוֹם
הַשּׁוֹכֵן בִּשְׁמֵי שְׁמֵי קֶדֶם: קָדְשָׁתוֹ עַל הַחַיּוֹת וּקְדֻשָּׁתוֹ עַל כִּסֵּא הַכָּבוֹד:
וּבְכֵן יִתְקַדַּשׁ שִׁמְךָ בָּנוּ יְיָ אֱלֹהֵינוּ לְעֵינֵי כָּל־חָי: וְנֹאמַר לְפָנָיו שִׁיר חָדָשׁ

כַּכָּתוּב. שִׁירוּ לֵאלֹהִים זַמְּרוּ שְׁמוֹ סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו: וְנִרְאֲתָה עַיִן בְּעַיִן בְּשׁוּבוֹ אֶל נָוֵהוּ כַּכָּתוּב. כִּי עַיִן בְּעַיִן יִרְאוּ בְּשׁוּב יְיָ צִיּוֹן: וְנֶאֱמַר וְנִגְלָה כְּבוֹד יְיָ וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי יְיָ דִּבֵּר:

אַב הָרַחֲמִים הוּא יְרַחֵם עַם עֲמוּסִים וְיִזְכּוֹר בְּרִית אֲתָנִים וְיַצִּיל נַפְשׁוֹתֵינוּ מִן הַשָּׁעוֹת הָרָעוֹת וְיִגְעַר בְּיֵצֶר הָרַע מִן־הַנִּשּׁוּאִים וְיָחֹן אוֹתָנוּ לִפְלֵטַת עוֹלָמִים וִימַלֵּא מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעַת וְרַחֲמִים:

בהגיע הש"ץ על הבימה מניח ס"ת על השלחן ופותח ואומר:

וַיַּעֲזֹר וְיָגֵן וְיוֹשִׁיעַ לְכָל הַחוֹסִים בּוֹ. וְנֹאמַר אָמֵן: הַבּוּ גֹדֶל לֵאלֹהֵינוּ וּתְנוּ כָבוֹד לַתּוֹרָה. כֹּהֵן קָרֵב: יַעֲמֹד (פלוני בר פלוני הכהן): בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ: תּוֹרַת יְיָ תְּמִימָה מְשִׁיבַת נָפֶשׁ עֵדוּת יְיָ נֶאֱמָנָה מַחְכִּימַת פֶּתִי: פִּקּוּדֵי יְיָ יְשָׁרִים מְשַׂמְּחֵי־לֵב מִצְוַת יְיָ בָּרָה מְאִירַת עֵינָיִם: יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם: הָאֵל תָּמִים דַּרְכּוֹ אִמְרַת יְיָ צְרוּפָה. מָגֵן הוּא לְכָל הַחוֹסִים בּוֹ:

קהל וְאַתֶּם הַדְּבֵקִים בַּיְיָ אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם:

העולה לתורה מברך.

בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ:

והעם עונים בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד: וחוזר המברך ג"י ה"ל"ז.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר־בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ. בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה:

אחר הקריאה גולל ומברך.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן־לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה:

גרסינן כם' הרואה ד' צריכין להודות. יורדי הים, הולכי טרברות, ומי שהיה חולה ונתרפא, ומי שהיה חבוש בבית האסורים ויצא. ויאמר ברכה זו:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַגּוֹמֵל לְחַיָּבִים
(נ"א לָרָעִים) טוֹבוֹת שֶׁגְּמָלַנִי כָּל־טוּב:

והקהל עונים מִי שֶׁגְּמָלְךָ כָּל־טוּב הוּא יִגְמָלְךָ כָּל־טוּב סֶלָה:

מי שהגיע בנו לחינוך אומר ברכה זו בשעה שבנו עולה לתורה:

בָּרוּךְ שֶׁפְּטָרַנִי מֵעָנְשׁוֹ שֶׁלָּזֶה:

כשמגביהים ס"ת אומרים:

וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל עַל־פִּי
יְיָ בְּיַד מֹשֶׁה: עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ
וְתֹמְכֶיהָ מְאֻשָּׁר: דְּרָכֶיהָ דַרְכֵי נֹעַם וְכָל־נְתִיבֹתֶיהָ
שָׁלוֹם: אֹרֶךְ יָמִים בִּימִינָהּ בְּשְׂמֹאולָהּ עֹשֶׁר וְכָבוֹד: יְיָ
חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר:

אחר שגמר הגולל יברך המפטיר ברכה זו קודם קריאת ההפטרה:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בִּנְבִיאִים
טוֹבִים וְרָצָה בְּדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת:
בָּרוּךְ אַתָּה יְהוָה הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל
עַמּוֹ וּבִנְבִיאֵי הָאֱמֶת וְהַצֶּדֶק:

אחר קריאת ההפטרה יברך המפטיר ברכות אלו:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל־הָעוֹלָמִים
צַדִּיק בְּכָל־הַדּוֹרוֹת הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעוֹשֶׂה·
הַמְדַבֵּר וּמְקַיֵּם· שֶׁכָּל־דְּבָרָיו אֱמֶת וָצֶדֶק: נֶאֱמָן אַתָּה
הוּא יְיָ אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ וְדָבָר אֶחָד מִדְּבָרֶיךָ
אָחוֹר לְאֵרָיקָם כִּי אֵל מֶלֶךְ נֶאֱמָן (וְרַחֲמָן) אָתָּה·
בָּרוּךְ אַתָּה יְיָ הָאֵל הַנֶּאֱמָן בְּכָל־דְּבָרָיו:

רַחֵם עַל־צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲלוּבַת נֶפֶשׁ
תּוֹשִׁיעַ בִּמְהֵרָה בְיָמֵינוּ· בָּרוּךְ אַתָּה יְיָ מְשַׂמֵּחַ
צִיּוֹן בְּבָנֶיהָ:

שַׂמְּחֵנוּ יְיָ אֱלֹהֵינוּ בְּאֵלְיָהוּ הַנָּבִיא עַבְדֶּךָ וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ בִּמְהֵרָה יָבֹא וְיָגֵל לִבֵּנוּ. עַל־כִּסְאוֹ לֹא יֵשֵׁב זָר וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת־כְּבוֹדוֹ. כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ לוֹ שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד: בָּרוּךְ אַתָּה יְיָ מָגֵן דָּוִד:

עַל־הַתּוֹרָה וְעַל־הָעֲבוֹדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם הַשַּׁבָּת הַזֶּה שֶׁנָּתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ לִקְדֻשָּׁה וְלִמְנוּחָה לְכָבוֹד וּלְתִפְאֶרֶת. עַל־הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ. יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

גם בשבת ראש חדש ובשבת חול המועד של פסח חותמין „מקדש השבת". ואין מזכירין לא של ר״ח ולא של י״ט. אבל בחול המועד של סכות מזכירין של יום טוב באמצע (ועל יום חג הסכות הזה . . . . לשמחה ולששון לכבוד ולתפארת) חותמין „מקדש השבת וישראל והזמנים".

יְקוּם פֻּרְקָן מִן שְׁמַיָּא חִנָּא וְחִסְדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיכֵי וּמְזוֹנֵי רְוִיחֵי וְסַיְעָתָא דִשְׁמַיָּא וּבְרִיוּת גּוּפָא וּנְהוֹרָא מַעֲלָיָא. זַרְעָא חַיָּא וְקַיָּמָא. זַרְעָא דִּי לָא יִפְסוֹק וְדִי לָא יִבְטוֹל מִפִּתְגָּמֵי אוֹרַיְתָא. לְמָרָנָן וְרַבָּנָן חַבּוּרָתָא קַדִּישָׁתָא דִּי בְאַרְעָא דִישְׂרָאֵל וְדִי בְבָבֶל. לְרֵישֵׁי כַלֵּי וּלְרֵישֵׁי גָלוָתָא וּלְרֵישֵׁי מְתִיבָתָא וּלְדַיָּנֵי דְבָבָא. לְכָל־תַּלְמִידֵיהוֹן וּלְכָל־תַּלְמִידֵי תַלְמִידֵיהוֹן וּלְכָל־מַן דְּעָסְקִין בְּאוֹרַיְתָא: מַלְכָּא דְעָלְמָא יְבָרֵךְ יָתְהוֹן. יַפֵּישׁ חַיֵּיהוֹן וְיַסְגֵּא יוֹמֵיהוֹן וְיֵהֵן אַרְכָה

לִשְׁנֵיהוֹן. וְיִתְפָּרְקוּן וְיִשְׁתְּזִבוּן מִן כָּל־עָקָא וּמִן כָּל־מַרְעִין בִּישִׁין: מָרָן דִּי בִשְׁמַיָּא יְהֵא בְּסַעְדְּהוֹן כָּל־זְמַן וְעִדָּן. וְנֹאמַר אָמֵן:

המתפלל ביחידות אין אומר יקום פורקן זה ולא מי שברך.

יְקוּם פֻּרְקָן מִן שְׁמַיָּא חִנָּא וְחִסְדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיכֵי וּמְזוֹנֵי רְוִיחֵי וְסַיְעְתָּא דִשְׁמַיָּא וּבְרִיוּת גּוּפָא וּנְהוֹרָא מַעֲלָיָא. זַרְעָא חַיָּא וְקַיָּמָא. זַרְעָא דִי לָא יִפְסוּק וְדִי לָא יִבְטוּל מִפִּתְגָּמֵי אוֹרַיְתָא. לְכָל קְהָלָא קַדִּישָׁא דֵּין. רַבְרְבַיָּא עִם זְעֵרַיָּא. טַפְלָא וּנְשַׁיָּא: מַלְכָּא דְעָלְמָא יְבָרֵךְ יָתְכוֹן. יַפִּישׁ חֵיֵיכוֹן וְיַסְגֵּא יוֹמֵיכוֹן וְיִתֵּן אַרְכָּה לִשְׁנֵיכוֹן. וְיִתְפָּרְקוּן וְתִשְׁתְּזִבוּן מִן כָּל־עָקָא וּמִן כָּל־מַרְעִין בִּישִׁין: מָרָן דִּי בִשְׁמַיָּא יְהֵא בְּסַעְדְּכוֹן כָּל־זְמַן וְעִדָּן. וְנֹאמַר אָמֵן:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב הוּא יְבָרֵךְ אֶת־כָּל־הַקָּהָל הַקָּדוֹשׁ הַזֶּה עִם כָּל־קְהִלּוֹת הַקֹּדֶשׁ: הֵם וּנְשֵׁיהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכָל־אֲשֶׁר לָהֶם. וּמִי שֶׁמִּיַּחֲדִים בָּתֵּי כְנֵסִיּוֹת לִתְפִלָּה. וּמִי שֶׁבָּאִים בְּתוֹכָם לְהִתְפַּלֵּל. וּמִי שֶׁנּוֹתְנִים נֵר לַמָּאוֹר וְיַיִן לְקִדּוּשׁ וּלְהַבְדָּלָה. וּפַת לְאוֹרְחִים וּצְדָקָה לַעֲנִיִּים. וְכָל־מִי שֶׁעוֹסְקִים בְּצָרְכֵי צִבּוּר בֶּאֱמוּנָה. הַקָּדוֹשׁ בָּרוּךְ הוּא יְשַׁלֵּם שְׂכָרָם וְיָסִיר מֵהֶם כָּל־מַחֲלָה וְיִרְפָּא לְכָל־גּוּפָם וְיִסְלַח לְכָל־עֲוֹנָם וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם עִם כָּל־יִשְׂרָאֵל אֲחֵיהֶם. וְנֹאמַר אָמֵן:

סדר ברכת החדש

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁתְּחַדֵּשׁ עָלֵינוּ אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה וְתִתֶּן־לָנוּ חַיִּים אֲרוּכִים חַיִּים שֶׁל־שָׁלוֹם חַיִּים שֶׁל־טוֹבָה חַיִּים שֶׁל־בְּרָכָה חַיִּים שֶׁל־פַּרְנָסָה חַיִּים שֶׁל־חִלּוּץ עֲצָמוֹת חַיִּים שֶׁיֵּשׁ בָּהֶם יִרְאַת שָׁמַיִם וְיִרְאַת חֵטְא חַיִּים שֶׁאֵין בָּהֶם בּוּשָׁה וּכְלִמָּה חַיִּים שֶׁל־עֹשֶׁר וְכָבוֹד חַיִּים שֶׁתְּהֵא בְנוּ אַהֲבַת תּוֹרָה וְיִרְאַת שָׁמַיִם חַיִּים שֶׁיִּמָּלְאוּ מִשְׁאֲלוֹת לִבֵּנוּ לְטוֹבָה אָמֵן סֶלָה:

בשבת שלפני ר״ח מברכין ומבריזין החדש הבא לטובה ואומר הש״ץ מי שעשה.

מִי שֶׁעָשָׂה נִסִּים לַאֲבוֹתֵינוּ וְגָאַל אוֹתָם מֵעַבְדוּת לְחֵרוּת. הוּא יִגְאַל אוֹתָנוּ בְּקָרוֹב וְיַקֵּבֵּץ נִדָּחֵינוּ מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ חֲבֵרִים כָּל־יִשְׂרָאֵל. וְנֹאמַר אָמֵן:

הש״ץ לוקח ס״ת בידו ואומר ר״ח פלוני יהיה ביום פלוני הבא עלינו ועל כל ישראל לטובה:

קו״ח יְחַדְּשֵׁהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא עָלֵינוּ וְעַל

כָּל־עַמּוֹ בֵּית יִשְׂרָאֵל. לְחַיִּים וּלְשָׁלוֹם. לְשָׂשׂוֹן
וּלְשִׂמְחָה. לִישׁוּעָה וּלְנֶחָמָה. וְנֹאמַר אָמֵן:

ברוב ק"ק פוסין אומרים אב הרחמים בכל שבת חוץ משבת שיש חתן או מילה ובכלל בימים שא"א בהם תחנון בחול ולא כשמברכים החדש ולא בשבתות ארבע פרשיות. ובשבת לפני ר"ח אב וסיון נוהגין לאמרו:

וברוב ק"ק אשכנז א"א אותו כי אם בשבת שלפני שבועות ושלפני ט' באב:

אַב הָרַחֲמִים שׁוֹכֵן מְרוֹמִים בְּרַחֲמָיו הָעֲצוּמִים. הוּא יִפְקוֹד בְּרַחֲמִים חֲסִידִים וְיְשָׁרִים וַתְּמִימִים. קְהִלּוֹת הַקֹּדֶשׁ שֶׁמָּסְרוּ נַפְשָׁם עַל קִדֻּשַׁת הַשֵּׁם. הַנֶּאֱהָבִים וְהַנְּעִימִם בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרָדוּ. מִנְּשָׁרִים קַלּוּ מֵאֲרָיוֹת גָּבָרוּ. לַעֲשׂוֹת רְצוֹן קוֹנָם וְחֵפֶץ צוּרָם: יִזְכֹּרֵם אֱלֹהֵינוּ לְטוֹבָה. עִם שְׁאָר צַדִּיקֵי עוֹלָם. וְיָקוֹם לְעֵינֵינוּ נִקְמַת דַּם עֲבָדָיו הַשָּׁפוּךְ: כַּכָּתוּב בְּתוֹרַת משֶׁה אִישׁ הָאֱלֹהִים. הַרְנִינוּ גוֹיִם עַמּוֹ כִּי דַם־עֲבָדָיו יִקּוֹם וְנָקָם יָשִׁיב לְצָרָיו וְכִפֶּר אַדְמָתוֹ עַמּוֹ: וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר: וְנִקֵּיתִי דָמָם לֹא־נִקֵּיתִי וַיְיָ שֹׁכֵן בְּצִיּוֹן: וּבִכְתֵבֵי הַקֹּדֶשׁ נֶאֱמַר: לָמָּה יֹאמְרוּ הַגּוֹיִם אַיֵּה אֱלֹהֵיהֶם יִוָּדַע בַּגּוֹיִם לְעֵינֵינוּ נִקְמַת דַּם עֲבָדֶיךָ הַשָּׁפוּךְ: וְאוֹמֵר כִּי־דֹרֵשׁ דָּמִים אוֹתָם זָכָר לֹא שָׁכַח צַעֲקַת עֲנִיִּים: וְאוֹמֵר יָדִין בַּגּוֹיִם מָלֵא גְוִיּוֹת מָחַץ רֹאשׁ עַל־אֶרֶץ רַבָּה: מִנַּחַל בַּדֶּרֶךְ יִשְׁתֶּה עַל־כֵּן יָרִים רֹאשׁ:

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶּלָה:
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו:
(קמה) תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלֹהַי הַמֶּלֶךְ
וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד: בְּכָל־יוֹם אֲבָרְכֶךָּ
וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד: גָּדוֹל יְהוָה וּמְהֻלָּל
מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר: דּוֹר לְדוֹר יְשַׁבַּח
מַעֲשֶׂיךָ וּגְבוּרֹתֶיךָ יַגִּידוּ: הֲדַר כְּבוֹד הוֹדֶךָ
וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה: וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ
וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה: זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ
יְרַנֵּנוּ: חַנּוּן וְרַחוּם יְהוָה אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד:

טוֹב־יְהוָה לַכֹּל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו: יוֹדוּךָ
יְהוָה כָּל־מַעֲשֶׂיךָ וַחֲסִידֶיךָ יְבָרְכוּכָה: כְּבוֹד
מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ: לְהוֹדִיעַ לִבְנֵי
הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ: מַלְכוּתְךָ
מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:
סוֹמֵךְ יְהוָה לְכָל־הַנֹּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים:
עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־
אָכְלָם בְּעִתּוֹ: פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי
רָצוֹן: צַדִּיק יְהוָה בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־
מַעֲשָׂיו: קָרוֹב יְהוָה לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר
יִקְרָאֻהוּ בֶאֱמֶת: רְצוֹן־יְרֵאָיו יַעֲשֶׂה וְאֶת־שַׁוְעָתָם
יִשְׁמַע וְיוֹשִׁיעֵם: שׁוֹמֵר יְהוָה אֶת־כָּל־אֹהֲבָיו
וְאֶת כָּל־הָרְשָׁעִים יַשְׁמִיד: תְּהִלַּת יְהוָה יְדַבֶּר
פִּי וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד:
וַאֲנַחְנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ:

יְהַלְלוּ אֶת־שֵׁם יְיָ כִּי נִשְׂגָּב שְׁמוֹ לְבַדּוֹ.

הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם: וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה
לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם־קְרֹבוֹ הַלְלוּיָהּ:

כט מִזְמוֹר לְדָוִד הָבוּ לַיְיָ בְּנֵי אֵלִים הָבוּ לַיְיָ כָּבוֹד וָעֹז: הָבוּ לַיְיָ כְּבוֹד
שְׁמוֹ הִשְׁתַּחֲווּ לַיְיָ בְּהַדְרַת־קֹדֶשׁ: קוֹל יְיָ עַל־הַמָּיִם אֵל־
הַכָּבוֹד הִרְעִים יְיָ עַל־מַיִם רַבִּים: קוֹל־יְיָ בַּכֹּחַ קוֹל יְיָ בֶּהָדָר: קוֹל יְיָ
שֹׁבֵר אֲרָזִים וַיְשַׁבֵּר יְיָ אֶת־אַרְזֵי הַלְּבָנוֹן: וַיַּרְקִידֵם כְּמוֹ־עֵגֶל לְבָנוֹן וְשִׂרְיוֹן
כְּמוֹ בֶן־רְאֵמִים: קוֹל יְיָ חֹצֵב לַהֲבוֹת אֵשׁ: קוֹל יְיָ יָחִיל מִדְבָּר יָחִיל יְיָ
מִדְבַּר קָדֵשׁ: קוֹל יְיָ יְחוֹלֵל אַיָּלוֹת וַיֶּחֱשֹׂף יְעָרוֹת וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד:

יְיָ לַמַּבּוּל יָשָׁב וַיֵּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם: יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת־עַמּוֹ בַּשָּׁלוֹם:

וּבְנֻחָה יֹאמַר שׁוּבָה יְיָ רִבְבוֹת אַלְפֵי יִשְׂרָאֵל: קוּמָה יְיָ לִמְנוּחָתֶךָ אַתָּה וַאֲרוֹן עֻזֶּךָ: כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק וַחֲסִידֶיךָ יְרַנֵּנוּ: בַּעֲבוּר דָּוִד עַבְדֶּךָ אַל־תָּשֵׁב פְּנֵי מְשִׁיחֶךָ: כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל־תַּעֲזֹבוּ: עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתֹמְכֶיהָ מְאֻשָּׁר: דְּרָכֶיהָ דַרְכֵי־נֹעַם וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם: חֲשִׁיבֵנוּ יְיָ אֵלֶיךָ וְנָשׁוּבָה חַדֵּשׁ יָמֵינוּ כְּקֶדֶם: חצי קדיש

תפלת מוסף.

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

(בשבת שובה וְכָתְבֵנוּ לְחַיִּים. מֶלֶךְ חָפֵץ בַּחַיִּים. וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַנְךָ אֱלֹהִים חַיִּים.)

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.

In winter say משיב הרוח ומוריד הגשם

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה:

(בשבת שובה מִי כָמוֹךָ אַב הָרַחֲמִים. זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:)

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ מְחַיֵּה הַמֵּתִים:

When the Reader repeats the Amidah the following is added:

נְקַדֵּשׁ אֶת שִׁמְךָ כְּסוֹד שִׂיחַ שַׂרְפֵי־קֹדֶשׁ הַמַּקְדִּישִׁים שִׁמְךָ בַּקֹּדֶשׁ. כַּכָּתוּב עַל יַד נְבִיאֶךָ: וְקָרָא זֶה אֶל־זֶה וְאָמַר

ק״ח קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

חזן כְּבוֹדוֹ מָלֵא עוֹלָם מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה אַיֵּה מְקוֹם כְּבוֹדוֹ לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

ק״ח בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

חזן מִמְּקוֹמוֹ הוּא יָפֵן בְּרַחֲמִים וְיָחוֹן עַם הַמְיַחֲדִים שְׁמוֹ עֶרֶב וָבֹקֶר בְּכָל־יוֹם תָּמִיד פַּעֲמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים:

ק״ח שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

חזן (אֶחָד) הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מַלְכֵּנוּ הוּא מוֹשִׁיעֵנוּ. וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית לְעֵינֵי כָל־חַי לִהְיוֹת לָכֶם לֵאלֹהִים:

ק״ח אֲנִי יְיָ אֱלֹהֵיכֶם:

ח׳ וּבִדְבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

ק״ח יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

ח׳ לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה. בָּרוּךְ אַתָּה יְיָ הָאֵל (נשנם מנה הַמֶּלֶךְ) הַקָּדוֹשׁ:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶלָה. בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ: (בשבת שובה הַמֶּלֶךְ הַקָּדוֹשׁ:) „תקנת שבת" וכו׳, ובשל״ם „אתה יצרת".]

On שבת ראש חדש say אַתָּה יָצַרְתָּ below.

תִּקַּנְתָּ שַׁבָּת רָצִיתָ קָרְבְּנוֹתֶיהָ. צִוִּיתָ פְּרוּשֶׁיהָ עִם סְדוּרֵי נְסָכֶיהָ. מְעַנְּגֶיהָ לְעוֹלָם כָּבוֹד יְנַחֲלוּ. טוֹעֲמֶיהָ חַיִּים זָכוּ. וְגַם

On שבת ראש חדש

אַתָּה יָצַרְתָּ עוֹלָמְךָ מְקֻדָּם כִּלִּיתָ מַלְאַכְתְּךָ בַּיּוֹם הַשְּׁבִיעִי אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ. וַתִּתֶּן־

הָאוֹהֲבִים דְּבָרֶיהָ גְּדֻלָּה בָּחָרוּ. אָז מִסִּינַי נִצְטַוּוּ עָלֶיהָ. וַתְּצַוֵּנוּ יְיָ אֱלֹהֵינוּ לְהַקְרִיב בָּהּ קָרְבַּן מוּסַף שַׁבָּת כָּרָאוּי: יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁתַּעֲלֵנוּ בְשִׂמְחָה לְאַרְצֵנוּ וְתִטָּעֵנוּ בִּגְבוּלֵנוּ. וְשָׁם נַעֲשֶׂה לְפָנֶיךָ

שבת ראש חדש On

לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה שַׁבָּתוֹת לִמְנוּחָה וְרָאשֵׁי חֳדָשִׁים לְכַפָּרָה: וּלְפִי שֶׁחָטָאנוּ לְפָנֶיךָ אֲנַחְנוּ וַאֲבוֹתֵינוּ חָרְבָה עִירֵנוּ וְשָׁמֵם בֵּית מִקְדָּשֵׁנוּ וְגָלָה יָקָרֵנוּ וְנִטַּל כָּבוֹד מִבֵּית חַיֵּינוּ וְאֵין אֲנַחְנוּ יְכוֹלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירָתְךָ בַּבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשֶׁךָ: יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁתַּעֲלֵנוּ בְשִׂמְחָה לְאַרְצֵנוּ וְתִטָּעֵנוּ בִּגְבוּלֵנוּ וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קָרְבְּנוֹת חוֹבוֹתֵינוּ תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם: וְאֶת־מוּסְפֵי יוֹם הַשַּׁבָּת הַזֶּה וְיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתֶךָ עַל יְדֵי מֹשֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר:

וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַּשָּׁמֶן וְנִסְכּוֹ: עֹלַת שַׁבָּת בְּשַׁבַּתּוֹ עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ:

וּבְרָאשֵׁי חָדְשֵׁיכֶם תַּקְרִיבוּ עֹלָה לַיָי פָּרִים בְּנֵי־בָקָר שְׁנַיִם וְאַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם: וּמִנְחָתָם וְנִסְכֵּיהֶם כְּמִדְבָּר שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל וְעִשָּׂרוֹן לַכֶּבֶשׂ וְיַיִן כְּנִסְכּוֹ וְשָׂעִיר לְכַפֵּר וּשְׁנֵי תְמִידִים כְּהִלְכָתָם:

אֶת־קָרְבְּנוֹת חוֹבוֹתֵינוּ. תְּמִידִים כְּסִדְרָם
וּמוּסָפִים כְּהִלְכָתָם. וְאֶת־מוּסַף יוֹם הַשַּׁבָּת
הַזֶּה נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת
רְצוֹנֶךָ כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתֶךָ עַל־יְדֵי
מֹשֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר:

וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי
עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַּשָּׁמֶן וְנִסְכּוֹ:
עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ:

יִשְׂמְחוּ בְמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג עַם

שבת ראש חדש On

יִשְׂמְחוּ בְמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג עַם
מְקַדְּשֵׁי שְׁבִיעִי. כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ. וּבַשְּׁבִיעִי
רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ. זֵכֶר
לְמַעֲשֵׂה בְרֵאשִׁית:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ רְצֵה בִמְנוּחָתֵנוּ
וְחַדֵּשׁ עָלֵינוּ בְּיוֹם הַשַּׁבָּת הַזֶּה אֶת־הַחֹדֶשׁ
הַזֶּה לְטוֹבָה וְלִבְרָכָה. לְשָׂשׂוֹן וּלְשִׂמְחָה.
לִישׁוּעָה וּלְנֶחָמָה. לְפַרְנָסָה וּלְכַלְכָּלָה.
לְחַיִּים וּלְשָׁלוֹם. לִמְחִילַת חֵטְא וְלִסְלִיחַת
עָוֹן (בשבת העכוו ולכפרת פשע): כִּי בַעֲמֶךָ יִשְׂרָאֵל
בָּחַרְתָּ מִכָּל־הָאֻמּוֹת. וְשַׁבַּת קָדְשְׁךָ לָהֶם
הוֹרַעְתָּ וְחֻקֵּי רָאשֵׁי חֳדָשִׁים לָהֶם קָבָעְתָּ.
בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל
וְרָאשֵׁי חֳדָשִׁים: רצה, מודים וכו׳ (page 54)

מְקַדְּשֵׁי שְׁבִיעִי. כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ. וּבַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ. זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ רְצֵה בִמְנוּחָתֵנוּ קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ. וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת. וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ. וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם. וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן: מודים דרבנן:

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל־בָּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ וְתֶאֱסוֹף גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ לִשְׁמֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא־תַמּוּ חֲסָדֶיךָ. מֵעוֹלָם קִוִּינוּ לָךְ:

On חנוכה say על הנסים on page 36

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד:

(בשבת שובה וְכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ:)

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶּלָה׃ בָּרוּךְ אַתָּה יְיָ הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת:

When the Reader repeats the Amidah the following is added:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה. הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ. הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים עַם קְדוֹשֶׁךָ כָּאָמוּר: יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ: יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם:

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ:

בָּרוּךְ אַתָּה יְיָ הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם:

בשבת שובה בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ עֹשֶׂה הַשָּׁלוֹם:

אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי וְכֹל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם: עֲשֵׂה לְמַעַן שְׁמֶךָ עֲשֵׂה לְמַעַן יְמִינֶךָ עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ עֲשֵׂה לְמַעַן תּוֹרָתֶךָ: לְמַעַן יֵחָלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־

פִּי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ:

וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת:

וְעָרְבָה לַיְיָ מִנְחַת יְהוּדָה וִירוּשָׁלָם כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת:

בשבת שיש אופן אומרים באשבנז אלהיכם בסוף הקדושה:

לשבת שובה. חתום שם המהבר שמואל חוק.

אֱלֹהֵיכֶם שׁוֹפֵט צֶדֶק וּכְמִישׁוֹר לְאֻמִּים. מִדַּת הַדִּין יַהֲפוֹךְ לְרַחֲמִים. וְיַכַּפֵּר וְרוֹנוֹת וּשְׁגָגוֹת עֲוֹנוֹת וַאֲשָׁמִים. אָרוֹן חַטָּאִים הַצָּהֵר וְהַלְבֵּן כָּתָמִים. לְכַפָּרָה מְקוֹיִם לֵילוֹת וְיָמִים. חֲזֵה עַמְּךָ מִתְעַנִּים וְצָמִים. וְכוֹר בְּרִית רִאשׁוֹנִים הַיְשָׁרִים וְהַתְּמִימִים. קַיֵּם לְבָנֵיהֶם שִׁבוּעַת קְדוּמִים. וְיִמְלוֹךְ מַלְכָּם לְעוֹלְמֵי עוֹלָמִים: מ׳ וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר: יִמְלֹךְ מ׳.

לשבת חול המועד סכות. חתום שם המחבר יהודה.

אֱלֹהֵיכֶם יָשִׁיב בְּשָׁלֵם סֻכּוֹ וּמְעוֹנָתוֹ. הָקֵם יָקִים דְּבִירוֹ וַחֲדַר מִטָּתוֹ. וְעֵד סֶלָה יַשְׁכֵּן־שָׁם הוֹד שְׁכִינָתוֹ. דִּירַת סֻכָּה תִּהְיֶה לְצֵל לְשׁוֹמְרֵי סֻכָּתוֹ. הָעֵת יַעֲמִיד עַל אֶרֶץ אֲגֻדָּתוֹ. יִמְלוֹךְ עַל־כָּל־הָאָרֶץ הַבּוֹנֶה בַּשָּׁמַיִם מַעֲלָתוֹ: ובדברי קדשך.

לשבת ראש חדש. חתום שם המחבר יהודה חוק.

אֱלֹהֵיכֶם יַוְרִיחַ שִׁמְשׁוֹ. שִׁבְעָתַיִם בִּגְבוּרָתוֹ. הַיָּרֵחַ בְּהִתְחַדְּשׁוֹ. כַּשֶּׁמֶשׁ וְרִיחָתוֹ. וְהַחֹדֶשׁ בְּהִתְקַדְּשׁוֹ. לְחַדֵּשׁ כַּפָּרָתוֹ. דַּת הַיּוֹם לְשַׁמְּשׁוֹ. חֲזוֹת קָרְשַׁת שְׁכִינָתוֹ. מְהֵי חָדָשׁ בְּחָדְשׁוֹ. וּמְהֵי שַׁבַּת בְּשַׁבְּתוֹ: ובדברי קדשך.

לשבת בראשית. חתום שם המחבר יהודה חוק.

אֱלֹהֵיכֶם יַשְׂפִּיל עַכְדִּי יִכּוֹן כִּסְאוֹ כְּמֵרֹאשִׁית. הָעִיר עַל תִּלָּהּ יִבְנֶה־ וְאַרְמוֹן יָשִׁית. וּמְנוּחָתוֹ יַרְפֵּא וּמְקוֹם נָפוּץ לָהָשִׁית. דְּרוֹר יִקְרָא לְעִבְרָיָה הֱיוֹתָהּ חָפְשִׁית. הִנֵּה חֹק וְעָמוֹ קָמָיו יָפִיץ חֲרִישִׁית. יִמְלוֹךְ עַל עַם שׁוֹמֵר שַׁבַּת בְּרֵאשִׁית: ובדברי קדשך.

לשבת חנכה. חתום שם המחבר יהודה חוק.

אֱלֹהֵיכֶם יִשְׂלַח מְשִׁיחוֹ אֲזוֹר צֶדֶק וְהָאֱמוּנָה יַרְכִּיד. הָרָשָׁע יָמִיר בְּשֶׁבֶט פִּיו אוֹיֵב יַאֲבִיד. וְעַל הַנִּפִּים הַלֵּל לְנָמוֹר צָעִיר מֵהַעֲבִיד. דֵּעָה חָדָשָׁה יְחַדֵּשׁ תַּטּוֹת אָוֶן מֵהַכְבִּיד. הֲדַר חֶמְדַּת וְבוּל קֹדֶשׁ יָקוֹמֵם וַיַּזְכִּיד. וְנָשִׁיר מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד: וּבִדְבְרֵי קָדְשֶׁךָ.

לשבת נחמו. חתום שם המחבר יהודה בר שמואל חוק.

אֱלֹהֵיכֶם יוֹסִיף יָדוֹ לְקַבֵּץ נְפוּצוֹתֵיכֶם. הָעֵרֶת יָחִישׁ לֵאמֹר צְאוּ מֵאֲסוּרֵיכֶם. וּמַלְאַךְ בְּרִיתוֹ יְשַׁלַּח לְהָשִׁיב לְבַבְכֶם. דַּרְכּוֹ פַּנּוּ וְהָיָה הֶעָקֹב לְמִישׁוֹר וְלַעִירוֹ יְקַבְּצֶכֶם. הַשּׁוֹמְרִים שַׁבָּת בְּרִית הִיא בֵּינוֹ וּבֵינֵיכֶם. בָּרְכוּ שְׁמוֹ וְאַל תְּחִנּוּ דָמִי לָכֶם. חַי וְבֶר קָדְשׁוֹ נַחֲמוּ יֹאמַר אֱלֹהֵיכֶם. כִּי אֲנִי הוּא מַלְכְּכֶם וְאֶמְלוֹךְ עֲלֵיכֶם: וּבִדְבְרֵי קָדְשֶׁךָ.

לשבת נשואין. חתום שם המחבר שמואל חוק.

אֱלֹהֵיכֶם שִׂכְנוֹ שָׁם כִּם עֵילָמוֹ. מַלְאָכָיו רוּחוֹת רָו לֹא לָמוֹ. וְאַיֵּת מָקוֹם כְּבוֹדוֹ הוֹלָמוֹ. אוֹמְרִים בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ. לָעֵת יִמְלוֹךְ לְיוֹם קוּמוֹ. חֲזֵה צִיּוֹן גָּנוֹן בְּמָקוֹמוֹ. וָה יִרְאוּ וְיֵדְעוּ כָּל־יְקוּמוֹ. קְרוֹא לִירוּשָׁלַיִם כִּסֵּא מְקוֹמוֹ: וּבִדְבְרֵי קָדְשֶׁךָ.

לשבת ברית מילה.

אֱלֹהֵיכֶם אֲנִי זוֹכֵר הַבְּרִית. הִנֵּה שׁוֹלֵחַ לִשְׁאֵרִית. אֶת־נִסְתָּר בְּנַחֵל כְּרִית. מְבַשֵּׂר טוֹב וְשָׁלוֹם בְּאַחֲרִית. יֵדְעוּ וְאֵת כָּל־כְּרוּתֵי בָרִית. אוֹמֵר לְצִיּוֹן מָלַךְ אֱלֹהַיִךְ וְהוֹרִית: וּבִדְבְרֵי קָדְשֶׁךָ.

ועתה יגדל נא כח אדני כאשר דברת לאמר:
זכר רחמיך יי וחסדיך כי מעולם המה.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵלָּא (בעשי״ת וּלְעֵלָּא) מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ אָמֵן:

ק קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ:

תִּתְקַבַּל צְלוֹתְחוֹן וּבָעוּתְחוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא
וְאִמְרוּ אָמֵן: ק׳ יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:
יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל וְאִמְרוּ אָמֵן:
ק׳ עֹזְרִי מֵעִם יְיָ עֹשֵׂה שָׁמַיִם וָאָרֶץ:
עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל
וְאִמְרוּ אָמֵן:

אֵין כֵּאלֹהֵינוּ. אֵין כַּאדוֹנֵינוּ. אֵין כְּמַלְכֵּנוּ.
אֵין כְּמוֹשִׁיעֵנוּ: מִי כֵאלֹהֵינוּ. מִי כַאדוֹנֵינוּ.
מִי כְמַלְכֵּנוּ. מִי כְמוֹשִׁיעֵנוּ: נוֹדֶה לֵאלֹהֵינוּ.
נוֹדֶה לַאדוֹנֵינוּ. נוֹדֶה לְמַלְכֵּנוּ. נוֹדֶה לְמוֹשִׁיעֵנוּ:
בָּרוּךְ אֱלֹהֵינוּ. בָּרוּךְ אֲדוֹנֵינוּ. בָּרוּךְ מַלְכֵּנוּ:
בָּרוּךְ מוֹשִׁיעֵנוּ: אַתָּה הוּא אֱלֹהֵינוּ. אַתָּה
הוּא אֲדוֹנֵינוּ. אַתָּה הוּא מַלְכֵּנוּ. אַתָּה הוּא
מוֹשִׁיעֵנוּ: אַתָּה הוּא שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ
אֶת־קְטֹרֶת הַסַּמִּים:

פִּטּוּם הַקְּטֹרֶת הַצָּרִי וְהַצִּפֹּרֶן וְהַחֶלְבְּנָה וְהַלְּבוֹנָה·
מִשְׁקַל שִׁבְעִים שִׁבְעִים מָנֶה· מוֹר וּקְצִיעָה שִׁבֹּלֶת נֵרְדְּ
וְכַרְכֹּם מִשְׁקַל שִׁשָּׁה עָשָׂר שִׁשָּׁה עָשָׂר מָנֶה· הַקִּשְׁטְ
שְׁנֵים עָשָׂר· וְקִלּוּפָה שְׁלִשָּׁה· וְקִנָּמוֹן תִּשְׁעָה· בְּרִית
כַּרְשִׁינָה תִּשְׁעָה קַבִּין· יַיִן קַפְרִיסִין סְאִין תְּלָתָא וְקַבִּין
תְּלָתָא· וְאִם אֵין לוֹ יַיִן קַפְרִיסִין מֵבִיא חֲמַר חִוָּרִין
עַתִּיק: מֶלַח סְדוֹמִית רֻבַע (הַקַּב)· מַעֲלֶה עָשָׁן כָּל־
שֶׁהוּא· רַבִּי נָתָן אוֹמֵר אַף כִּפַּת הַיַּרְדֵּן כָּל שֶׁהִיא וְאִם
נָתַן בָּהּ דְּבַשׁ פְּסָלָהּ· וְאִם חִסַּר אֶחָד מִכָּל־סַמָּנֶיהָ חַיָּב

מִיָּתָה: רַבָּן שִׁמְעוֹן בֶּן־נַמְלִיאֵל אוֹמֵר· הַצָּרִי אֵינוֹ אֶלָּא
שְׂרָף הַנּוֹטֵף מֵעֲצֵי הַקְּטָף: בְּרִית כַּרְשִׁינָה שֶׁשָּׁפִין בָּהּ
אֶת־הַצִּפָּרֶן· כְּדֵי שֶׁתְּהֵא נָאָה: יֵין קַפְרִיסִין שֶׁשּׁוֹרִין
בּוֹ אֶת־הַצִּפָּרֶן· כְּדֵי שֶׁתְּהֵא עַזָּה: וַהֲלֹא מֵי רַגְלַיִם יָפִין
לָהּ אֶלָּא שֶׁאֵין מַכְנִיסִין מֵי רַגְלַיִם בָּעֲזָרָה מִפְּנֵי הַכָּבוֹד:

הַשִּׁיר שֶׁהַלְוִיִּם הָיוּ אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

בְּיוֹם הָרִאשׁוֹן הָיוּ אוֹמְרִים,

לַיְיָ הָאָרֶץ וּמְלוֹאָהּ תֵּבֵל וְיֹשְׁבֵי בָהּ:

בַּשֵּׁנִי הָיוּ אוֹמְרִים,

גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹהֵינוּ הַר־קָדְשׁוֹ:

בַּשְּׁלִישִׁי הָיוּ אוֹמְרִים,

אֱלֹהִים נִצָּב בַּעֲדַת־אֵל בְּקֶרֶב אֱלֹהִים יִשְׁפּוֹט:

בָּרְבִיעִי הָיוּ אוֹמְרִים,

אֵל נְקָמוֹת יְיָ אֵל נְקָמוֹת הוֹפִיעַ:

בַּחֲמִישִׁי הָיוּ אוֹמְרִים,

הָרִנִּינוּ לֵאלֹהִים עוּזֵּנוּ הָרִיעוּ לֵאלֹהֵי יַעֲקֹב:

בַּשִּׁשִּׁי הָיוּ אוֹמְרִים,

יְיָ מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ יְיָ עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל
בַּל־תִּמּוֹט:

בַּשַּׁבָּת הָיוּ אוֹמְרִים,

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת:

מִזְמוֹר שִׁיר לָעָתִיד לָבֹא. לְיוֹם שֶׁכֻּלּוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים:

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא· תַּלְמִידֵי חֲכָמִים
מַרְבִּים שָׁלוֹם בָּעוֹלָם· שֶׁנֶּאֱמַר וְכָל־בָּנַיִךְ לִמּוּדֵי יְיָ וְרַב
שְׁלוֹם בָּנָיִךְ· אַל תִּקְרָא בָּנָיִךְ אֶלָּא בּוֹנָיִךְ: שָׁלוֹם רָב
לְאֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל: יְהִי־שָׁלוֹם בְּחֵילֵךְ
שַׁלְוָה בְּאַרְמְנוֹתָיִךְ: לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה־נָּא שָׁלוֹם

בָּךְ: לְמַעַן בֵּית־יְיָ אֱלֹהֵינוּ אֲבַקְשָׁה טוֹב לָךְ: יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת־עַמּוֹ בַּשָּׁלוֹם:

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית. שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה. שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם וְגוֹרָלֵנוּ כְּכָל הֲמוֹנָם: וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא: שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ. וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל. וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד: אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ. כַּכָּתוּב בְּתוֹרָתוֹ וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד:

עַל כֵּן נְקַוֶּה לְךָ יְיָ אֱלֹהֵינוּ· לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ· לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ· וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן· לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי· וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ· לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ: יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵּבֵל כִּי לְךָ תִכְרַע כָּל־בֶּרֶךְ תִּשָּׁבַע כָּל־לָשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ· וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ· וְיַקַּבְּלוּ כֻלָּם אֶת־עֹל מַלְכוּתֶךָ· וְתִמְלוֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד: כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא וּלְעוֹלְמֵי עַד תִּמְלוֹךְ בְּכָבוֹד· כַּכָּתוּב בְּתוֹרָתֶךָ· יְיָ יִמְלֹךְ לְעֹלָם וָעֶד: וְנֶאֱמַר· וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

קדיש יתום.

שיר היחוד ליום השבת.

ברוב הקהלות ואפילו באותן שאין נוהגים לאמר שיר היחוד כל ימות החול, מ"מ בשבת נוהגים לאמר שיר היחוד לשבת ולנגן אנעים זמירות:

אָז בְּיוֹם הַשְּׁבִיעִי נָחְתָּ, יוֹם הַשַּׁבָּת עַל־כֵּן בֵּרַכְתָּ:

וְעַל כָּל־פְּעַל תְּהִלָּה עֲרוּכָה. חֲסִידֶיךָ בְּכָל־עֵת יְבָרְכוּכָה:

בָּרוּךְ יְיָ יוֹצֵר כֹּלָם. אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם:

כִּי מֵעוֹלָם עַל עֲבָדֶיךָ. רַב רַחֲמֶיךָ וַחֲסָדֶיךָ:

וּבְמִצְרַיִם הַחִלּוֹתָ. לְהוֹדִיעַ כִּי מְאֹד נַעֲלֵיתָ:

עַל כָּל־אֱלֹהִים בַּעֲשׂוֹת בָּהֶם. שְׁפָטִים גְּדֹלִים וּבֵאלֹהֵיהֶם:

בְּקָעֲךָ יָם סוּף עַמְּךָ רָאוּ. יָד הַגְּדוֹלָה וַיִּירָאוּ:

נִהַגְתָּ עַמְּךָ לַעֲשׂוֹת לָךְ. שֵׁם תִּפְאֶרֶת לְהַרְאוֹת גְּדֻלָּךְ:

וְדִבַּרְתָּ עִמָּם מִן הַשָּׁמַיִם. וְגַם הֶעֱבִים נָטְפוּ מָיִם:

יָדַעְתָּ לֵכֶתָם בַּמִּדְבָּר. בְּאֶרֶץ צִיָּה אִישׁ לֹא עָבָר:

תִּתָּ לְעַמְּךָ דֶּגֶן שָׁמַיִם. וְכֶעָפָר שְׂאֵר וּמְצוּד מָיִם:

תְּנָרֵשׁ גּוֹיִם רַבִּים עַמִּים. יִירְשׁוּ אַרְצָם וַעֲמַל לְאֻמִּים:

בְּעֲבוּר יִשְׁמְרוּ חֻקִּים וְתוֹרוֹת. אִמְרוֹת יְיָ אֲמָרוֹת טְהוֹרוֹת:

וַיִּתְעַדְּנוּ בְּמַרְעֵה שָׁמֵן. וּמֵחַלְמִישׁ צוּר פַּלְגֵי שָׁמֶן:

בְּנוֹתָם בָּנוּ עִיר קָדְשֶׁךָ. וַיַּפְאֲרוּ בֵּית מִקְדָּשֶׁךָ:

וַתֹּאמֶר פֹּה אֹשֶׁב לְאָרֶךְ. יָמִים צִיָּה בָּרַךְ אֲבָרֵךְ:

כִּי שָׁם יִזְבְּחוּ זִבְחֵי צֶדֶק. אֵת כִּהֲנֶיךָ יַלְבִּשׁ־צֶדֶק:

וּבֵית הַלֵּוִי נְעִימוֹת יְזַמֵּרוּ. לְךָ יִתְרוֹמְמוּ אַף יָשִׁירוּ:

בֵּית יִשְׂרָאֵל וְיֵרְאֵי יְיָ. יְכַבְּדוּ וְיוֹדוּ שִׁמְךָ יְיָ:

הֶטִיבוֹתָ מְאֹד לָרִאשׁוֹנִים. כֵּן תֵּיטִיב גַּם לָאַחֲרוֹנִים:

יְיָ חִשְׁשׁ נָא עָלֵינוּ. כַּאֲשֶׁר שַׂשְׂתָּ עַל אֲבוֹתֵינוּ:

אוֹתָנוּ לְהַרְבּוֹת וּלְהֵיטִיב. וְנִוָּדֶה לְךָ לְעוֹלָם כִּי תֵיטִיב:

יְיָ תִּבָּנֶה עִירְךָ מְהֵרָה. כִּי עָלֶיהָ שִׁמְךָ נִקְרָא:

וְקָרֵן דָּוִד תַּצְמִיחַ בָּהּ. וְתִשְׁכּוֹן לְעוֹלָם יְיָ בְּקִרְבָּהּ:
זִבְחֵי צֶדֶק שָׁמָּה נִזְבְּחָה. וְקִימֵי קֶדֶם תָּעֲרֹב מִנְחָה:
וּבָרֵךְ עַמְּךָ בְּאוֹר פָּנֶיךָ. כִּי חֻפַּצְתָּ לָּעֲשׂוֹת רְצוֹנֶךָ:
וּבִרְצוֹנְךָ תַּעֲשֶׂה חֶפְצֵנוּ. הַבְטֵחֵנוּ עַמְּךָ כְּלָנוּ:
בְּחַרְתָּנוּ הֱיוֹת לְךָ לְעַם סְגֻלָּה. עַל עַמְּךָ בִּרְכָתְךָ סֶלָה:
וְתָמִיד נְסַפֵּר תְּהִלָּתֶךָ. וּנְהַלֵּל שֵׁם תִּפְאַרְתֶּךָ:
וּמְבָרְכֶיךָ עַמְּךָ יְבָרֵךְ. כִּי אֶת־כָּל־אֲשֶׁר תְּבָרֵךְ מְבֹרָךְ:
וְאַגִי בְּעוֹדִי אֲהַלְלָה בוֹרְאִי. וַאֲבָרְכָה כָּל־יְמֵי צְבָאִי:
יְהִי שֵׁם יְיָ מְבֹרָךְ לְעוֹלָם. מִן הָעוֹלָם וְעַד הָעוֹלָם:

בַּכָּתוּב בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד־הָעוֹלָם וַיֹּאמְרוּ כָּל־הָעָם אָמֵן וְהַלֵּל לַיְיָ: עָנָה דָנִיֵּאל וְאָמַר לֶהֱוֵא שְׁמֵהּ דִּי־אֱלָהָא מְבָרַךְ מִן־עָלְמָא וְעַד־עָלְמָא דִּי חָכְמְתָא וּגְבוּרְתָא דִּי־לֵהּ הִיא: וְנֶאֱמַר וַיֹּאמְרוּ הַלְוִיִּם יֵשׁוּעַ וְקַדְמִיאֵל בָּנִי חֲשַׁבְנְיָה שֵׁרֵבְיָה הוֹדִיָּה שְׁבַנְיָה פְּתַחְיָה קוּמוּ בָּרְכוּ אֶת־יְיָ אֱלֹהֵיכֶם מִן־הָעוֹלָם עַד־הָעוֹלָם וִיבָרְכוּ שֵׁם כְּבֹדֶךָ וּמְרוֹמַם עַל־כָּל־בְּרָכָה וְתִהִלָּה: וְנֶאֱמַר בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וְאָמַר כָּל־הָעָם אָמֵן הַלְלוּיָהּ: וְנֶאֱמַר וַיְבָרֶךְ דָּוִד אֶת־יְיָ לְעֵינֵי כָּל־הַקָּהָל וַיֹּאמֶר דָּוִד בָּרוּךְ אַתָּה יְיָ אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ מֵעוֹלָם וְעַד־עוֹלָם:

שיר הכבוד

כשפותחים ארון הקודש לאנעים זמירות יש לומר ד' פסוקים הלו.

שאו שערים ראשיכם והנשאו פתחי עולם ויבוא מלך הכבוד:
מי זה מלך הכבוד ה' עזוז וגבור ה' גבור מלחמה:
שאו שערים ראשיכם ושאו פתחי עולם ויבא מלך הכבוד:
מי הוא זה מלך הכבוד ה' צבאות הוא מלך הכבוד סלה:

אַנְעִים זְמִדוֹת וְשִׁירִים אֶעֱרוֹג. כִּי אֵלֶיךָ נַפְשִׁי תַעֲרוֹג:

נַפְשִׁי חָמְדָה בְצֵל יָדֶיךָ, לָדַעַת כָּל־רָז סוֹדֶךָ:

מִבֵּי דַבְּרִי בִּכְבוֹדֶךָ. הוֹמָה לִבִּי אֶל הוֹדֶךָ:

עַל כֵּן אֲדַבֵּר בְּךָ נִכְבָּדוֹת. וְשִׁמְךָ אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת:

ע"ס א"ב

אֲסַפְּרָה כְבוֹדֶךָ וְלֹא רְאִיתִיךָ. אֲדַמְּךָ אֲבַנֶּךָּ וְלֹא תַעֲתִיקֶךָ:

בְּיַד נְבִיאֶיךָ בְּסוֹד עֲבָדֶיךָ. דִּמִּיתָ הֲדַר כְּבוֹד הוֹדֶךָ:

גְּדֻלָּתְךָ וּגְבוּרָתֶךָ. כִּנּוּ לְתָאֳרֵי פְּעֻלָּתֶךָ:

דִּמּוּ אוֹתְךָ וְלֹא כְּפִי יִשְׁכְּךָ. וַיְשַׁוּוּךָ לְפִי מַעֲשֶׂיךָ:

הִמְשִׁילְךָ בְּרֹב חֲזוֹנוֹת. הִנֵּךְ אֶחָד בְּכָל דְּמוּיוֹנוֹת:

וַיְחַוּוּ בְךָ זְקֵנָה וּבַחֲרוּת. וּשְׂעַר רֹאשְׁךָ בְּשֵׂיבָה וְשַׁחֲרוּת:

זְקֵנָה בְּיוֹם דִּין וּבַחֲרוּת בְּיוֹם קְרָב. כְּאִישׁ מִלְחָמוֹת דָּיו לוֹ רָב:

חָבַשׁ כּוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ. הוֹשִׁיעָה לוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ:

טַלְלֵי אוֹרוֹת רֹאשׁוֹ נִמְלָא. וְקֻוֻצּוֹתָיו רְסִיסֵי לָיְלָה:

יִתְפָּאֵר בִּי כִּי חָפֵץ בִּי. וְהוּא יִהְיֶה־לִּי לַעֲטֶרֶת צְבִי:

פְּתֶם טָהוֹר פִּז דְּמוּת רֹאשׁוֹ. וְחֵק עַל מֵצַח כְּבוֹד שֵׁם קָדְשׁוֹ:

לְחֶן וּלְכָבוֹד צְבִי תִפְאָרָה. אִמָּתוֹ לוֹ עִטְרָה עֲטָרָה:

מַחְלְפוֹת רֹאשׁוֹ כְּבִימֵי בָחֳרוֹת. קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת:

נָוֶה הַצֶּדֶק צְבִי תִפְאַרְתּוֹ. יַעֲלֶה־נָּא עַל רֹאשׁ שִׂמְחָתוֹ:

סֻגְלָתוֹ תִּהְיֶה בְיָדוֹ עֲטֶרֶת. וּצְנִיף מְלוּכָה צְבִי תִפְאֶרֶת:

עֲמוּסִים נָשָׂאם עֲטֶרֶת עִנְדָם. מֵאֲשֶׁר יָקְרוּ בְעֵינָיו כְּבָדָם:

פְּאֵרוֹ עָלַי וּפְאֵרִי עָלָיו. וְקָרוֹב אֵלַי בְּקָרְאִי אֵלָיו:

צַח וְאָדוֹם לְלִבּוּשׁוֹ אָדוֹם. פּוּרָה בְּרָרַכְתּ בְּבוֹאוֹ מֵאֱדוֹם:

קָשֶׁר תְּפִלִּין הָרְאָה לָעָנָו. תְּמוּנַת יְיָ לְנֶגֶד עֵינָיו:

רוֹצֶה בְעַמּוֹ עֲנָוִים יְפָאֵר· יוֹשֵׁב הְהִלּוֹת בָּם לְהִתְפָּאֵר:
ראש דְּבָרְךָ אֱמֶת כְּתֹרָא מֵרֹאשׁ. הוֹד וְהָדוּר עַם הוֹדָשְׁךָ הְרוּשׁ:
שִׂית הֲמוֹן שִׁירַי נָא עָלֶיךָ· וְרִנָּתִי תִּקְרַב אֵלֶיךָ:
תְּהִלָּתִי תְּהִי לְרֹאשְׁךָ עֲטֶרֶת. וּתְפִלָּתִי תְּכוֹן קְטֹרֶת:
תְּיַקֵּר שִׁירַת רָשׁ בְּעֵינֶיךָ· כְּשִׁיר וּשַׁר עַל־קָרְבָּנֶיךָ:
בְּרָכָתִי תַּעֲלֶה לְרֹאשׁ מַשְׁבִּיר. מְחוֹלֵל וּמוֹלִיד צַדִּיק בַּבִּיד:
וּכְבִרְכָתִי תְּנַעֲנַע לִי רֹאשׁ· וְאוֹתָהּ קַח לְךָ כְּבָשָׂמִים רֹאשׁ:
יֶעֱרַב־נָא שִׂיחִי עָלֶיךָ. כִּי נַפְשִׁי תַּעֲרֹג אֵלֶיךָ:

לך יי הגדלה והגבורה והתפארת והנצח וההוד כי כל בשמים ובארץ לך יי הממלכה והמתנשא לכל לראש:

מי ימלל גבורות יי ישמיע כל תהלתו:

היום יום שבת קדש שבו היו הלוים אומרים בבית המקדש:

צב מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת: טוֹב לְהֹדוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן:
לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ וֶאֱמוּנָתְךָ בַּלֵּילוֹת: עֲלֵי עָשׂוֹר וַעֲלֵי נָבֶל עֲלֵי הִגָּיוֹן
בְּכִנּוֹר: כִּי שִׂמַּחְתַּנִי יְהוָה בְּפָעֳלֶךָ בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן: מַה־גָּדְלוּ מַעֲשֶׂיךָ
יְהוָה מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ: אִישׁ בַּעַר לֹא יֵדָע וּכְסִיל לֹא־יָבִין אֶת־זֹאת:
בִּפְרֹחַ רְשָׁעִים כְּמוֹ־עֵשֶׂב וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן לְהִשָּׁמְדָם עֲדֵי עַד: וְאַתָּה
מָרוֹם לְעֹלָם יְהוָה: כִּי הִנֵּה אֹיְבֶיךָ יְהוָה כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ יִתְפָּרְדוּ כָּל
פֹּעֲלֵי אָוֶן: וַתָּרֶם כִּרְאֵים קַרְנִי בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן: וַתַּבֵּט עֵינִי בְּשׁוּרָי בַּקָּמִים
עָלַי מְרֵעִים תִּשְׁמַעְנָה אָזְנָי: צַדִּיק כַּתָּמָר יִפְרָח כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה:
שְׁתוּלִים בְּבֵית יְהוָה בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ: עוֹד יְנוּבוּן בְּשֵׂיבָה דְּשֵׁנִים
וְרַעֲנַנִּים יִהְיוּ: לְהַגִּיד כִּי יָשָׁר יְהוָה צוּרִי וְלֹא־עַוְלָתָה בּוֹ:

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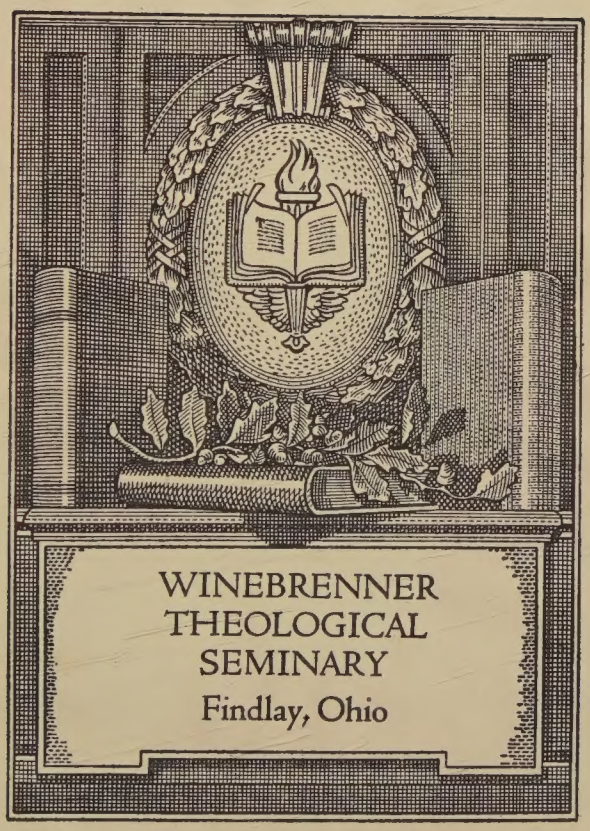
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